DICTIONARY
OF
NATIONAL BIOGRAPHY

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Volume III (M-R)

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Dedicated

To The Memory Of

Those Illustrious Men And Women
Who Created Modern India,
As A Grateful Homage
Of The Present Generation.

CONTENTS

PREFACE

The present Dictionary of National Biography in four Volumes is the first attempt of its kind in India, on the lines of similar works in other countries. There are, no doubt, a few biographical collections available both in English and in Indian languages, but they are all very limited in scope and coverage. They deal either with the prominent personalities of any community or region, e.g., 'Eminent Mussalmans','Eminent Parsees','Eminent South Indians', etc.; or with very eminent persons on an all-India canvas, like 'Men and Supermen of Hindustan', 'Bharatbharsh Ki Vibhutiyan', 'Arvachin Charitra Kosh', etc. There are again the 'Who's Who in the Freedom Movement' Volumes, brought out by several State Governments, giving the briefest possible sketches of thousands of political workers in each State, the majority of whom had very little contribution to make to national development. Recently the Government of India also has brought out a 'Dictionary of Martyrs', dealing only with revolutionaries and including thousands of them, practically on the same lines as the 'Who's Who in the Freedom Movement'. It is obvious that none of these works can claim to be a Dictionary of National Biography. They are all either regional or communal or sectoral; and even where any of them is on an all-India canvas, it deals only with the very top few among those who contributed to national life in modern times.

Thus, the need remained for a Dictionary of National Biography in India, of the same kind as similar Dictionaries in other countries. The present work is intended to fulfil that need and to give India the same type of biographical reference work, covering 19th and 20th centuries, as is available in other countries. Its publication in 1972 is particularly appropriate, as coinciding with the 25th Anniversary of Indian Independence. On this happy occasion we offer, as the most befitting present to the nation, the Dictionary of National Biography dedicated to the memory of all those Indians (and also foreigners who made India their home) who, working in different spheres of life, holding different ideas and following different methods, had contributed to the making of modern India. It is our sacred duty on this auspicious occasion to remind the new, post-independence generation of the debt of gratitude it owes to the earlier generations, since the beginning of the modern period, whose labours and sacrifices have made possible all that we are enjoying to-day.

The period covered by the present Dictionary of National Biography is from 1800 to 1947. The period has been deliberately limited, to give it a distinctive character, which it really has in Indian history. In spite of the fact that history is a continuous process, nobody can deny that there is a great 'divide' between the 18th century and the 19th. New ideas and new forces appeared in the early part of the 19th century, which reached their fruition in 1947 with the achievement of independence. The year 1947 again is an important dividing line in modern Indian history, not only because of the partition of the country but also because of the newer ideas or forces which came to motivate the post-independence generation and the changed social, political and economic conditions which emerged in the new India.

However, as in other countries, we propose to make the Dictionary of National Biography a continuing work. After the publication of the present four volumes of the Dictionary, covering

the period from 1800 to 1947, we propose to start work on the first twenty-five years after independence as a supplement, to bring the Dictionary up-to-date. Later supplements will also be brought out at regular intervals.

The Dictionary of National Biography includes people from all walks of life—politics, religious and social reforms, education, journalism, literature, science, law, business and industry, etc.—who had made some tangible contribution to national life from the beginning of the 19th century to the achievement of independence. It does not confine its scope to only the top few who had achieved an all-India importance, but also includes others who had achieved only regional importance. Thus the DNB is more comprehensive than any other existing work, and is fairly representative of all categories of people, of all-India, State and even district-level importance. For limitation of space and resources, however, one restricting factor has been followed, namely, that the person to be included in the Dictionary must not only have achieved some reputation in his own sphere of work or profession but must also have made some contribution, either directly or indirectly, to the growth of national consciousness or development of society. It may also be stated at this stage that some categories of persons, like musicians, dancers, actors and sportsmen, have been virtually left out of the purview of the present four-volume Project, unless any of them happened to have made some positive contribution to the growth of national consciousness or to the development of society. We, however, propose to include these categories of people in the supplementary volumes.

Since the period covered by the Dictionary of National Biography comes down to 1947, our perspective is naturally the whole of the undivided India as it stood before independence. Therefore, we have included many persons belonging to the areas which later came to be known as Pakistan and Bangladesh, and also those who migrated from India to Pakistan at the time of the Partition or after. The reason for their inclusion is obvious and incontrovertible, however unfavourably some people may view it. There was no Pakistan or Bangladesh before 1947, and those persons who ceased to be Indians in 1947, were as much Indians before 1947 as anybody else. Some in the pre- and post-independence India may not like the separatist ideas and policies of many of these people, but that is no reason to exclude men like Jinnah or Iqbal, Nazimuddin or Surhawardy from the scope of the Dictionary of National Biography of pre-1947 India. In the supplementary project, covering the period from 1947 to 1972, we shall, of course, confine ourselves to only those who belonged to the Indian Union.

Although modelled on the British Dictionary of National Biography and similar works in other countries, the present DNB differs from others in one fundamental respect. It does not exclude persons who may be still living, if they are otherwise deserving of inclusion in the Dictionary. We are fully conscious that this departure from the normal practice is open to criticism from many quarters. But our explanation is clear. Since the present Volume is intended as a grateful homage of the present generation to those illustrious men and women who have contributed to the making of modern India, it would not be fair to exclude any such person only on the ground that he is still in our midst, while including others whose contributions to national life might have been far less, simply because they happened to have died before the present project was taken up. Such a discriminatory policy would have given a partial or distorted view of the contributions of individuals to the making of modern India. If anybody is worthy of esteem and gratitude, there is no harm in giving him his due even when he is alive instead of waiting till after his death. After all, we are judging a man's contribution by what he did before 1947. Our estimate of him is based principally on this, so far as the present Dictionary of National Biography is concerned. If we have to revise our estimate because of his later career, it will be done in the next edition or in the supplements.

In the supplementary project, covering the period from 1947 to 1972, we, however, propose to follow a different principle and leave out those who are still with us. The period is too limited and too recent to allow us to view our contemporaries in the proper perspective. Unseemly controversies may arise and the best way to avoid them is to follow the principle of excluding living persons when dealing with the contemporary period.

The total number of biographical entries included in the 4 Volumes of the Dictionary of National Biography is nearly 1400. Very careful attention was paid to the selection of names. In the initial stage the names were suggested for each State by the local Advisory Committee, Research Supervisor and Research Fellows. The names were at first listed in different categories, e.g., politicians, religious reformers, social reformers, journalists, educationists, litterateurs, scientists, administrators, lawyers, industrialists and businessmen, etc. Later they were put together in alphabetical order for the whole State. The lists for different States were first drawn up in 1964, and down to 1969 they were subjected to careful annual scrutiny and revision. We had sent up the lists every year to various persons belonging to different walks of life and representing a cross-section of public opinion. Following their suggestions the lists were revised several times, leaving out some of the names originally included and adding new ones. We have tried to give fair representation to all the States and regions in the old undivided India. We are fully conscious that even our final list for the DNB is not likely to please everybody. Opinions differ so much that it is impossible to achieve unanimity in the selection of names. All that we can say is that we have done all that was humanly possible in the selection of names for the DNB. If it still hurts some one that a particular name has been omitted or that a particular name has been included, we are helpless. In a matter like this it is impossible to please everyone.

While initially the lists of names were drawn up Statewise for convenience of work, later they were all put together on an all-India basis. In the Dictionary of National Biography Volumes the names have been put in strict alphabetical order, irrespective of State or region, community, religion and caste. For the purpose of the DNB everybody is an Indian and not a Punjabi or a Bengalee, a Hindu or a Muslim, a Brahmin or a Harijan. It is hoped that this arrangement of names of the makers of modern India will go a long way to promote a feeling of national integration among the present generation who need it very badly in the context of the current divisive forces.

In arranging the names in alphabetical order, the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghose or Ghosh; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have been all put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.

Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad, Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

The Dictionary of National Biography is being brought out in four Volumes, each Volume of nearly the same size. Volume I covers names from A to D; Volume II from E to L; Volume III from M to R; and Volume IV from S to Z. Each Volume contains approximately 300 to 350 biographical sketches. In each Volume a list of names included in that Volume (together with cross references to other Volumes) is given, as also a list of Contributors for that particular Volume.

Biographical entries in the DNB are naturally of varying lengths according to the contribution made by an individual to national life. The length varies from a minimum of 600 words to a maximum of 2400 words, with two intermediate stages of 1000 and 1600 words. It is hardly necessary to offer any explanation for this differentiation in the length of the entries. When it is admitted that the contributions to national life or development of society of the 1400 persons included in the DNB were not equal either in extent or in importance, it goes without saying that there must be differentiation in the length of the entries for different categories.

One distinctive feature of the present Dictionary of National Biography is that at the end of each entry a selected bibliography has been given for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. Whatever some people may think, we feel that these sources of information are useful and should not be ignored altogether. The bibliographies

given are, no doubt, unequal in length and quality, but this is inevitable because on some persons few sources of information are available while on others the sources of information are more than what can be compressed in the short space of this DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. It may be noted here that in the selected bibliography we have given more emphasis on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc., in all the regional languages of India. Particularly on this account the select bibliography should prove most valuable to any serious student of Modern India.

In the case of biographical entries on many persons who belonged to the area which came to be known as Pakistan or who went over to Pakistan in 1947 or later, we faced a major problem in getting adequate and up-to-date bio-data, specially on their career after 1947. In view of the cold relations between India and Pakistan, our efforts to get up-to-date information either direct from Pakistan or through the Pakistan High Commission in New Delhi did not prove fruitful. It was not possible, for obvious reasons, to send any Research Fellow to Pakistan either. Hence, we were forced to remain content with whatever information on these persons we could get in India. We are fully conscious that in some cases the information is insufficient, at least for the later career, and we admit that the entries are not up-to-date. In some cases even the date of death was not available. We only hope that our readers will bear this difficulty in mind when they complain of the imperfections of the DNB in some particular cases.

We have tried to observe uniformity of pattern as far as possible in respect of the biographical entries included in the DNB. We are giving elsewhere the standard Material Collection Format to guide Research Fellows in the collection of bio-data and also the Instructions to Contributors laying down uniform guide-lines regarding the length and pattern of the biographical entries. But one should appreciate that when 32 Research Fellows have collected material in different States and regions and nearly 350 Contributors have written the biographical sketches, it is hardly possible to expect complete uniformity either in the extent of the material collected or in the pattern of the biographical sketches. While editing the biographical entries we have tried to maintain uniformity of pattern as far as possible, but we cannot claim that our attempt has been fully successful. Nor do we think it desirable to have rigid uniformity in all cases. After all, it is also necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

The Dictionary of National Biography Project was undertaken about 9 years ago, in 1963-64. The first year was taken up by planning, setting up the necessary organisational machinery on an all-India basis, appointing and training Research Fellows in different States, drawing up tentative lists of names from different States to be included in the DNB, preparing guide-lines for collection of material and enlisting support and co-operation from Universities, Newspapers, Political Parties, Learned Associations, and the Central and State Governments. It was not an easy task, specially because in our pioneer venture we could not get the benefit of the experience of any previous project to guide us. We had literally to improvise the organisational structure and procedure of work.

The next five years were taken up by collecting biographical material on the basis of an elaborate standard Format. It was done by 32 Research Fellows in different States and regions working under the supervision of the local University Professors. The Research Fellows evinced keen interest in their work, with a sense of dedication of which we are really proud. We are also grateful to the University Professors who gave the necessary advice and guidance to the Research Fellows and also

checked their work. The material collected by our Research Fellows are preserved in Files and Cards in the Institute's Research Room and will be thrown open to bonafide research workers after the publication of the DNB. It is hardly necessary to add that the material collected on any person is much fuller than what is possible to give in the short space of the biographical entry.

The next two years were taken up by the writing of actual biographical entries on the basis of the material collected by the Research Fellows. The task was entrusted to nearly 350 Contributors all over the country. In order to ensure uniformity of treatment, elaborate instructions were issued to the Contributors indicating length, style, arrangement of material, nature of bibliography, etc. We are happy to note that the Contributors took their work with all seriousness, and in many cases they undertook additional labour to collect supplementary material and to check up the material supplied by the Research Fellows. Of the 350 Contributors nearly 250 are professional historians drawn from all the major Universities in the country. It is most gratifying that we could secure the kind co-operation of all historians who have any professional standing. There is hardly any well-known historian who is not associated with the DNB Project. The remaining 100 Contributors are non-professional. Most of them are men of eminence in public life—Union and State Cabinet Ministers, Governors, High Court Judges, Ambassadors, leading figures of all the Political Parties in the country, Vice-Chancellors, journalists, lawyers, scientists, litterateurs, social reformers, industrialists, etc. We are happy to note that these Contributors have fully justified their inclusion by bringing a freshness of approach and treatment which will enhance the value of the DNB.

The ninth year was fully taken up by editing work, which had actually begun even earlier, in 1970. Editing was a most strenuous process, the full extent of which will hardly be known from the published Volumes. It involved an enormous amount of labour in checking up facts and dates, revising the entries with regard to language, style, arrangement, etc., reducing entries to the prescribed limits and checking up the bibliography wherever in doubt. On the one hand we wanted to preserve the distinctive character of individual writing, and on the other we had to look to the needs of some basic uniformity. We take this opportunity to apologise to the Contributors for the changes made in their entries. We hope that they will kindly appreciate that these changes were necessitated by the editorial duty of preserving uniformity and the over-all plan of the DNB Project.

Of the total Project cost in ten years, Rs. 8,50,000/-, we received Rs. 2,19,000/- from the Government of India; Rs. 1,89,000/- from the State Governments; Rs. 2,43,000/- from the Asia Foundation; Rs. 11,000/- from donations; and the rest had to be found from the Institute's own resources. The names of those who had given us generous financial assistance have been given elsewhere. Here we take the opportunity to offer our thanks to them for their kind help, without which the DNB Project would not have been completed.

From the short history given above it will be evident that the DNB Project has been completed in as short a time as one could expect for a Project of this magnitude. Our love for modesty need not prevent us from feeling a legitimate sense of gratification and pride that we have been able to complete such a gigantic Project within a much shorter time and at a much lesser cost than any other similar Project undertaken anywhere in India.

The Dictionary of National Biography is meant not only for serious students of history but also for the general public. The style of writing, arrangement of facts and general approach to the subject are all intended to serve that purpose. Apart from being used as a standard reference book,

the DNB is intended to serve as a light and pleasant reading material even for those who are not interested in making any serious study of the history, politics and social development of modern India. We feel that everyone of the present generation, irrespective of his particular field of work, must know how modern India was created. The most inspiring way to know it is through the study of the contributions of individuals or of groups of like-minded persons to the process of creation. It will be a most fascinating study to see how different individuals or groups, working in different spheres of life, following different methods and motivated by different ideas, slowly built up the edifice of modern India, brick by brick, by their devotion, toil and sacrifice. One of the important features of the DNB is that it is not concerned merely with what a man did but also with what he thought and how he felt *vis-a-vis* the different problems of life and society. Wherever possible, we have tried to give a man's ideas and general outlook even in respect of matters which do not come within the limited purview of his major field of activity. In that way we have tried to give a fuller picture of his total personality than what may emerge from the mere narration of his public actions.

To the serious student of history, the Dictionary of National Biography will prove useful in two definite ways. First, it will serve as a concrete illustration book for works on movements and forces in modern Indian history. Such works highlight the general trends in social and political developments and come to conclusions which are necessarily of a tentative nature. To check up and substantiate these general conclusions, it will prove most useful if one studies carefully the biographies of the individuals who played important roles in all the movements and contributed in a group to the social and political developments from the beginning of the 19th century to the middle of the 20th. Otherwise, general studies on movements and developments will prove only superficial in character. The biographical approach to any serious study of history has its special value which cannot be ignored.

In the second place, the Dictionary of National Biography will help serious students to understand better some of the trends in modern Indian history and to assess the importance of different factors which went to the making of the modern society. For example, only a careful study of biographies of those who played the leading roles in the development of the society in the 19th century can provide the answer to the question, often asked, of how much western influence or revivalism went to the making of modern India. The biographical approach will also bring out the relation between social and religious reforms and political progress. It will further clarify the roles played by different groups, believing in different ideologies and applying different techniques of action, in either the social or political development of the country. One will then appreciate that no one particular group or ideology or technique could claim to be the single factor of progress. Neither violence nor non-violence, neither extremism nor moderation, neither social reform nor orthodoxy could claim the supreme virtue of making India what it is to-day. It is necessary for the post-independence generation to know the real process of development and the forces and factors which helped it in order to resist attempts, in recent years, to make people believe that only one particular ideology or one particular method has brought independence and modernism. It is our duty to view the past in its proper perspective and to give each man his due.

A great change had come over in the period following partition and independence. Either slowly or suddenly the old stalwarts faded away into oblivion. New actors appeared on the scene, with new ideas and methods of action. Perhaps, this was inevitable and also necessary. In the changed circumstances after 1947, the old technique is hardly applicable. But though admitting the need for newer men and newer methods of action, it would be most unfortunate if the older generations are totally forgotten and their contributions totally ignored within a short span of twenty-five years.

This is not, of course, an unfounded apprehension. One can hardly deny that among the post-independence generation memory of the early heroes and servants of the nation is fast fading out. Possibly, in another twenty-five years few would remember with admiration and respect Phadke or Kshudiram, Madam Cama or Bhagat Singh, Pherozeshah Mehta or Surendranath Banerjea or even Dayanand or Vivekananda. It is to prevent such a national disgrace and ingratitude that the present Dictionary of National Biography was planned and is brought out in the year of the 25th anniversary of Indian independence. The objective of the DNB is to emphasise to the new generation the invaluable contributions of the early pioneers and to keep alive their memory. Most appropriately the DNB is dedicated to the memory of those illustrious men and women who created modern India, as a grateful homage of the present generation.

I take this opportunity to offer my sincere thanks to the Research Fellows, Supervisors, members of the Editorial Advisory Committee and Contributors whose kind co-operation and ungrudging labour had made it possible to complete the project. Whatever success is achieved by the Dictionary of National Biography is due entirely to their kind help. Whatever shortcomings there may be in the present Volumes are due entirely to my own failings as editor.

Perhaps, a better work will be produced by a more competent editor on the occasion of the centenary of Indian Independence. I send him my congratulatory greetings in advance across the years to come.

30 June 1972 — S. P. SEN

PREFACE : VOLUME II

I deeply regret the unusual delay in the publication of Vol. II of the DNB. It was due to difficulties in the Press, over which we had no control. I can only hope that the subsequent two volumes will come out in time. I take this opportunity to thank Shri Biram Mukherjea for piloting the work through the Press.

15 July 1973 — S. P. SEN

PREFACE : VOLUME III

For special reasons we have transferred the printing work of Volumes III and IV to the Eastend Printers, Calcutta. I am particularly thankful to Shri P. K. Ghosh of the Eastend Printers for his personal care and attention in supervising the printing work and in bringing out the Volume in a much shorter time than the earlier two Volumes.

10 April 1974 — S. P. SEN

SOME PRACTICAL HINTS FOR READERS

I. In arranging the names in alphabetical order the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghosh or Ghose; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have all been put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.
Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again, either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad; Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

II. At the head of each column of a page, the name index followed in the alphabetical arrangement has been given to enable the reader to find out quickly the particular entry wanted.

III. After each name the dates of birth and death are given in first bracket. Where there is no second date after the date of birth, it means that the person is still living. Where there is a question mark in the space meant for date of death, it means that the person is dead but the date of death is not known. Similarly, where there is a question mark in the space meant for date of birth, it means that the date of birth is not known. In just a few cases neither the date of birth nor the date of death is known, and no bracket has been put after the name.

IV. At the end of each entry the name of the Contributor (the person who wrote the biographical entry) has been given in capital and small capital letters on the right-hand side of the column, and the name of the Research Fellow (who collected biographical material) has been given within first bracket in upper and lower cases on the left-hand side.

V. At the end of each entry a selected bibliography has been given, within third bracket, for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. The bibliographies given are, no doubt, unequal in length and quality, but this is inevitable, because on some persons few sources of information are available, while on others the sources of information are more than what can be compressed in the short space of the DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. One distinctive feature of the selected bibliography is that more emphasis has been given on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc., in all the regional languages of India. It should thus prove most valuable to serious readers.

VI. In the biographical entries no rigid uniformity has been observed either in the spelling of proper names and place names, or in the use of punctuation marks. In the first place, it is simply not possible to observe rigid uniformity in these matters in a four-volume Project running into 2500 pages. In the second place, it is also desirable and even necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

VII. Italics have been used very sparingly, and only for newspapers and for Indian names not very well known in the English-speaking world. In all other cases, the Roman type has been used, and where books are mentioned they have been put within inverted commas. One uniform type, it has been found by experience, is more soothing to the eye.

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Government of Andhra Pradesh
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New Shorrock Spg. & Mfg. Co. Ltd.,
Mafatlal House, Back Bay Reclamation, Bombay-20.
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INSTRUCTIONS TO CONTRIBUTORS

I. The entry should be in a narrative form, with full connected sentences and attention to literary style. A degree of compression, consistent with literary flavour, is desirable.

II. The name of the leader is to be written in capital letters, followed by years of birth and death within brackets.

III. The different ways in which a name should be entered in the Dictionary for cross-reference are to be indicated at the top of the sheet. The surname, where used, should be underlined.

IV. The entry is to be divided into the following Sections:

Section (*i*) Personal and Family Details.
Date and place of birth—parents, relatives, family background, social status, religion, caste, etc.; economic status; marriage date, name of wife, family background of wife.

Section (*ii*) Early Life.
Education—travels—influences on mind and character (men, books, associations, etc.).

Section (*iii*) Career History.
History of the entire career from the time of reaching adulthood till death (or till the present time for persons still alive) to be given in a narrative and chronological form, including positions held and honours received. Controversies, however unpleasant to some, need not be avoided.
In the case of a writer or a poet, an account of his principal works should be given as in a standard history of literature.

Section (*iv*) Personality.
Ideas and attitudes towards different issues—social reforms, religion, education, nationalism, economic problems, regionalism, etc.
Appearance, dress, manners and mode of life (austere, ostentatious, quiet, heroic, bohemian, etc.).

Section (*v*) General Estimate.
An assessment of his position, views and contribution to society, with particular reference to the promotion of national consciousness.

(*N.B.*—It is not expected that all the details under Sections (*i*), (*ii*) and (*iv*) will be available for every leader. The items given under these 3 Sections are only indicative of the broad general requirement of the Project.)

V. Each Section may be sub-divided into paragraphs.

VI. The number of words for each entry will be determined by the Editorial Board and Contributors are requested not to exceed the limit by more than 100 words.

VII. Contributors should allocate space among the 5 different Sections (as given under IV above) in the following order as far as possible:
Sections (*i*) & (*ii*) 20 to 25 per cent of the total length.
Section (*iii*) 50 per cent or more of the total length.
Sections (*iv*) & (*v*) 20 to 25 per cent of the total length.

VIII. Contributors should not feel confined in any way to the material supplied. They may supplement it with whatever additional information they may have. In some cases the material supplied may be quite inadequate. It will be appreciated if the Contributors kindly fill in the gaps.

IX. A selected bibliography is to be given at the end of each entry. 'Private information' and/or 'Personal knowledge' may also be included.

X. Foot Notes are not to be given separately. References, where necessary, should be given in the text within brackets.

MATERIAL COLLECTION FORMAT

I. FAMILY BACKGROUND AND EARLY LIFE.

A. TIME FACTORS:
1. Life span, birth and death dates.
2. Period of greatest contribution to nationalism.

B. GEOGRAPHICAL FACTORS:
1. Place of Birth.
2. Region(s) of the individual's greatest activity.

C. FAMILY AND HOME BACKGROUND:
1. Brief Identification of immediate members of Individual's Family.
   (*a*) Parents.
   (*b*) Close Relatives.
2. Socio-Cultural Background.
   (*a*) Caste.
   (*b*) Father's occupation.
   (*c*) Social Status of immediate family.
3. Associations with other Indians through the Home (people who influenced the life of the individual directly).

D. EDUCATION:
1. Traditional Indian.
2. Modern.

E. PERSONAL LIFE:
1. Marriage.
   (*a*) Name of wife, her immediate background.
   (*b*) Date of Marriage.
   (*c*) No Marriage, or more than one marriage.
2. Close personal relationship other than family and marriage.
   (*a*) Male (teachers, heroes, patrons, etc.).
   (*b*) Female.
3. Individual's mode of life (ascetic, ostentatious, quiet, heroic, etc.).
4. Religious & other books, men and associations influencing the individual.

II. FOREIGN INFLUENCE ON INDIVIDUAL'S LIFE.

A. Foreign Travels.
B. Foreign Associations and Friendships.
C. Foreign Influences from Readings (authors and books read).

III. ATTITUDES AND IDEOLOGY OF INDIVIDUAL IN MATURITY.

A. TOWARD SOCIAL REFORM:
1. Caste, Untouchability, Widow-marriage, Status of Women, etc.
2. Orthodoxy—modernism.

B. TOWARD RELIGION:
1. Religious Convictions.
2. Orthodoxy—modernism.

C. TOWARD EDUCATION:
1. 'Western' Education.
2. 'National' Education.
3. 'Basic' or Primary Education.

D. TOWARD NATIONALISM:
1. Ideas about Nationalism.
2. Conduct of Nationalist Movement (constitutional, revolutionary, violent, non-violent, communal, etc.).
3. Attitudes towards international affairs and events (including treatment of Indians overseas) mainly in the 20th Century.

E. TOWARD REGIONALISM.

F. TOWARD BRITAIN:
1. Toward British Rulers' Conduct and Opinions in India.
2. English form of Government.
3. The Empire and the Imperial connection.

G. TOWARD ECONOMIC ISSUES:
1. Economic Grievances against British Rule (taxation, tariff, Government expenditure, drainage of wealth, etc.).
2. Labour Problems (Factory, Plantation, Agricultural Labour and Land Reforms).
3. Ideas of self-sufficient economy (Cottage Industries).
4. Ideas of broader economy (Modern Industries).

IV. PUBLIC BEHAVIOUR AND CAREER OF INDIVIDUAL.

A. COMMUNICATIONS METHODS USED:
1. Journalism.
2. Public Platform.
3. Education.
4. Publications.
5. 'Party' Circles.
6. Other Methods.

B. POSITIONS HELD:
1. In Nationalist Movement.

2. In Public Life.
3. In Academic Circles.
4. In Government Service.
5. Honours and Titles.

C. Career Activity:
1. Social Service.
2. Nationalist Service.
3. Educational Service.
4. Financial Contribution to the Nationalist Movement.

D. Group Memberships, Political, Religious, or Any Other (including Secret Societies).

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BIOGRAPHICAL ENTRIES

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DICTIONARY
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M

MADABHOOSHI ANANTHASAYANAM AYYANGER
—See under Ayyanger Madabhooshi, Ananthasayanam

MADAN LAL DHINGRA
—See under Dhingra, Madan Lal

MADANI, HUSAIN AHMAD (MAULANA)
(1879-1957)

Maulana Husain Ahmad Madani was the son of Syed Habibulla of Tanda, District Faizabad. His ancestors were given a big jagir by the Mughal rulers which was confiscated by the British for their alleged participation in the Mutiny of 1857.

Madani received his early education from his father (Headmaster of a Government School) which was mainly religious. In 1892 he joined the Deoband School for higher education. Most eminent among his teachers were Sheikhul Hind Maulana Mahmudul Hasan, Maulana Ubaidullah Sindhi and Maulana Rashid Ahmad Gangohi. In 1899 the entire family migrated to Medina (Arabia). His spiritual leader at Medina was Haji Imdadullah.

Madani married three times, first at an early age, the second time in 1922-23, and the third time in 1938 or 1939. His third wife survived him.

Early in his youth (1911-12) Maulana Madani joined a group of young revolutionaries who had gone over to Kabul and were determined to bring about the fall of the British Government with the help of some foreign powers. The Maulana used to pass on secret information to them by writing on silken handkerchiefs. The conspiracy leaked out and the Maulana was arrested and jailed at Malta in 1914. After being released in 1919, he assumed the leadership of the Jamiat ul Ulema-i-Hind. During this period he collaborated with the Indian National Congress on the political plane. He courted arrest in the Civil Disobedience Movement launched by Gandhiji in 1930 and again in 1932. He was jailed for participating in the Quit India Movement launched by Gandhiji in 1942. Earlier he had participated in the Khilafat Movement and was imprisoned with the Ali Brothers in 1922. Again, on the political front he viewed with great distress the popularity of the Muslim League and its policies. He was totally opposed to the two-nation theory propounded by Jinnah and his demand for Pakistan. He believed that the policies of the Muslim League served only the interests of British imperialism. He stood for a united Indian nationhood. He believed that nationality does not change with religion or culture in the

same way as diversities in appearance, individual qualities, personal traits, colour and stature do not affect our common human-ness. He, therefore, exhorted the Muslims to participate in the struggle for the attainment of national interest and fight against evils that hamper the country's progress and prosperity. His opposition to the Muslim League demand for Pakistan emanated from his deep missionary zeal. His main argument was that it would confine the Muslims to a particular region and hence it would check the spread of Islam to other parts of this vast sub-continent. Thus it would negate the great sacrifices made by our ancestors.

Though trained as a religious saint, Maulana Husain Ahmad was imbued with political vision and sagacity. He hated the British rule and wanted to get rid of it by every means possible. He had to undergo great hardships for the achievement of his objective which he faced with confidence and courage. He was always ready to co-operate with like-minded persons for the achievement of his political objective, but at the same time he did not allow his identity as a religious leader to be lost in the labyrinth of politics. He was a firm believer in the finality of Islamic laws and stood for the preservation of the 'Shariah'. He opposed tooth and nail all attempts on the part of the British Government and the westernised intelligentsia to bring about changes in the Muslim personal law through legislation. He raised his voice against their nefarious designs. Besides his political and religious predilections he was primarily a teacher and head of the Deoband School.

Being a religious divine and a prominent leader of an orthodox religious party, i.e., the Jamiat ul Ulema-i-Hind, Maulana Madani was held in high esteem by the orthodox section of the Muslims all over the country. However, he was not an undisputed leader of the Muslims, as he was not popular among the sophisticated and pro-British section of the Muslims. He had to face the attacks of the followers of the Muslim League on the one hand and of other political parties on the other which dubbed him as narrow-minded, orthodox and revivalist, because the religious and the Islamic point of view was his greatest concern. He did not see eye to eye even with the Indian National Congress on many issues, e.g., he opposed the Wardha Scheme on the ground that it ignored religion. His greatest service to the nation was his positive approach to the problem of deteriorating Hindu-Muslim relationship by giving the timely call for a united Indian nationhood.

[Ziaul Hasan Faruqi—The Deoband School and the Demand of Pakistan; Hussain Ahmad Madani—Muslim League Kiya Hay; —Muttahida Qaumiat Aur Islam; —Asir-i-Malta Ka Paigham; —Khutbat-i-Sadarat; —Naqsh-i-Hayat (Autobiography); Life of Maulana Husain Ahmad Madani, ed. Jamiat-ul-Ulema-i-Hind; Muhammad Miyan—Jamiat-ul-Ulema Kiya Hay.]

(L. Dewani) S. M. Ziauddin Alavi

MADAPATI, HANUMANTHA RAO
—See under Hanumantha Rao, Madapati

MADDURI, ANNAPOORNAYYA
—See under Annapurnaya, Madduri

MADHAVAN NAYAR, K.
—See under Nair, K. Madhavan

MADHAVAN, T. K. (1886-1930)

T. K. Madhavan, the leader of the Vaikkom Satyagraha, was born in September 1886 in Kannamangalathu Thanniyan Kunnel House at Mavelikkara in Central Travancore. His father, Kesavan Channar, was an agriculturist possessing rather extensive plots of cocoanut and paddy fields. His mother, Unniamma, was recognised to be a bit aristocratic among the Ezhava families in view of her birth in the Komalezhath family. The male members of the family were allowed to use the title 'Chekavan', literally meaning a bodyguard or knight.

Madhavan's maternal uncle Kunju Pillai Chekavan was a member of the Sree Moolam

Assembly, the first popular Legislature of Travancore. It was perhaps Kunju Pillai who influenced Madhavan most in the choice of his career.

Madhavan married in May 1909. The bride, Narayaniamma of Kottur Kayyalakkal House at Cheppad (Central Travancore), was the granddaughter of Madhavan's paternal uncle Sekharan Channar. She was already a mother, having a daughter and a son by her first marriage which ended in a divorce. By the second marriage she had three daughters and a son, of whom two daughters met with premature death. Their daughter, Rukmini Amma, and son, Babu Vijayanathan, are still living.

Madhavan had his primary education first under a Nair tutor, Nariyinchil Asan, and under a Syrian Christian tutor, Karipuzha Asan (1892-93). He learned Sanskrit from Irezhakkaren Kochu Kunjasan and English from P. Subrahmania Pillai. Having equipped himself thus, he joined the High School at Mavelikkara and subsequently the Maharaja's High School, Trivandrum, and St. Aloysius High School, Quilon. While in the Matriculation class he had to discontinue his study due to ill-health, and the rest of his education was confined to self-study.

All along his life Madhavan was guided by the teachings of Mahatma Gandhi. The Bhagavat Gita was his favourite. He was also fond of the works of Swami Vivekananda, Justice Chandravarkar, Dadabhai Naoroji, R. C. Dutt and Sree Narayana Guru. In mature life he established personal relationship with Mahatma Gandhi, George Joseph, K. P. Kesava Menon, C. Rajagopalachari, Pothan Joseph, Girdharilal Kripalani, Varadarajulu Naidu, Subba Rao and Sree Narayana Guru.

The urge for social reforms grew in his mind quite in early life, while he was studying in the primary class. The teacher was a conservative Caste-Hindu; and Madhavan belonged to the Ezhava community which was considered to be untouchable in those days. When occasions arose the teacher would punish him by throwing the cane at him so as to avoid touching him. Actual beating was applied only in the case of Caste-Hindu pupils. This partiality, practised in the name of untouchability, was felt intolerable by the boy and he dedicated his entire life for the emancipation of the so-called untouchables.

Madhavan's career commenced as early as 1904 when he was studying in the Fourth Form. His uncle Kunju Pillai was nominated to the Sree Moolam Assembly to represent the Ezhava Community. As Kunju Pillai was ill due to old age, the Dewan, Sir V. P. Madhava Nayar, permitted Madhavan to take part in the proceedings of the Assembly as his uncle's proxy. The speech that he delivered there on 'The Disabilities of the Ezhavas in Government Service' was admired by everybody. In 1917, 1919 and 1920 he was nominated to the Assembly; and he ably defended the cause of the so-called Depressed Classes. In 1927 he was elected as the Organizing Secretary of the Sree Narayana Dharma Paripalana Yogam.

It was the Vaikkom Satyagraha, organized by him in 1924, that raised him to the zenith of leadership. The movement started on 30 March 1924 and lasted for twenty months. The Satyagrahis held that temples should be let open to the non-Caste Hindus also, to whom that right had been denied by custom. To the orthodox Caste-Hindu, this was a revolutionary change to which he could never agree. The Satyagrahis chose the temple of Vaikkom for their agitation, and Madhavan took the lead. On 6 April he was arrested, along with K. P. Kesava Menon, and was jailed. He was released only on the first of September. The movement was, to a great extent, successful because the right of the so-called untouchables to use public roads adjoining temples was conceded. On 7 March 1925 Gandhiji arrived at Vaikkom, camped there with Madhavan and helped in the successful termination of the struggle.

Besides social reforms Madhavan had to play his role in politics also. He was a member of the All India Working Committee of the Indian National Congress, and in the Belgaum Congress that was held in December 1924 he was one of the members of the Subjects Committee.

Journalism and literature were the two other fields to which Madhavan made his contributions. From 1915 to 1917 he was the Manager of the *Desabhimani*. From 1917 onwards he was the

Chief Editor and Publisher of that daily; and till his premature death in 1930 he was guiding its policy. Apart from his writings in the newspaper, he had written and published the following books: 'Haridasi' (a translation of a small English book written by Mrs. Lilavathi Kotilingom), 'A Biography of Dr. Palpu, D. P. H.' (1924) and 'Temple Entry' (1930). He has also written a book entitled 'My Experience in the Jail' which still remains unpublished. All these works are in Malayalam.

Within the short period of his career Madhavan established his individuality and personality by his memorable social reforms and other commendable activities in public life. He was an advocate of prohibition and his intensive campaign earned him the title 'Pussy Foot of Malabar' after the name of Pussy Foot Johnson of America who worked hard for the introduction of prohibition in U.S.A. "He had a firm grasp of the aim and course of the freedom struggle of India and he was able to work successfully in accordance with the proclaimed aims and means."

"He could be adopted as an ideal social worker by any community, a man who worked for the reform of the Hindu society, especially for the uplift of the Ezhava community, and a noble citizen who dedicated his life for these noble causes."

"What Gandhiji did to the National Congress, Madhavan did to the Ezhava community." "His personality dominated the entire movement and gave to it a feeling of idealism, elevating it above the ordinary run of political controversies" (K. M. Panicker). On 21 January 1926 Gandhiji wrote: "The reformers in Travancore have done well in the matter of untouchability. The more I think of it in terms of religion, the more convinced I become that it is the greatest blot upon Hinduism."

Madhavan's oratory also was quite remarkable. Both in English and in Malayalam he could impress the audience. "Those who were able to hear his orations and thus to know about the sincerity and firmness of conviction with which he spoke are not surprised at the great success which he achieved" (the *Yogakshema*—a newspaper of the Nambuthiris). "His ability to keep the audience spellbound with his spontaneous orations, both in English and in Malayalam, was a rare quality" (the *Gaja Kesari*).

[P. K. Madhavan—Biography of T. K. Madhavan, Volumes I and II; Sree Narayana Guru (Anthology), published by the Publications Sub-Committee, S. N. Centenary Celebrations, Palluruty, Cochin; Dr. Thearston—Castes and Tribes in South India (a Madras Government publication), Volume VII; The Times of India Illustrated Weekly, dated 27 December 1922.]

(N. Velayudhan Nair) P. KUNJIKRISHNA MENON

MAHAJAN, GOVIND VITHAL (1815?-1890)

Govind alias Bhau Mahajan, a Brahmin by caste, was born in the year 1815 or 1817 at Pen (Kolaba district, Maharashtra). The family name of the Mahajans was Kunte, and they were also known as Havaldar, as they were supervising the salt-pans in the Konkan.

No details about his parents or early childhood are known. At the age of eight he was taken to Bombay to his brother-in-law Kashinath alias Bapu Chatre. Balshastri Jambhekar, another noteworthy personality of this period also lived in the Chatre family.

Bhau received his primary education between 1825 and 1827 at the Bombay Native School Book and School Society where Dadoba Panduranga Tarkhadkar, the Marathi grammarian, was his school-mate. The death of Chatre interrupted Bhau's studies. He joined the Elphinstone College in 1837. He was a self-taught man and yet he stood all the tests for a merit scholarship and received Rs. 20/- per month till 1841.

Bhau's family was small. His only son Balwantrao entered the judicial service and later on settled in Nagpur.

Bhau had close personal relationship with Balshastri Jambhekar and they jointly started the weekly *Darpan*. Bhau perhaps looked after its Marathi part, and Jambhekar the English section.

Bhau devoted his life to the spread of knowledge and eradication of superstition and harmful

customs. He was one of the pioneers of journalism in the native language. While at College, he regularly contributed to the first Marathi magazine, the *Dig-Darshan*, a periodical being devoted to the literary and scientific subjects started by Raghoba Janardhan Gavankar in 1840. He acquired proprietary rights of this journal in 1843. He also started his own weekly, the *Prabhakar*, in October 1841. This was a medium for the advocacy of progressive and liberal ideas. It published articles on political, social and international affairs and occasionally book reviews. The famous 'Shat-patre' of Lokhitwadi (Gopal Hari Deshmukh) first appeared in the *Prabhakar*. Not all the issues of this periodical are traceable, but it seems that it lasted for 17 to 18 years from 1841. It contained articles on such topics as 'The Satara Affairs', 'The Political Philosophy of Great Britain', 'The French Revolution', etc.

He started another low-priced weekly, called the *Dhumketu*, which provided a platform for all to express their views. Baba Padamji, a convert to Christianity, could get an opportunity to put forth his defence in the *Dhumketu* because of the liberal attitude of its editor.

There was a large element of modernity in Bhau's approach towards religion, social reform and education, no doubt due to the impact of Western culture and ideas on him. He championed the cause of widow-marriage.

He opposed ritualism and social restrictions. He whole-heartedly supported the Paramhansa Sabha (1849-60), a secret society founded by Dadoba Panduranga, which aimed at abolishing caste and idol-worship. He was a member of the Sabha but never attended its meetings.

He held that opportunities for education should be given to all irrespective of caste and creed and he appealed to the orthodox Shastris of Pathashalas to accept his ideas, and even succeeded in making a small dent in their citadel.

He becomes introspective in his article on the past and present position of India published in the *Prabhakar*, in which he analyses the defects in society and indicates a way out. He was a nationalist and he never accepted any Government service. He served his people with a missionary zeal. His ideas in the spheres of education, social and religious reforms were far ahead of his age. He was not a blind follower of Western ideas, though he was prepared to absorb their good elements.

Throughout his life he emphasised the urgent necessity of the spread of education. In 1854 he started yet another journal, a quarterly called the *Dnyan Darshan*, with a view to acquainting the Marathi people with new ideas in history, philosophy, economics, political philosophy, chemistry, geology, etc.

Through the columns of the *Prabhakar*, he used to give a critical appraisal of the British Rule in India. He was grateful to the British for their efforts to spread education, but he condemned their exploitation of the ignorance of Indians. In his article on 'Transit Duties' he pointed out how they were burdensome and discriminatory. At the same time, he applauded the Government's policy of distributing quality seeds among the farmers and improving agricultural productivity.

His 'Shabda Siddhi Nibandha', a booklet of 65 pages, written in co-operation with Vinayak Shastri Divekar, was the first essay in Marathi on etymology. His Marathi dictionary could not be published because of the Government's refusal to give him any publication grant.

Bhau's advocacy of freedom of expression, liberalism in religion and education and extension of the frontiers of knowledge would be best understood in the context of the transitional period of Indian history in which he was working.

After retiring from journalism in 1862, he lived quietly at Nagpur till his death in 1890.

[G. B. Sardar—Maharashtrache Upekshit Mankari, Poona, 1941; G. D. Khanolkar—Arvachin Marathi Vangmaya Sevak, Poona, 1962; G. G. Jambhekar—Acharya Balshastri Jambhekar Lekhasamgraha, Parts I-III, Poona, 1950; R. B. Gunjikar—Vividha-Dayana-Vistara, Year 22, No. 1.]

(Saroj A. Deshpande) A. R. Kulkarni

MAHARAJA GANGA SINGH

—See under Singh, Ganga (Maharaja)

MAHAPATRA, GODAVARISA (1898-1965)

Godavarisa Mahapatra, who made remarkable contributions in the field of nationalism, was born on 1 October 1898 in village Kumarang under Banpur P. S., in the District of Puri, and died at Cuttack on 25 November 1965. Dayanidhi Mahapatra was his father and Gelhi Devi his mother. Dayanidhi was a small land-owner and also practised priesthood. It was a lower middle-class Brahmin family, but with a high social status.

Godavarisa Mahapatra read up to the M. E. standard at Banpur (1914) and took admission in the Vana Vidyalaya at Satyavadi (near Puri) where he studied from 1916 to 1921. This Vana Vidyalaya was founded by Orissa's great national leader, Pandit Gopabandhu Das. Great scholars and leaders of Orissa like Pandit Neelakantha Das and Pandit Godavarisa Misra were teachers in this Vidyalaya. Young Godavarisa Mahapatra was greatly influenced by Godavarisa Misra who belonged also to Banpur and with whom he was closely related. In 1921 Godavarisa gave up his studies and joined the Non-Cooperation Movement. He married a near relation of Pandit Godavaris Misra in 1916.

From 1921 to 1938 was a period of struggle partly for self-establishment and partly for preparing himself for bigger national issues. This period marks the unfolding of his creative talents. Even as a student of the Banpur Minor School, he composed a long poem entitled 'Banpur', a poetic description of the natural scenery of the Banpur area located on the western shores of the famous Chilka lake. This little 'Kavya' brought him to the notice of Pandit Gopabandhu Das and others. Later, he was influenced by old Oriya Puranic literature, the Ramayana, the Bhagavata, the Mahabharata, etc. and also by the writings of Vidyapati, Tulsi Das, Rabindranath and Premchand. He was particularly fond of the Geeta Govinda. He was a lover of the romantic poems of Wordsworth, Shelley, Coleridge, Byron and Tennyson. Later still, Russian writers like Tolstoy also inspired him.

The life and activities of Pandit Gopabandhu Das, Pandit Neelakantha Das and Pandit Godavarisa Misra exerted the most abiding influence on him till 1938, which year witnessed the publication of the *Niankhunta* (The Poker), a humorous, political and patriotic magazine which he wrote almost from cover to cover from 1938 till his death in 1965. For some years before his death, he was popularly called 'Niankhunta Mohapatra'. He was a protagonist of social reform in respect of caste distinctions, untouchability, etc. He did not believe in ostentatious practices in the field of worship, though he had a deep faith in God. He appreciated social developments through technology. He favoured Western education as the key to the emergence of a spirit of nationalism, but never considered the English language indispensable for the progress of India. The influence of Mahatma Gandhi, either directly or through Pandit Gopabandhu Das, was profound on him all through his life. His view was that India should attain freedom and make progress along with the people of Orissa who should not be relegated to a position of secondary importance.

As a journalist, he had a long and brilliant career. Before editing his famous political and humorous magazine, the *Niankhunta*, from 1938 till his death, he was associated in different capacities with a number of papers, such as the *Asha*, the *Samaj*, the *Lokamata*, the *Purivasi*, the *Taruna*, the *Baikunthabhikari*, etc. It is interesting to note that after 1938 he avoided personal contacts, as far as practicable, for the reason that he would not be able to criticise a person who deserved public criticism. He did not spare even his intimate friends and blood-relations in the columns of the *Niankhunta*. His ready wit was well known. On the occasion of important political events in the country, people awaited his comments eagerly. Before 1938, he engaged himself in village reconstruction work, removal of untouchability, combating of illiteracy and helping people in times of flood and drought.

He was a valiant fighter of social evils and corruption, an upholder of the cause of the helpless and the poor, and a poet of the highest order. He received the Orissa State Sahitya Academy Awards twice, and also a posthumous Award from the National Sahitya Academy, New Delhi,

for his 'Banka O Sidha' (The Curved and the Straight)—a collection of his short poems. He has written more than 50 works including short stories, poems, biographies, historical accounts, translations, adaptations, etc. His contributions to modern Oriya short stories and poetry in particular are outstanding.

Godavarisa supported no particular political party and never approached any one of them for help even when in great financial distress. His criticisms came forth through a variety of literary forms, such as poems, short stories, one-act plays, parodies, short essays, witty comments, allegories, debates, all replete with humour. He had his own similies, metaphors and various other figures of speech, all meant for making the reader burst into laughter. He exposed the weaknesses of the great leaders of India who did not practise what they preached. For Government servants who were deprived of departmental justice, Mahapatra was an oasis of hope, courage and consolation. Despite threats and intimidations by powerful men of the State, he wielded his facile pen to serve Orissa and India in order of priority until death.

[The voluminous works of Godavarisa Mahapatra; The Files of the papers he edited, particularly the Niankhunta; personal interview of the Research Fellow with Gauri Kumar Brahma (Secretary, Sahitya Academy of Orissa), son-in-law of Godavarisa Mahapatra.]

(J. C. Rath) G. K. Brahma

MAHARAJ LOKRAM NAINARAM SHARMA

—See under Sharma, Lokram Nainaram (Maharaj)

MAHASHE, KRISHAN (1881-1963)

Krishan Mahashe was born in 1881 at Wazirabad in West Pakistan. His father, Tara Chand, and mother, Mahtab Kaur (also known as Pratap Kaur), had two sons and four daughters. His uncle, Lala Pritam Dass, treated Mahashe as his own son. He belonged to a fairly rich family because his grandfather had left a large property for his sons and they did not do any work. He was a Kshatriya and Vohra was his sub-caste. Krishan was married at the age of less than ten years, in 1891, to Channan Devi who belonged to Eimenabad in District Gujaranwala in West Pakistan. He had two sons, Verena and Narendra, and a daughter, Savitri Devi.

Krishan Mahashe was educated according to the Sanatan Dharam traditions in his early days, but later on, he was educated on modern lines. He passed his Matriculation examination from the Mission High School, Wazirabad, in 1898. Soon after, he joined the Islamia College, Lahore, and passed his Intermediate examination from there in 1900. During the same year he shifted to the Forman Christian College, Lahore, and got his B.A. degree in 1902. Probably he did not visit any foreign country, neither had he any foreign friends. Dr. Satyapal, Lala Dina Nath of the *Desh* and the *Hindustan*, Dr. Kul Bhushan and Dr. Charanjiv Bharadwaj were his good friends and had greatly influenced him. It was because of their influence that he came to the Arya Samaj platform.

From his student days Krishan Mahashe was interested in writing articles on the Arya Samaj for the newspapers, and some of them were published in the *Amrita Bazar Patrika*, Calcutta. In 1903 he was appointed as Editor of the *Arya Patrika*, an English weekly of the Arya Samaj. He started his own Urdu weekly, the *Prakash*, at Lahore in 1906 which continued up to 1940. Mahashe was considered to be the fiery editor of Lahore. In 1919 he started an Urdu daily, the *Pratap*, at Lahore, which had a large circulation. This daily had hardly worked for a week and a half when Krishan Mahashe was arrested on 12 April 1919, on the charge of condemning the incidents of 1919 and particularly the attitude of Michael O'Dwyer in the Punjab. The paper was restarted in February 1920, after his release from the Jail. During this period he was much influenced by Gandhiji's Satyagraha and started publishing forceful and effective articles in its favour. As a result, he was charged with creating hatred in the minds of Indians against the

British and was fined Rs. 5,000/- in 1921. Through his paper, the *Pratap*, he supported the Independence Resolution of 1929 of the Congress. He also supported the Congress movement of Salt Satyagraha and it resulted in the confiscation of the security of the *Pratap* in 1930.

He always supported the cause of the Hindus through the Hindu Mahasabha and the Rashtriya Swayam Sewak Sangh, but he did not join either of them formally. Though he always advised the members of the Bharat Mata Club of Sardar Ajit Singh, he did not join it, nor did he join any other secret society. He was a member of the Hindu League in 1940, but left it as soon as it was renamed as the Indian National League. Krishan Mahashe also did not join the Congress Party although he supported its Satyagraha and Quit India Movement.

Mahashe played an important role as a prominent member of the Arya Samaj. He was elected Joint Secretary and Secretary of the Punjab Arya Pratinidhi Sabha in 1911 and 1914 respectively. He was also the Secretary of the Arya Samaj, Vacchowali, Lahore, and President of the Arya Pratinidhi Sabha. He was the founder of the Dayanand Missionary Institution at Lahore in 1925. A Vedic Library, known as Guru Datt Library, was also founded due to his efforts. He was the Founder-President of the Non-Agriculturists' Association. He also organized the Kisan Association to oppose the Agriculturists' Association.

Mahashe's attitude towards social reforms was most modern. He was dead against casteism and untouchability. He took an active part in the 'Dalit Uddhar' movement to bring the untouchables into the fold of the Arya Samaj. His opposition to the Jat movement and the Jat Mahasabha of Sir Chhotu Ram clearly revealed his feelings against casteism. He believed in widow-marriage and giving a high status to women in the Hindu society. Though he was brought up according to the Sanatan Dharma traditions, he later on became a follower of the Arya Samaj. He neither believed in idol-worship nor in superstitions, and regarded Swami Dayananda as a 'Universal Guru'. Though a staunch Arya Samajist, he never hated or condemned other religions. He always stood for the unity of the Hindu religion.

He strongly advocated for the implementation of the Gurukula system of education because he believed that "freedom and equality are the main features of this system." Thus he thought that the slavish mentality among the Indians could be brought to an end by rejecting the European system of education and adopting the Gurukula system which would "eradicate all differences between the high and the low, the rich and the poor." He was further in favour of free and compulsory primary education.

Krishan Mahashe was a true nationalist who sincerely believed in complete independence for India and conducted the nationalist movement through the Press. He believed in non-violent methods. He went on condemning the British policies in India through his papers, thereby inspiring the people to shake off the foreign yoke. Once he remarked, "Whatever is said by a free nation is accepted by other countries, but even a fact said by a slave country is ridiculed and not accepted." Such remarks of Krishan Mahashe encouraged the Indians to strengthen their demand for independence. He was, in fact, not against the British form of government as it existed in England, but he opposed their policy of colonialism. Though Mahashe worked mostly in the Punjab, he had an all-India outlook and was against regionalism, provincialism or groupism. Throughout he led a simple mode of life.

Thus Mahashe comes out as a true nationalist who continued to spread the feelings of nationalism through his newspapers. Writing on the brilliant performance of Mahashe's daily, the *Pratap*, Vidyalankar has stated: "The world is the witness that the *Pratap* maintained the dignity, pride and honour of Maharana Pratap, the great Indian hero. Many times it was brought under censor, many times it lost its securities and many times it was tried under sections 124-A, 153-A, Indian Penal Code, but it continued to work for the nation on the aims and principles set on 1st April 1919." The credit of all this goes to Krishan Mahashe only.

[Satyadeva Vidyalankar—Jeewan Sangharsha

(in Hindi), Delhi, 1964; The Tribune Files (an English daily); Who's Who File, Punjab State Archives, Patiala; The Pratap Files (an Urdu daily.)]

(D. L. Datta) D. AWASTHI

MAHATAB, HAREKRUSHNA (DR.)
(1899-)

Son of Krishna Chandra Das, a Zamindar, Harekrushna Mahatab was born in a Khetri family in November 1899 at Agarapara, in the District of Balasore, Orissa. His foster father was Jagannath Mahatab and mother was Tofa-Bibi. He received his education at the Bhadrak High School and the Ravenshaw College, Cuttack. Mahatab was married to Subhadra Devi in 1917. He had contacts with some British Officials at Balasore, just for the sake of exchange of ideas. He was associated with the Ramakrishna Mission and was greatly influenced by the Geeta, the Psalm of Life and the Gospels of Ramakrishna. Politically he came under the spell of Subhas Chandra Bose.

Being an ardent nationalist Mahatab was drawn into the Indian freedom struggle and joined the Non-Cooperation Movement in 1921. He was elected Secretary of the District Congress Committee, Balasore, in 1921, and in 1924 and 1938 was elected President of the Orissa Provincial Congress Committee. He was a member of the Congress Working Committee for several years. During 1952-53 he was the General Secretary of the Congress Party in Parliament and in 1963 he was elected Deputy Leader of the ruling party in the Lok Sabha.

He served as the Chairman of the Balasore District Board from 1924 to 1928 and was the Chief Minister of Orissa from 1946 to 1950. He was the Minister of Industries and Commerce in the Central Cabinet from 1950 to 1952, and was Governor of Bombay from 1955 to 1956. Again he became the Chief Minister of Orissa in 1956 and continued in office till the beginning of 1961. Bengal, Bihar, Orissa, Maharashtra, Gujarat and Delhi were the fields of his political activities. He travelled widely in Europe, U.S.A. and Japan in 1951 and 1952. He attended the Commonwealth Industry Ministers' Conference in London in 1951.

Dr. Mahatab is a prolific writer. He is a great scholar, a reputed historian and is a leading literary figure. He is the author of a monumental work, 'History of Orissa'. For his outstanding literary contributions he was awarded the honorary degrees of D.Phil. and D.Litt. by the Universities of Andhra, Utkal and Sagar. Dr. Mahatab has been a member of the Senate of the Utkal University since 1950. He was also the Pro-Chancellor of the University for a few years.

Dr. Mahatab combines humility with dignity. He is a journalist and a sagacious statesman. He is opposed to untouchability and the caste-system. He stands for widow-marriage, and equal status for men and women. He believes in spiritual dynamism and is a lifelong crusader against bigotry, fanaticism, communalism and sectarianism. He appreciates the value of western liberal education. He thinks that the basic education is good in principle but it has not served so far any practical purpose. He advocates in favour of a just and fair treatment of the Indians in foreign countries, and reacts sharply whenever any international development affects the interests of India. To him regionalism is a standing menace to national integration. Dr. Mahatab resisted the patronising and highbrow attitude of the British authorities and their deep-rooted prejudice against the Indians. He believes that though India's connection with imperial England has done some good, yet in some measure it has arrested the development and growth of India's progress. He is progressive in outlook and advocates a parliamentary form of government of the British pattern which is purely based on the "Rule of Law".

He is a democrat with vision towards the frontiers of progressive humanism. He has strengthened democratic institutions by rendering yeoman's service in the shape of removal of untouchability and eradication of social evils and disparities and by doing village uplift work. He was a true Congress worker and a brave soldier

of the Indian Liberation Movement from 1921 to 1945.

Being disgusted with party feuds and factions in the Congress, he resigned and formed a new party in Orissa known as the 'Jana Congress'. He was the chief architect of the Swatantra-Jana Congress coalition ministry in Orissa which came into office in the year 1967. He is a true Gandhite. He won for Orissa a place of honour in the Indian political scene by being the chief architect of the merger of the Princely States of Orissa. As the Industries and Supply Minister at the Centre, he introduced the policy of Industrial Licensing System. His greatest contributions to the people of Orissa are the new capital at Bhubaneswar and the Hirakud Dam Project at Sambalpur which bear testimony to his foresight. He has always remained a man of action. An able administrator, a distinguished politician, a top-ranking statesman, a creative genius and a celebrated reformer, Dr. Mahatab will be regarded as one of the makers of modern Orissa.

[The writings and speeches of Harekrushna Mahatab; Interview of the Research Fellow with Dr. Mahatab.]

(J. C. Rath) ALEKHA CHANDRA DAS

MAHATMA GANDHI

—See under Gandhi, Mohandas Karamchand

MAHATMA HANSRAJ

—See under Hansraj (Mahatma)

MAHENDRA PRATAP (RAJA) (1886-)

Raja Mahendra Pratap was born on 1 December 1886 at Mursan, District Aligarh (U.P.). Raja Ghanshiam Singh, his father, was a well-to-do zamindar. Mahendra Pratap was adopted by Raja Har Narain Singh of Hathras and was married at an early age to the daughter of the ruler of Jhind State. His early education was traditional; but later he was sent to study at Government High School, Aligarh. After passing his Intermediate examination, he left his studies in 1907 to look after the management of his estate.

Raja Mahendra Pratap was a patriot full of burning zeal for the freedom of his motherland. He realised that a revolutionary struggle for freedom was not possible to be fought from within the country. This led him to undertake wide travels with a view to seeking outside help to overthrow the British rule in India. From 1914 to 1945, for three decades, he lived abroad from U.S.A. and Germany to Japan and China, working all the time for India's liberation.

He was one of the few princes who voluntarily chose the life of a wandering pilgrim living in exile for the major part of his life. A staunch nationalist and a firm believer in Hindu-Muslim unity, he considered their mutual differences to be the creation of the British. He went to Germany in 1914 and then passing through Turkey he reached Afghanistan in 1915. He worked as the leader of the group of Indian revolutionary leaders in Kabul. He set up a Provisional Government of Free India with himself as the President and Maulana Barkatullah as the Prime Minister. It was, however, a short-lived experiment and he was disappointed in his hopes of securing the help of foreign powers. Later, he worked in co-operation with the Hindusthan Ghadar Party in the U.S.A. which sent him to Tibet (1926) to organise a rebellion against the British. During the First World War, he also visited Russia but could not succeed in getting any help. For some time more he went on with his plan to form a confederation of states on the North-Western frontiers of India for liberating the country from the British control. In his opposition to the British rule, he later turned to the Japanese and started an India League in Japan. Disappointed in his main political aims, he turned more and more to religion and to the establishment of a vague World Federation.

Mahendra Pratap was not only a patriot but also a leader with a message for humanity at large. He considered religion to be an instrument of human well-being. He believed in the essential unity of all religions and for the same reasons he believed in the equality of all races. He was one of the few Indians who conceived the scheme of

a world federation based on the equality of all races and nations. Such an organisation could eliminate exploitation of one people by another. In 1929, at Chicago, he advocated equality between the Whites and the Negroes. Differences among various religions of the world, in his opinion, were due to their being produced at different times and places and under different circumstances. He considered the ideals of renunciation and service preached by Buddhism to be in a position to facilitate the re-shaping of the human world.

In India he wanted to foster the old Aryan culture and thought. He considered education to be the best means for it. He founded the Prem Vidyalaya (a technical college) at Brindaban and donated the income from five of his villages for the expenses of the institution. This was in 1909 and he visited European countries in 1911 to study the methods of technical education there. He was of the opinion that the students should be provided with land and factories. He believed that a useful craft should be taught to the youth so that they could be better fitted to face the problems of life later.

He believed in economic equality and was opposed to the concept of class war. Being a big zamindar himself, he was one of the few landowners who advocated the abolition of the zamindari system. He was opposed to the idea of irresponsible power over the people. He believed in a co-operative socialist system of government. He wanted enterprising Indians who had settled abroad to arrange for the inflow of capital to their motherland. He preferred a capitalist form of economy.

Mahendra Pratap was a good orator and an enterprising journalist. He started Vernacular papers in Hindi and Urdu, before going abroad in 1914—the *Prem* in Hindi and the *Nirbal Sewak* in Hindi and Urdu. During his years of exile he contributed numerous articles to Indian papers like the *Hind Pratap* of Kanpur, the *Zamindar*, the *Milap*, the *Bande Mataram* and the *Swaraj* of Lahore and the *Akali* of Amritsar. After 1929 he started a monthly journal, the *World Federation*. It was not till 1945 that Raja Mahendra Pratap returned to India from his long exile abroad. On his return he was received by all nationalists with great warmth and enthusiasm. At the Meerut Session of the Indian National Congress held in 1946, Mahendra Pratap was the Vice-President of the Reception Committee. The venue of the Congress Session was named as Mahendra Pratap Nagar. When communal riots took place, following the Direct Action call given by the Muslim League, Mahendra Pratap undertook a tour of the North and North-Western India, trying to call a halt to the mad fury which had overtaken the minds of the people of both the communities.

A life-long revolutionary, in his later phase Mahendra Pratap came to believe in Nonviolence and Gandhian technique. He also appreciated the unique position of the Indian National Congress in the Liberation Movement. He was elected to the Lok Sabha in 1957 from Mathura but lost in the election of 1962. Since then he virtually retired from politics and public life.

[Mahendra Pratap—My Life Story of Fifty-five Years; D. R. Toliwal—Bharat Varsh Ki Vibhutiyan; Sedition Enquiry Committee Report (1918); Selections from Native Newspaper Reports, 1923-26; Home Department (Political) Files, Government of India, 1922-29; Indian National Congress Proceedings, 1946.]

(L. Dewani) M. S. JAIN

MAHMOOD, SAYYID (1850-1903)

Sayyid Mahmood, born at Delhi in 1850, was the second son of Sir Sayyid Ahmad Khan, the founder of the Aligharh Movement and the M.A.O. College, Aligarh. After his early education at Delhi and Benares (Queen's College), Sayyid Mahmood was granted a Government of India scholarship for further studies in England. He joined the Christ College, Cambridge, and had Ananda Mohan Bose as his Tutor. He accompanied his father and helped him, during his stay in England, in writing a biography of Prophet Muhammad in reply to criticisms levied

by Sir William Muir. He had a successful academic career in England and was called to the Bar at Lincoln's Inn in 1872. He returned to India and, after a short career at the Allahabad Bar, he was appointed a District Judge at Rae Bareli in 1879. Later he was promoted to the Allahabad Bench in 1882 in an officiating capacity. Some of his judgments have become classical and have won for him an undying reputation for his analytical and penetrating approach. He acquired reputation for fair-mindedness and deep understanding. Later, he developed serious differences with the Chief Justice, Allahabad High Court, and he was retired in 1893 from the High Court on pension even though the length of his service did not entitle him to it.

After his retirement he settled at Aligarh to help his father in the work of the Muhammadan Anglo-Oriental College. He was able to discover an embezzlement of over a lakh of rupees in the College accounts and did a lot to safeguard the interests of the College. During his father's lifetime he was appointed as the future Secretary of the College. After the death of Sir Sayyid, he organised the Sir Sayyid Memorial Fund and put forward the scheme of raising the Aligarh College to the status of a University. In 1893 he worked as a Secretary of the Muhammadan Anglo-Oriental Defence Association, the first Muhammadan political organisation to look after the political interests of the Muslims. He also actively encouraged the Urdu Defence Association and wrote about the necessity of a political organisation during 1900-02. He was also appointed a member of the N.W.P. Legislative Council.

He had a high sense of self-respect, bordering even on pride. He was hot-tempered and was known for his liberality. He had a taste for literature, particularly poetry. In his last years he was an addict to wine and had strained relations with his father. He allowed an increase in the influence of English teachers over the Aligarh College. He wrote a 'History of English Education in India' mainly with a view to draw the attention of the Muslims to English education.

[Indian Judges (G. A. Natesan & Co.), Madras, 1932; Eminent Mussalmans (G. A. Natesan & Co.), Madras.]

(Mantosh Singh) M. S. JAIN

MAHMUDABAD (MAHARAJA OF)
—See under Ali Muhammad Khan, Muhammad

MAHMUDABAD (RAJA OF)
—See under Amir Ahmad Khan

MAHMUDUL HASAN (MAULANA)
(1851-1920)

Maulana Mahmudul Hasan, known as Shaikhul Hind, was born at Bareilly in 1851 in a lower middle-class Muslim family. Not much is known about his parents and relatives. He studied at the Darul-Ulum of Deoband, the famous centre of traditional religious education. After his graduation in 1874, he served there as a teacher, and rose to the office of the Principal in 1905.

From the beginning he was interested in the movements for national freedom in India and the Middle East and kept himself abreast of the march of events by a regular perusal of Urdu and Arabic newspapers. That was something uncommon among the Indian Ulema of those days. During his term of office as the Principal of the Deoband Seminar, he started a programme of training volunteers in the North-West Frontier area through graduates of the Darul-Ulum for driving out the British from India with the help of the neighbouring Muslim countries. In 1915, after sending his pupil, Maulana Ubaydullah Sindhi, as his liaison officer to Raja Mahendra Pratap, the Head of the Indian 'Government in Exile' at Kabul, he proceeded to Hijaz for securing Turkish support. The Turkish Governor of Hijaz, Ghalib Pasha, gave him a letter on behalf of the Ottoman Caliph exhorting all Muslims to support the Maulana. A copy of the letter was smuggled to India in a consignment of silk cloth, which was seized by the Government of India. So the case for prosecuting the Maulana

and his co-workers launched by the Government of India was called 'The Silk Conspiracy Case'.

The British could not arrest the Maulana since Hijaz was at that time under Turkish rule. In 1916, however, Hijaz became technically independent but virtually a British Protectorate, and the new ruler of Hijaz handed him over to the British, who interned him and his companions in Malta in 1917. He was released in 1920 with shattered health and died within a few months of his return to India.

That was the time when the non-violent non-cooperation movement was at its peak. In spite of being an invalid the Maulana plunged himself into the national movement and exhorted all Muslims to join it. He presided over the annual session of the Jamiat-i-Ulama-i-Hind which was fully co-operating with the Congress in its political activities. Shortly before his death he inaugurated the Jamia Millia Islamia which was started by nationalist teachers and students who had left the Aligarh Muslim University in response to Gandhiji's call.

Despite his orthodox background the Maulana was progressive in his political views, and an ardent advocate of national unity. Before going to Hijaz he had been in contact not only with the leaders of the national freedom movement but also with the revolutionaries, and after his return from exile he gave his whole-hearted support to the Indian National Congress.

[Saiyad Mohammad Mian—Ulama-e-Haqq, Vols. I & II (Urdu); Maulana Husain Ahmad Madani—Safar Nama Sheikh-ul-Hind (Urdu); —Asir-e-Malta (Urdu); —Naqsh-e-Hayat (an autobiography of Maulana Husain Ahmad Madani (Urdu), two volumes; Rowlatt Committee Report; Tufail Ahmad Mangalori—Musalmana Ka Roshan Mustaqbil (Urdu); W. C. Smith—Modern Islam in India; Zia-ul-Hasan Faruqi—The Deoband School and the Demand for Pakistan; Manazir Ahsan Gilani—Sawanih-i-Qasimi (Urdu, two volumes); S. Abid Husain —The Destiny of Indian Muslims.]

(L. Dewani) S. Abid Husain

MAJHAIL, ISHAR SINGH (1901-)

Ishar Singh was born in January 1901, at Sarai Amanat Khan in the British District of Amritsar. His father, Sardar Asa Singh, a Jat of Sikh persuasion, was a peasant proprietor of average standing in the *Majha* or the central tract of the Punjab. He sent Ishar Singh for his early education to the District Board Middle School at Bhadana, a large village in the District of Lahore, where Sardar Jawand Singh Sandhu had acquired a good reputation as the Headmaster. Ishar Singh then went to other schools in Ambala and Ludhiana and he matriculated in 1923. By now he was married to Shrimati Puran Kaur, the daughter of Sardar Surain Singh.

Ishar Singh started participating in the political activities of the Punjab in the early 1920s. He took part in the Akali agitations of Guru ka Bagh and Jaito, which led to his imprisonment for two years. In the late 1920s, Ishar Singh associated himself with the Indian National Congress as well. He delivered anti-British speeches from the platforms of the Congress and he was imprisoned for a year in 1929. Again in 1931-32, he was imprisoned for his active participation in the Satyagraha launched by Mahatma Gandhi. He remained a strong opponent of British rule in India until 1947, courting detention in 1938 and 1939 by defying Government orders, and also in 1942 by joining the Quit India agitation. All this time he remained a prominent member of the Akali Dal; he was Vice-President of the Darbar Sahib Managing Committee in 1936, and Secretary of the Shiromani Akali Dal in 1938, when he also acted as the Secretary of the Reception Committee of the Akali Conference on 10 February.

Ishar Singh's activities were not confined to the field of politics. He served the cause of education and journalism with equal zeal. He was mainly responsible for founding the Majha High School at Goindwal in the Amritsar district and he was a founder-member of the Sikh National College, Lahore. He edited the *Akali Patrika* from Lahore, the *Vartman* from Amritsar and the *Inqalab* from Patiala, in Punjabi; and he edited the *Sher-i-Bharat* from Amritsar, in Urdu.

The politics of pre-Independence years put a great strain on Ishar Singh's nationalist aspirations and his Sikh sympathies. He denounced the Communists for their ultra-nationalist loyalties; he denounced the Muslim League for its infra-nationalist outlook; and, finally, he disapproved of the Indian National Congress accepting the principle of partition. In the face of partition, his Sikh sympathies came to the fore and his advocacy of Sikh rights became unequivocal. Nevertheless, he remained a member of the Congress and, in 1948, he was a Minister in the Congress Government of the Punjab as well as the General Secretary of the Shiromani Akali Dal.

Ishar Singh has lived a simple life and his participation in politics has been unobtrusive but quite determined. He has espoused the causes generally associated with the Singh Sabha and the Akali movements: abolition of caste distinctions and untouchability, equality of women with men, remarriage of widows, etc. The idea of national independence held a great fascination for him; his alignment with the Congress and his hostile attitude towards the British were a logical outcome of that fascination; and he blamed the British for the separatist politics of the Muslim League. He opposed the idea of Pakistan all the more for its threat to the Sikhs: "Our ideal is a free India where the Sikhs are also free like other communities" (*The Indian Annual Register*, 1944, II, 222-23). If the 'Pakistanists' demanded a separate state, they should not have forgotten that the "Sikhs are also a separate nation and desire to have a free state of their own" (*Punjab Legislative Assembly Debates*, 1946, 209). With Ishar Singh, the idea of a Sikh Homeland was closely connected with his distrust of the Muslim League; what he wished to ensure essentially was that Sikh interests and aspirations should not suffer a setback with the advent of independence in the Indian subcontinent.

[Gauba, K. L.—The Consequences of Pakistan, Lahore, 1946; Harbans Singh—The Heritage of the Sikhs, Bombay, 1964; Harnam Singh—Punjab: The Homeland of the Sikhs, Lahore, 1945; Indian and Pakistan Year Book, 1952-53; Khushwant Singh—The Sikhs, London, 1951; Majhail, Ishar Singh—Personal Account in September, 1967; Mitra, N. N. (Ed.)—The Indian Annual Register, 12 vols., 1940-47; Proceedings of the Punjab Legislative Assembly, 1946-47; Personal knowledge of the Contributor.]

(T. R. Sareen) J. S. GREWAL

MAJITHIA, DYAL SINGH (1849-1898)

Dyal Singh Majithia belonged to a historic family of village Majithia, 12 miles north-east of Amritsar city. He was the son of Lehna Singh and grandson of Desa Singh Majithia who had established himself as a ruler in the hill states. Desa Singh joined Maharaja Ranjit Singh in 1818 during the latter's Multan expedition. Desa Singh enjoyed the title of 'Kasirul-Iktidar'. He died in 1832 and his son Lehna Singh succeeded him to the governorship of the hill territories between the Sutlej and the Beas. Lehna Singh was one of the most trusted counsellors of the Maharaja. He has been described as "first in ability and energy" of all Sikh Sardars. Just before the outbreak of the first Anglo-Sikh War he retired to Benares (modern U.P.) where he died in 1854 A.D. It was during this period that Dyal Singh was born in 1849 A.D., the year when the Punjab was annexed to the British territory. After the death of his father Dyal Singh came to his village. Since he was a minor, Raja Teja Singh was appointed his guardian. Dyal Singh passed his early life in Majithia, Amritsar and Batala, and received his early education from a Mission School. After completing his education he was married in a Sikh family of his rank.

One of the most important events of his life, which proved a turning point in his career, was his visit to England. In 1874 when he was in his mid-twenties he sailed to England and remained there for about two years. He returned to Punjab in 1876. This tour greatly broadened his vision and awakened him to the new values of life. He was greatly influenced by the western liberalism, and he began to take a keen interest in the social welfare of his countrymen irrespective of caste and

creed. He denounced caste-system and untouchability, advocated the cause of widow-marriage and female education. His foreign tour affected his religious outlook also. He had been born in an orthodox Sikh family. During his stay in England he discarded the outward Sikh symbols, and on his return to India he employed a Muslim cook with the result that the orthodox people began to look upon him with suspicion.

With regard to his political ideas, Dyal Singh belonged to the moderate school. He believed that political rights must be deserved by his countrymen before they could be enjoyed. To deserve political rights it was necessary to liberalise social customs, and to remove social shackles by the spread of liberal education. He argued: "Down with shams and hypocrisies which played such a prominent part in the life of the Indian people! Weed out old and worn-out customs, stupid prejudices and superstitious beliefs. Do away with poverty, misery and ignorance and pull down the false gods. March with the times, feed the good, trample down the evil and create a new India on the new forces of vitality and old elements of wisdom." Speaking in 1893 as Chairman of the Reception Committee of the Indian National Congress in Lahore, he said: "What the Congress contends is not that the country should be transferred from English to Indian hands, no, not change of hands, for it would be entirely suicidal, but that the people should be governed on the broad principles which have been held by the eminent British statesmen and administrators themselves to be the most conducive to the interests of both rulers and the subjects." He showered praises on Lord William Bentinck and Lord Ripon for their reforms. He believed that social reforms should precede any political development. He wrote: "We happily live under a constitution whose watchword is freedom and whose main pillar is toleration."

The Majithia Sardar was a constructive genius. He founded several institutions and promoted the cause of liberal education. In order to educate the masses and to spread his views on social uplift, he started a newspaper named the *Tribune* in 1881. He also founded the Union Academy in 1896 which was subsequently converted into the Dyal Singh School. He was the first Chairman of the Board of Directors of the Punjab National Bank which came into existence through his efforts. All these institutions have been serving the country up to this day, and they constitute a permanent memorial to his far-sighted genius and patriotism.

Before his death in 1898 the Majithia Sardar donated to his school, college and press his entire property, leaving aside a small portion for his wife, Bhagwan Kaur. That was a clear indication of his whole-hearted devotion to the national cause. He had no child of his own, but the institutions founded by him would keep his memory fresh in the minds of his countrymen for ever. The *Tribune* has been the most popular paper in the Punjab. Dyal Singh College and Library, Lahore, and the recently started Dyal Singh College in Karnal and Delhi and also Dyal Singh Library, Delhi, would continue to serve the cause of education for which the Sardar fought throughout his life.

[Lajpat Rai Nair and Prem Nath Kirpal —Dyal Singh Majithia: A Short Biographic Sketch, Lahore, 1935; Report of the 9th Indian National Congress, Lahore, in 1893; The Tribune Files (an English daily).]

(D. L. Datta) KIRPAL SINGH

MAJITHIA, SUNDER SINGH (SARDAR) (1872-1941)

Sunder Singh Majithia of the Sukharchakia caste was born on 17 February 1872 at Majithia in District Amritsar, Panjab. He was the younger son of Raja Surat Singh, an Honorary Magistrate and a rich *jagirdar*, who had been granted a *jagir* by the Government in recognition of his help in the great rebellion of 1857. Raja Surat Singh had quite close associations with some of the Sikh states, particularly Patiala and Faridkot, because of the matrimonial connections that he had with them. While a minor, Sunder Singh's father had died, and his brother, Sardar Umrao

Singh, had succeeded to the family estate as its head.

Sunder Singh joined the Government School at Amritsar in 1882, and later, the Aitchison College and the Government College, Lahore. He married twice, and his first wife, whom he had married at sixteen, was Sardarni Khushalpal Kaur, the daughter of General Shiv Dev Singh of Nabha, and the granddaughter of Sardar Atar Singh, K.C.I.E.

The Amritsar and Lahore Associations of Sikhs were combined in 1902 under the title 'Chief Khalsa Diwan', and all Singh Sabhas came under its guidance and superintendence. Sunder Singh Majithia became the Secretary of the new *Diwan*, and of the Khalsa College, Amritsar. Since then until his death, he continued to play a vital role in the Sikh social and political life. When the Government took over the control of the Khalsa College, Amritsar, he started the Sikh Educational Conference, which met annually at one of the bigger towns, and which intensified the campaign for educational reforms in the Panjab. He was four times the President of the Educational Conference from 1908 to 1940. He initiated the 'Sikh National Educational Fund' and contributed large sums of money towards it. He advocated the uplift of the depressed classes by encouraging them to embrace the Sikh faith. He started a Society at Amritsar known as the *Khalsa Beradari* which aimed at levelling down caste distinctions by means of inter-dining and inter-marrying. He supported the cause of widow-marriage.

Sunder Singh was appointed an additional member of the Panjab Legislative Council in 1911, and remained in that capacity for five years. He was a member of the Imperial Legislative Council, and was again nominated in 1916 for five years.. He was taken on the Viceroy's Executive Council in 1919 as a representative of the Sikh community. He was the first President of the Gurdwara Board established in 1920 which came to be known later as the Shiromani Gurdwara Prabhandak Committee. With the introduction of the Reforms in 1935, he became a member of the first autonomous cabinet of the Panjab on 1 April 1937. He held the portfolio of Revenue, and was the leader of the National Progressive Party. As a minister he was responsible for some notable schemes like the completion of the Sutlej Valley Canal, the planning of the Thal Project, and the consolidation of holdings. He was a pioneer in the sugar industry as he had started his own sugar industry at Gorakhpur in 1911.

Sunder Singh was the most influential of Sikh leaders in his time. Whenever an opportunity came, he pleaded strongly for the recognition of the Sikh claims, and demanded separate representation for the Sikhs in Legislative bodies. When the reform scheme of 1919 was in its inception in 1916, he said, "No scheme would be acceptable to the Sikhs which did not guarantee to them a share in the Provincial and Imperial Council as well as in the civil administration in the country, proportionate to the importance, position and services of the community, with due regard to the status before the annexation of the Panjab, and their past and present services to the Empire."

Sundar Singh was a staunch supporter of the British in India. He had condemned the Ghadar rebellion in the Panjab, and was always opposed to every form of revolutionary activity. He lamented over the political disturbances in 1919 and pledged his loyalty to the Government for the maintenance of law and order. He was an eloquent speaker. He had an aristocratic bearing. The Panjab University conferred on him the degree of Doctor of Oriental Learning on the occasion of its silver jubilee. He was awarded the title of C.I.E. in 1920 and of K.C.I.E. in 1926. He was the recipient of the Silver Jubilee Medal in 1935.

[Proceedings of the Government of India in the Home (Political) and Public, Foreign and Political and Legislative Departments, 1900-36; Proceedings of the Imperial Legislative Assembly, 1909-21; Proceedings of the Punjab Legislative Council, [illegible]; Azim Hussain—Sir Fazl-i-Hussain, [illegible] Bombay; Griffin, Lepel H.—Chiefs and Families of Note in the Punjab, 1940, Lahore; Harbans Singh—The Heritage of the Sikhs; Khushwant Singh—The Sikhs; Sahni, Ruchi Ram—Struggle for Reform in the Sikh

Shrines, Amritsar, 1966; Teja Singh—Essay in Sikhism, Lahore, 1946; The Indian Year Book and Who's Who, 1935; Sunder Singh Majithia (Ed. Chatter Singh Rewal) in Punjabi and English, Amritsar, 1942.]

(T. R. Sareen) V. N. Datta

MAZUMDAR, AMBICA CHARAN
(1850-1922)

Ambica Charan Mazumdar was born at Sandiya, Faridpur district in East Bengal, in 1850. His father, Radha Madhab Mazumdar, was a zamindar and thus Ambica Charan Mazumdar had a rich aristocratic background. He passed the Entrance examination in 1869 and came to Calcutta for higher education. Here he met Surendra Nath Banerjea in 1875 at the Metropolitan Institute and became interested in politics. In 1875 he passed the M.A. examination from the Presidency College, and in 1878 took his B.L. degree from the same College. His mother, Subhadra Devi, asked her son not to go to the Calcutta High Court but to practise at Faridpur and to improve the economic condition of the district. His wife Binodini Devi predeceased him in 1906. A man of quiet and liberal disposition, he was in favour of women's emancipation and of Western education. He started schools and colleges at Faridpur.

In 1886 he attended the second session of the Indian National Congress held in Calcutta. But it was from 1899 that he became one of the leaders of Bengal in the Nationalist Movement. when he presided over the Bengal Provincial Conference at Burdwan. In 1905 Ambica Charan Mazumdar plunged into the partition agitation along with Aswini Kumar Datta, Bhupendra Nath Basu and Surendra Nath Banerjea and organised meetings, protesting against the Partition of Bengal, Lord Curzon and Sir Bampfylde Fuller. He spoke at the mammoth gathering at the Town Hall in Calcutta on 7 August 1905. In one of his speeches Ambica Charan declared: "If the partition is a settled fact, the unrest in India is also a settled fact, and it is for Lord Morley and the Government of India to decide which should be unsettled to settle this question."

In 1908 at the Madras Session of the Indian National Congress, he gave a hearty welcome to the long-expected reform scheme. In 1910, he again presided over the Bengal Provincial Conference held in Calcutta. In 1915 he published a book, 'Indian National Evolution', which was a brief survey of the origin and progress of the Indian National Congress. In 1916, as a culmination of his political career, he became the President of the 31st Session of the Indian National Congress in Lucknow and in his presidential speech stated: "Call it Home Rule, call it self-rule, call it Swaraj . . . it is representative government. India must cease to be a dependency and be raised to the status of a self-government state." In 1917 he was elected a member of the Provincial Legislative Council by the Municipalities of the Dacca Division but retired from active politics in 1918 after helping in forming the Liberal Federation.

A close friend of Gokhale and Sir Henry Cotton, a follower of constitutional means in the nationalist movement, Ambica Charan remained a moderate in his political views to the end.

He was one of the great leaders of Bengal in the Nationalist Movement. Sir John Woodburn, Lt.-Governor of Bengal, called him "The Grand Old Man of Faridpur." An orator and a lawyer, he was one of the stoutest advocates of constitutional development of India. No better tribute could have been given to him than the one given by his friend and close associate, Surendranath Banerjea, who said: "In intellectual eminence, in the possession of the gift of eloquence, and in unflinching love and devotion to the motherland, he stood in the forefront among the leaders of Bengal."

After his death *The Bengalee* wrote about him: "He was one of the best speakers Bengal ever had and was endowed with many brilliant qualities of the head and heart."

[Ambica Charan Majumdar—Indian National Evolution: A Brief Survey of the Origin and Progress of the Indian National Congress, Calcutta, 1915; Nripendra Chandra Goswami

—Ambika Charan Majumdar, Calcutta, *1348* B.S.; Surendranath Banerjea—A Nation in Making, Calcutta, 1963; Jogesh Chandra Bagal —History of the Indian Association (1876-1951), Calcutta, 1953; Indian Association Jubilee Souvenir (1876-1952), Calcutta, 1952; R. C. Majumdar—History of the Freedom Movement, Vol. II, Calcutta, 1963; Moni Bagchi—Rashtraguru Surendranath, Calcutta, 1963; The Modern Review, February 1923; The Calcutta Gazette, 18 December 1917 and 9 January 1918; The Amrita Bazar Patrika, 14, 27, 28 December 1916 and 30 December 1922; The Bengalee, 13 May 1899, 18 September 1910, 16 December 1916 and 30 December 1922; The Advance, 29 December 1930; The Bharatbarsha, Pous 1337 B.S.; The Faridpur Hitaishini, 22 Falgun 1329 B.S.]

(Amiya Barat) PANSY CHHAYA GHOSH

MAZUMDAR, BASANTA KUMAR (1876-1944) AND HEMA PRABHA (1888-1962)

Basanta Kumar was born in April 1876 in his native village Kashinagar within the District of Comilla in East Bengal. He had his primary and school education in his native village. He belonged to a zamindar family. He married Hema Prabha Mazumdar in 1900. He was particularly fond of physical culture and learnt lathi-play and other physical feats. He had a very strong-built physique. After passing the Entrance examination from his native village, he came to Calcutta and joined the General Assembly College for his First Arts. He joined politics during the anti-Partition and Swadeshi movements of 1905-06. He was first convicted in 1905 for a long period. So he could not proceed with his college education. While in Calcutta, he came in contact with the Jugantar Party and on his return to Comilla he stayed there up to 1915 and organised the Jugantar Party in the districts of Comilla, Chittagong and Sylhet. He had early contact with Naren Ghose Choudhury of Noakhali belonging to the Barisal group of Jugantar and with Swamy Prajnanananda Saraswaty who was the leader of the Barisal section of Jugantar.

Hema Prabha was born in *1888* in Khilpara in the adjacent Noakhali district. Hema Prabha's father Gagan Chandra Choudhury belonged to a well-to-do middle-class family. Gagan held progressive ideas about women's status and so, discarding social conventions of the time, he sent Hema Prabha to school and she passed the Upper Primary examination (equivalent to the present VI standard) from the village school and was married at the age of twelve with Basanta Kumar.

Basanta Kumar was arrested in 1915 under the Defence of India Act during the First World War, and was detained at Barrackpur with his family. In 1916 when the repressive measures of the Government were tightened a large number of young men were arrested and detained without trial. Basanta Kumar was transferred from Barrackpur and sent to a distant place as a detenu. Hema Prabha then, with their children, returned to Comilla. Basanta was released only by the end of 1919. By that time he had practically squandered all his parental property in his political pursuits. Besides, during his long absence of four years from 1915 to 1919, the affairs of his properties were not properly handled. When he was released in 1920, he decided to shift to Calcutta where he took up a rented house to live with his family.

Up to this time Hema Prabha was a bashful housewife observing purdah. When the Non-Cooperation Movement started, Basanta joined the movement with enthusiasm. He was arrested in 1921 and convicted for violating Government orders. Hema Prabha till then was a dutiful housewife. Then Basanta sent instructions from the prison to Hema Prabha to join the movement; and she discarded her life's conventions and practice. She came out in the public life. Practically all the leaders of the movement were arrested in November 1921. Then Hema Prabha was perhaps the most active member conducting the Non-Cooperation Movement. On several occasions, she faced lathi charges of the police and was assaulted on one or two occasions; she was dragged out of the meetings on several occasions by the police. It is stated that Deshabandhu, in jail then, used to say, "There is only one *man* now outside

fail and that is Hema Prabha." On one occasion she had a fracture on her arms due to the lathi charge by the police. She was not arrested as the Government felt that the arrest of ladies would make the Government still more unpopular. During the Non-Cooperation Movement, she organised women's brigades in several places for picketing foreign cloth and liquor shops.

Both husband and wife were in active politics till the last day of their lives. Both of them were very useful colleagues of Deshabandhu Chittaranjan. Basanta Kumar was intimately connected with all political movements from 1905-06. His earliest political contact was with the revolutionary Jugantar group. He was closely associated with the Non-Cooperation Movement of 1921 and then with the Civil Disobedience Movements of 1930 and 1932 and also the 1942 Movement.

During the strike in the Assam-Bengal Railway and the R.S.N. Steamer Company in 1921, Deshabandhu Das put Basanta in charge of Goalanda junction. He succesfully stopped all steamer and railway communications there. He was arrested but was soon released in view of the public demand. Then he went to Chandpur, another important centre, particularly after the lathi charge on the weary and tired coolies by the Gurkha soldiers. He was a very fluent speaker and assertive in temperament, but not obstinate. On some occasions he showed his determination for progressive ideas. In the Comilla Provincial Conference in 1915, he stubbornly faced the moderate leaders and attracted the notice of the then extremist leaders like C. R. Das and B. Chakravarti. From 1921 he was a member of the Provincial Congress Committee as also of the A.I.C.C. He was also convicted in the Hollwel Satyagraha movement and became an associate of Subhas Chandra Bose during the Second World War. He took part also in the 1942 Quit India Movement.

After release, he returned to his native town Comilla to stand by the people of that area during the days of scorched earth and denial policy and the great famine of 1943. Hema Prabha was then a member of the Legislative Assembly in Calcutta. She received a sudden intimation of Basanta Kumar's serious illness. She rushed to Comilla, but before her arrival there Basanta had died on 2 May 1944.

Hema Prabha got a great shock on the death of her husband; Basanta was not only her husband, he was also her political colleague. When in 1921 the Congress volunteer bands were declared illegal, Das asked all men and women to enrol as volunteers. Hema Prabha came out of her secluded family life and took up politics. She enrolled herself as a volunteer. Almost immediately she had direct physical clash with the police.

Even after the death of Basanta in 1944, she continued to be in politics. In 1944, she organised the election of the Calcutta Corporation. She was then appointed an Alderman of the Calcutta Corporation and also served as Chairman of the Congress Municipal Association for some time. She took part also in the Congress movement of 1932 and then also worked for some time as President of the Comilla District Congress Committee. As President of the Comilla Congress Committee, she was arrested in March 1932 and convicted. After independence, she contested the election to the Assembly in 1952 as an independent candidate; but she could not succeed. After this she did not take part in active politics primarily due to indifferent health, and she expired in 1962. Basanta Kumar and Hema Prabha had two sons, Sushil and Subodh. Both of them took active part in politics and were arrested and convicted several times. Subodh had an early death as his health broke down during his imprisonment. Sushil was also arrested and detained for some time. He is now a film producer, director and also a good actor. He is still living.

[Notes supplied by Basanta Kumar Majumdar's son, Sushil; Kamala Das Gupta—Swadhinata Sangrame Bangalar Nari; Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

MAJUMDAR, BHUPATI (1890-1973)

Son of Nilmadhav Majumdar and Saratkumari

Devi, Bhupati Majumdar was born on 1 January 1890 in a middle-class Vaidya family at village Patilpara in Hooghly district. His native village is Guptipara. His father was a teacher at the Hooghly Branch School and later a legal practitioner normally resident in Hooghly town. Opposed to purdah and well-versed in Bengali, his mother taught him the alphabets (Bengali and English) and elementary arithmetic. His elder brother Jatin had connections with the political activities of the Jugantar Group. With no traditional Indian education, Bhupati passed the Entrance examination in 1906 and I.Sc. and B.A. examinations from the Hooghly College.

Coming to Calcutta in 1906, he attended the 'Sivaji Utsab' and joined the National Council of Education, Jadavpur (1907). He had close contact with and was immensely influenced by men like C. R. Das, Bidhan Chandra Roy, Subhas Chandra Bose, Jatindranath Mukherji, Jadugopal Mukherji, M. N. Roy and others belonging to the Indian National Congress, the Jugantar Group and the Swarajya Party. His model heroes and heroines were Jatindranath Mukherji, B. G. Tilak, Basanti Devi, Nellie Sengupta and Labanyaprova Dutt.

His political career began with the partition movement (1905-06). Sent to America to contact Indian revolutionaries in U.S.A., he returned from Europe due to financial difficulties. Thereafter, he established contact with well-known Bengal revolutionary leaders and visited Balasore with Jatindranath Mukherji of Balasore fame. Sent again on a political mission to America through Singapore, he was arrested on his way back near the Indonesian Islands (1915). After release, he attended the Nagpur session of the Congress. He joined the Swarajya Party and was selected Secretary of the Pradesik Congress Committee by C. R. Das, only to be arrested again immediately after. Set free, he worked hard for the revolutionary party. His connection with the Chittagong Armoury Raid led to his arrest and imprisonment (1939-42).

He was associated with a number of social organisations. He agreed to the Partition of India with great reluctance. Repairing to East Pakistan, (now Bangladesh) he worked hand in hand with Mrs. Nellie Sengupta. On his return to West Bengal, he joined the Cabinet of Dr. Prafulla Chandra Ghosh and later that of Dr. B. C. Roy. He retired from politics in 1957 following two successive defeats in the General Elections. He was Vice-President of the National Council of Education (1953-63) and was elected its President after the death of Dr. B. C. Roy.

By interest and inclination a liberal, he was above caste, orthodoxy and regionalism. He favoured emancipation of women, free primary education, full industrialisation of the country, a republican form of government and complete independence for India without connection with any Imperial power. He had interest in the Hindu scriptures, literature, philosophy, works of art and political theories. After 1947 he associated himself with the Vedanta Math. Primarily a Hindu, he believed in a Surpeme Force controlling the Universe, but not in the shape of God. His mode of life has been both heroic and ascetic. He died in 1973.

A bachelor and a veteran nationalist, a speaker delivering lectures on different topics at different places, a writer of articles, a composer of songs, a selfless political worker, Bhupati Majumdar remained a stout figure in Bengal politics from 1905 to 1957. His contributions to India's struggle for freedom, bloodless and revolutionary, were considerable.

[Jadugopal Mukherji—Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Bhupendra Kumar Datta —Biplaber Padachinha, Calcutta, 1953; The National Council of Education, Bengal (Jadavpur): A History and Homage: Golden Jubilee Number (1906-56), Calcutta, 1956; Personal interview of the Research Fellow with Bhupati Majumdar.]

(Amiya Barat) BIMAL KANTI MAJUMDAR

MAJUMDAR, DINESH CHANDRA (1907-1934)

Fifth among the seven children of Purnachandra and Binodini, Dinesh was born in May

1907, in his ancestral home at Bashirhat, 24-Parganas. Purnachandra looked after his inconsiderable landed properties in the Sundarbans. The family had to struggle hard while Dinesh was at school at Bashirhat. At six he lost his father. He continued his studies with the help of his relatives, passing the Matriculation, Intermediate and Degree examinations in 1924, 1926 and 1928 respectively. Thereafter he studied law.

Helping people in distress and defending them against injustice were instinctive with him. In quelling an arson or fighting hooligans threatening a procession, he would risk his life. Similarly, he taught a lesson to a powerful neighbour seeking to dispossess a helpless widow. Thus, the morning showed the day. While in the I.Sc. class in the City College, Calcutta, Dinesh was found practising *Yoga*. He joined the Simla *Byayam Samiti* to learn using *lathi* and dagger. Anuja Sen, a revolutionary from Khulna, was his neighbour in Calcutta. Anuja recruited workers from several parts of Bengal, Dinesh among them, and brought them to their leader, Rasiklal Das.

During the First World War when the great revolutionary leader Jatin Mukherjee had found shelter in the then Mayurbhanj State, Saileswar Bose had been running the Universal Emporium at Balasore as a supply and information centre. Now a tuberculosis patient, Saileswar was being nursed by Rasik, Anuja and Dinesh. Sweet-tempered Dinesh attracted the leaders' notice by his devoted service. He was later entrusted with organisation work in Bogra and South 24-Parganas. Clubs for *lathi*-play were his means in political organisation work. He started one for Kalyani Das's (Bhattacharya) 'Chhatri Sangha', a public organisation for recruiting girls for a secret party, of which Kamala Das Gupta was a leader. It produced a worker like Bina Das (Bhowmick), who later attempted shooting down the Bengal Governor at the University Convocation. Adroit handling avoided police suspicion and proved Dinesh's capacity for secret work.

To awaken an inert people the Jugantar Party, since its inception in the first decade of the century, had adopted the motto: 'Face and Die'. The first phase concluded with several martyrdoms attained during the First World War. The consequent awakening helped Gandhiji in initiating mass movements. To lead the people on to more desperate efforts the next phase was launched with the temporarily successful attempt at an armed uprising in Chittagong in April 1930. It was to be followed by a series of daring actions, the signal being an attempt on the life of Calcutta's Police Commissioner, Tegart. He had long been trying ruthlessly to suppress the people's movements. Kalipada Ghosh, a follower of Rasik, chose the group of four entrusted with the difficult task: Anuja, Dinesh, Sailen Neogi (Bichchhu) and Atul Sen (Sambhu).

On 25 August 1930, as Tegart was proceeding along Dalhousie Square, Anuja and Dinesh threw bombs from both sides of his car. The car was damaged and the driver wounded; Tegart ran into a nearby shop. Bomb splinters injured both Anuja and Dinesh. Anuja collapsed. Dinesh was pursued and captured. The other two escaped.

After a show of trial by a Special Tribunal Dinesh was transported for life. He was sent to Midnapur Central Jail, considered specially secure. But Dinesh escaped with two other politicals, Sachin Kar Gupta and Sushil Das Gupta. Dinesh's powerful hands twisted an unusually stout ladle from the jail kitchen into an 'S'-shaped hook; supplemented by *dhotis* knotted together, it supplied the means to scale the wall. Prabhat Dutta, another political from Chittagong, helped them in evading the close counting at evening lock-up, enabling them to stay outside their dormitory.

After helping the other two, Dinesh fractured a leg in jumping down. But they reached Calcutta before their escape was detected. Sushil was soon rearrested. The others were provided shelter by the revolutionary brothers, Harish and Srish Das Gupta. But noticed by an informer's mother, they left for Raniganj and Jharia coalfields via Purulia. They passed some months there, working as coolies. But warned by helpmates of local suspicions, they left. The old revolutionary leader, Srish Ghosh, and his friends arranged shelter for them in Chandernagore.

Dinesh pined for action. His previous contact with South 24-Parganas workers under Satkari

Banerjee's leadership proved useful. With their help he successively arranged two attempts on 5 June and 28 September 1932 on the life of Sir Alfred Watson, Editor of the *Statesman*, which was virulently campaigning against the revolutionaries. Both the attempts failed. But Atul Sen in the first and Mani Lahiri and Anil Bhaduri, two tender boys, in the second attempt courted martyrdom.

Police activities intensified. Dinesh returned to Chandernagore. Nalini Das, who had earlier escaped from the Hijli Detention Camp, joined Dinesh and Sachin. Biren Roy, eluding arrest after the second attempt on Watson, also came there. In December 1932 a traitorous invitation took Dinesh and Sachin towards Chinsurah, resulting in Sachin's arrest. An accident held back and saved Dinesh.

On 23 February 1933 the Chandernagore shelter was raided. The three fired from revolvers and ran. A barbed wire fencing tripped Biren. He was seized. The two others ran on, intermittently firing at the pursuing policemen and citizens deceived by false cries of 'dacoits'. Chandernagore Police Commissioner, Quin, went ahead on a scooter and tried to obstruct. Dinesh fired pointblank. Quin fell. The two ran on. A skirmish followed with the French and the Calcutta police. Injuring several policemen, the two revolutionaries vanished.

Since his escape from prison, Dinesh's inspiring idea was to wrest Calcutta from British hands. He discussed plans with Satkari Banerjee, now home-domiciled. The party had been in disarray after the numerous revolutionary actions and arrests since April 1930. Dinesh reshaped it. Firearms were being secured. Kanai Banerjee was an employee of the Grindlay Bank. He helped Dinesh in drawing large sums on false cheques. Ladv workers proved safe custodians of the money. Many of them and Kanai were arrested on the discovery of the loss.

Narayan Banerjee's Cornwallis Street lodging sheltered Dinesh, Nalini and Jagadananda Mukherjee. But on information police surrounded it on 22 May 1933. They fought the large raiding party until ammunition was exhausted. Dinesh and Jagadananda were wounded and a police *officer seriously injured. All three were captured. Nalini and Jagadananda got life transportation* and Dinesh was sentenced to death. The restless soul calmly mounted the gallows on 9 June 1934.

['Mrityunjayee Dinesh Majumder', an article by Kamala Das Gupta in the Prabashi, Bhadra 1368 B.S.; Government of India Files preserved at the National Archives of India, New Delhi; Statements of Sachin Kar Gupta; Personal Knowledge of the Contributor.]

BHUPENDRA KUMAR DATTA

MAJUMDAR, HARINATH (1833-1896)

Harinath Majumdar was born in Kumarkhali, District Nadia, in 1833. His father, Haladhar Majumdar, was 'Tili' by caste and Hindu by religion. When barely one year old, Harinath lost his mother. He was looked after by an aunt. In his boyhood he lost his father also. He took admission in an English school founded by Krishnadhan Majumdar, a resident of the Kumarkhali village. His uncle Nilkamal paid for his educational and other expenses. Unfortunately, Nilkamal lost his job and as such he could not help Harinath further. But Krishnadhan Majumdar, the Headmaster of the school, sanctioned free-studentship and permitted Harinath to go ahead with his studies. However, in a short time, due to extreme poverty, Harinath had to give up his studies. Here ended Harinath's school career. With a view to giving himself some practice in book-keeping and accounts, he joined a cloth-merchant as an apprentice clerk. He could not, however, carry on long. For in no time he had to quit the shop as he would not agree to cook up accounts under his master's orders. Later he got lessons on Trigonometry, Arithmetic and many other subjects from his friend Mathuranath Maitra.

A Bengali-medium school was started in 1855 on Harinath's initiative. He was appointed an honorary teacher there. However, after some time he was paid Rs. 11/- per month. In course of time the school was inspected by H. Woodrow

and Martin who sanctioned the school Rs. 11/- as Government grant per month. Later the school authorities increased the monthly salary of Harinath by Rs. 20/-. Considering the poor pay of his colleagues Harinath refused to accept the salary. The students under his able guidance won scholarships in the examinations. Harinath was a popular and respected teacher. He was a liberal in politics and was in favour of female education. He started a girls' school in Kumarkhali.

Harinath founded a monthly, the *Grambartaprakasika*, in April 1863. Subsequently the paper was converted into a fortnightly and in course of time into a weekly. Before publishing the journal Harinath occasionally collected news from different sources and sent them to the *Sambad Prabhakar* and many other journals for publication. Harinath was moved by the deplorable condition of the villagers. He felt for them. He found that the villagers were tortured mercilessly by the zamindars, indigo-planters and their middlemen. In order to ventilate the pitiable plight of the villagers Harinath decided to publish a journal. The result was the publication of the *Grambartaprakashika*. Harinath did not get higher education; he was not a born journalist but by sheer zeal and perseverance he became a true journalist. He read the *Tattvabodhini Patrika* and sometimes the *Sambad Prabhakar*, and from a close study of these two journals he picked up the technique of journalism. But in those days it was not easy to publish a journal. The main trouble was finance. Harinath practically begged money of the villagers. For publishing his journal he was harassed and even threatened with death by the interested parties. Harinath met all sorts of humiliation and took up the challenge. He continued to publish the news he felt to be right and just. Not content with the news received in his editorial office, he used to go to different places for scoops. He visited Santipur, Ula, Meherpur and Chakdaha and collected news. This procedure had been observed earlier by Iswarchandra Gupta. From all evidences we can safely rank Harinath as one of the great journalists Bengal ever produced. Later he became the proprietor of a press.

Harinath had great aptitude for literature also. He began his literary career by writing poetry in the *Sambad Prabhakar*. He wrote many operas based on Hindu mythology. Some of the books written by Harinath are: 'Charucharitra' (1863), 'Kairtackaumudi' (1866), 'Vijaya' (1869), 'Kavikalpa' (1870), 'Chittachapala' (1876), 'Brahmanda Veda' (1294-1302 B.S.), etc. Harinath was a great exponent of the *Yatra* and the *Panchali*. He issued sixteen booklets under the title of 'Kangal Fakirchand Fakirer Gan'.

Harinath was a god-fearing person. To some extent he was influenced by the religious views of Debendranath Tagore. But he was not a Brahmo. He composed several folk-songs under the pen-name of 'Kangal Fakirchand'. Moreover, he organised a party of folk singers. Thus he came to be known as Kangal Harinath. Harinath visited extensively all over East Bengal with his party. Among his disciples were Akshayakumar Maitreya, the renowned historian of his time, Jaladhar Sen, Editor of the *Bharatvarsa*, Mir Massrroef Hossain, a litterateur, and many others.

[Jaladhar Sen—Kangal Harinath, Part I, Calcutta, 1913; —The Dasi (a monthly), Vol. 5, Part 6, 'Harinath Majumdar', 1896; Brajendranath Bandyopadhyaya—Harinath Mazumdar, Sahityasadhak Charitmala, Vol. 35, Bangiya Sahitya Parishat.]

(P. N. Banerjee) BIJIT KUMAR DUTTA

MAZUMDAR, HEMA PRAVA

—See under Mazumdar, Basanta Kumar and Hema Prabha

MAJUMDER, JNAN CHANDRA (1889-1970)

Jnan Chandra Majumder was born in the year 1889 in the District of Mymensingh in East Bengal. He was the only son of his father, Mahendra Chandra Majumder, who was a First Class Deputy Magistrate at the time. Though brought up in the affluence of the family, he developed from his early age a very strong

sentiment for making the country free from British rule.

He passed the Entrance examination in the year 1906 and as he got admitted in the Dacca College he came in touch with the movement started by P. Mitra, the Barrister, advocating complete independence for India. The announcement of the establishment of the Anusilan Samity for this purpose under the leadership of Pulin Behari Das captured the imagination of the young Jnan Chandra Majumder. His patriotic ideas had already taken a definite shape. He realised the necessity of individual training, sacrifice and martyrdom in an organised way against the British rule in India. The birth of the Anusilan Samity, as announced in Dacca, exactly suited him and he enrolled himself at once as the first member of the Anusilan Samity through the rigid formalities of party membership involving oath taking, etc., administered by Pulin Behari Das.

The young Jnan Chandra recruited two of the most important members into the party, Rabindra Mohan Sen and Ramesh Chandra Acharji, as early as 1908 when they were students in the school.

In between the years of 1906 and 1910, Jnan Chandra actively associated himself with many of the important and daring actions of the Anusilan Party. The most notable of which was his participation in the first well-known political money collection known as the Barha Political Dacoity in Dacca undertaken with the purpose of collecting money for the growing revolutionary organisation. The bravery, courage and skill as shown by the young revolutionaries in carrying out their operations were spectacular and exceeded all the calculations of the police.

Amidst the ever-increasing activities of the party which made the police more vigilant and watchful on the movements of Jnan Chandra, he was able to pass his B.Sc. examination in 1910. He then came over to Calcutta and got himself admitted in the M.Sc. Class in the Presidency College where Acharya P. C. Roy was a Lecturer.

The attention of Acharya P. C. Roy fell on the young imaginative and brilliant student in the class and the student-teacher relationship turned into a serious attempt of the pupil trying to convert his Lecturer to his revolutionary ways of thinking. With this end in view a series of meetings between Pulin Behari Das and the learned scientist were arranged by him. He was unable, however, to complete his M.Sc. course because of police surveillance over him in 1915. Though his father was able to secure the relaxation of the police surveillance, Jnan Chandra was arrested in 1916 under the provisions of Regulation III of 1818. He was kept in detention in various jails of India till the end of the First World War.

After his release in 1919 he found that the Indian masses were on the move and militant and under the leadership of the extremist section of the Congress, had begun playing an increasingly dominant role. He, therefore, advocated a change of policy for the party so as to take advantage of this changed situation in India.

For himself, he joined the Congress movement and gave it an organisational shape in his own district of Mymensingh, where for many years he remained the Secretary and later became the President of the Mymensingh District Congress Committee. He was jailed for a period of two years (1921-23) for his Congress activities. Between 1925 and 1930 he was one of the topmost Congress leaders in Bengal and became the Secretary of the Provincial Congress Committee of Bengal. In 1930 he was arrested and was kept in detention till 1938.

After he came out of jail in 1938 he aligned himself with Subhas Chandra Bose as against the Congress High Command. He was the principal adviser to Subhas Chandra Bose, so to speak. He was set up as a candidate for the Bengal Legislative Assembly, against the Congress High Command, as Subhash Bose's nominee and won the seat with a thumping majority. But he could not enjoy his privilege long. With the outbreak of the Second World War, he was arrested in 1940 and remained in detention for long six years in various camps and jails of Bengal till 1946.

After release he was set up as a candidate for the Interim Constituent Assembly and was elected to it from his own constituency. As he opted for Pakistan he had been staying in Pakistan since then and came to India permanently in 1967.

Jnan Chandra was a married man. His wife, son and daughter were all actively associated with him in his political work. His son was detained for about eight years in detention camps and jails.

Cool, considerate and witty at times, Jnan Chandra Majumder was loved and respected by all, irrespective of any party considerations.

He died in 1970 at the age of 81 in the National Medical Hospital, Calcutta.

[The Green Book of Bengal Revolutionaries (1905-29) and the Bengal Revolutionary Register (1930-38), Mymensing Part—both published and kept in the Record Room of the D.I.G., I.B., West Bengal; Information supplied by the wife and co-workers of Jnan Chandra Majumder; Personal knowledge of the Contributor.]

PURNANANDA DAS GUPTA

MAZUMDAR, PRATAP CHANDRA
(1840-1905)

A great stalwart of the Brahmo Samaj, Pratap Chandra Mazumdar, son of Girish Chandra Mazumdar, was born at Bansberia (Hooghly) at his maternal uncle's house in 1840. He was a Vaidya by caste and belonged to the upper middle-class of Bengal. Keshab Chandra Sen was his distant cousin, and on his father's side he had connections with the family of Dewan Ram Kamal Sen. He married Saudamini Debi (1859) who had a long lease of life.

He received his early education at the village Pathshala, Hooghly Collegiate School and the Hare School, Calcutta, and finally passed the Matriculation examination from the Hindu Collegiate School in 1859. He entered the Presidency College for higher education but he left the College soon after. His father was no doubt inclined towards the Brahmo Samaj, but Pratap Chandra's religious predilections were shaped by Debendranath Tagore and Keshab Chandra Sen. Tagore, in particular, appeared to him to be a type of perfection to be adored and admired. His teacher Gopimohan Mitra of the Calcutta Public Library also left a deep impression on his mind, and great men of his age including Bankim Chandra Chatterjee and Surendra Nath Banerjea were his close associates. He was a voracious reader of history and philosophy and was particularly well-read in English literature which may explain to some extent the refinement and elegance of his style. In England he had a large circle of friends and acquaintances in every walk of life—preachers, teachers and ministers of the Christian Church, as also other celebrities like Max Müller, Newman, Rhys Davis, Sir Richard Temple, Sir Charles Elliot, John Bright and Lord Northbrook. His extensive travels throughout the continents of Europe and America and his frequent tours inside the country left a most salutary influence on his mind.

Pratap Chandra signed the Brahmo Samaj Covenant in 1859, but following a split in that organisation he opted for the New Dispensation or Nava Bidhan Samaj in 1865, under the leadership of Keshab Chandra Sen. From that time till his death he became a whole-time worker of the Samaj and even officiated as a minister of the Brahmo Samaj of India in 1870, besides actually participating in a big way in various ancillary projects of social and educational reform that the Samaj advocated. His devotion to his faith was suitably matched with his skill in oratory and the far-flung nature of his evangelical enterprise covering continents across the seas. It was almost an expedition he led for spreading the ideas of the Samaj, touring every part of Bengal (1861-65), then visiting Mangalore, Punjab and Bombay (1870-72), followed by a heavy programme of lecture work in England in 1874, including one in Germany. Between 1875 and 1883 he visited places as far distant as Karachi, Simla and Madras. In 1883 he again went to England and spoke 19 times on diverse topics relating to religion and theology. He came back to India in 1884 and lectured at the Town Hall in Calcutta which became an annual feature since then. Between 1885 and 1892 he carried the message of the Samaj to many other inland cities of India. The climax came in 1893-94 when he addressed the Parliament of Religion at Chicago on the World's religious debt to India. During the period of three months when he was in America

he gave nearly two hundred addresses and lectures and the Americans in appreciation of his performance raised the 'Mozoomdar Mission Fund' to help him in his missionary activities. His itinerary in India during the years between 1894 and 1899 was even more extensive than the former ones and covered places like Colombo and Kandy. He again went to America in 1900 to attend the anniversary of the American Unitary Association, Boston, and back to Calcutta next year he devoted himself entirely to the work of propagating the faith till the last days of his life.

The chief apostle of 'Nava Bidhan' as he was, Pratap Chandra was liberal and progressive in all issues of social and educational reform. He favoured western education. At his instance Barrows Lectureship Foundation was started at Chicago (1894) and Manchester Scholarship for the study of theology at Oxford. At home he gave his helping hand to Keshab Chandra Sen for the foundation of the Colootola Evening School meant for the education of the masses. Very significant was the 'Society for Higher Training of Young Men' which he founded in 1890-91. The Society which later on came to be known as the Calcutta University Institute provided a non-political platform to the best men of all communities to elevate the moral and spiritual tone of the students.

As a religious reformer, he believed in a broad-based universal religion cutting across all barriers of race, religion and language. In his teachings and preachings he emphasised the universal aspect of the 'Nava Bidhan' and marshalled all his resources—press, platform and papers—for propagating the same. He was the editor of many ecclesiastical journals and pamphlets and wrote a series of articles on diverse topics relating to the Samaj in many other periodicals, particularly in the *Dharmatattwa*, the Bengali monthly organ of the Brahmo Samaj of India. He wrote a book on Keshab Chandra Sen and many of his lectures were also published in book form.

A great apostle to the cause of an enlightened mission, Pratap Chandra Mazumdar combined the zeal of a missionary with the progressive and liberal views of renascent Bengal. He passed away on 24 May 1905.

[Leaders of the Brahmo Samaj (Natesan); Sati K. Chatterjee—Life of Pratap Chandra Mazumdar; Surendra Chandra Bose—Life of Pratap Chandra Majumdar; J. C. Bagal—Keshab Chandra Sen.]

(Amiya Barat) S. B. CHAUDHURI

MAJUMDAR, SURESH CHANDRA
(1888-1954)

Suresh Chandra Majumdar was born in a middle-class Kayastha family at Krishnagore in December 1888. The original home of his family had been in Barasat in the 24-Parganas district. His father Mahendra Nath Majumdar was an overseer in the service of the Nadia District Board and died while Suresh was very young. His mother's name was Upendra Mohini Devi. Sarala Bala Sarkar was one of his close relations. Suresh never married.

Suresh went to school at Krishnagore, but on coming to Calcutta did not continue his studies. He had met Jatindranath Mukherji in 1908 at Krishnagore, and was initiated into revolutionary politics by him. In 1910 he was arrested in connection with the Samsul Huda Murder Case and was accused in the Howrah Conspiracy Case. He was acquitted in 1911. He joined the Indian National Congress in 1916. From 1920 to 1947 Suresh was actively connected with the freedom movement. In 1921 he joined the non-cooperation movement and was President of the North Calcutta Congress Committee during the years 1927-37. Among his friends and associates were M. N. Roy, Subhas Chandra Bose and Amarendra Nath Chatterjee. He had great regard for Rabindranath Tagore. He was profoundly influenced by the ideas of Swami Vivekananda. Ganen Maharaj of the Ramakrishna Mission was one of his close friends. Suresh Chandra always maintained contact with the Mission.

Bengal was Suresh's field of activity. In 1922 he started the *Ananda Bazar Patrika* together with Praphulla Kumar Sarkar. The creed of his paper was non-violent non-cooperation with the British Government. In 1930 he was arrested for an

article on Jatin Mukherji which was considered seditious. He suspended publication of the paper in protest against the Press Ordinance Act. In 1933 he started the *Desh*—a Bengali weekly; and in 1937 he started the *Hindusthan Standard.* He invented the Bengali linotype and the Bengali linotype keyboard.

A very busy editor, he carried on political activities as well. He helped Subhas Chandra Bose in leaving India in 1942. He was arrested during the Quit India Movement. In 1943 he organised the Bengal Provincial Congress. He wanted for India complete freedom from foreign domination without any connection with the imperial power. He was elected to the Bengal Legislative Assembly. It was partly for him that *Bande Mataram* was recognized as a National Song. From 1948 to 1954 he was engaged in constructive work and was elected to the Assembly for the second time in 1952.

Suresh Chandra never accepted Government service. His mode of life was quiet. In 1912-14 he worked for the Cambrian Press, but afterwards bought a new press which came to be known as the Gauranga Press. In 1936 he helped S. N. Guha Roy in organising the Calcutta Printers' Association. He was generally known as the 'Master Printer'. He did much to raise the standard of Bengali newspapers. He was a friend of Arthur Moore of the *Statesman.*

As a practising journalist, Suresh Chandra was a keen student of international affairs. His literary interests were wide, although printing technology received his greater attention. He never travelled abroad. In his social views he was a liberal. His conception of national education was a system of instruction which would inspire students with patriotic feelings. He liberally donated money for the cause of the national movement as well as for relief work during natural calamities.

Suresh Chandra was one of those nationalists who had the rare privilege of influencing public opinion as editors of important newspapers. Unobtrusively but effectively he helped the cause of India's freedom by giving publicity to the ideas of our great national leaders.

[Satyendra Chandra Mazumdar—Suresh Chandra Mazumdar, Calcutta, 1361 B.S.; The Amrita Bazar Patrika, 13 August 1954; The Statesman, 13 August 1954; The Ananda Bazar Patrika, 13, 16, 21, 22 August 1954; The Hindusthan Standard, 13, 21, 24 August 1954; The Desh, 21 August 1954; Mritunjayee (published by the Mahajati Sadan), Calcutta, 1966.]

(Amiya Barat) NILMANI MUKHERJEE

MAKHANLAL CHATURVEDI

—See under Chaturvedi, Makhanlal

MALABARI, BEHRAMJI (1853-1912)

Behramji Malabari, who achieved fame as a social reformer, was born in Baroda in 1853, of poor parents. He lost his father very early in life and was adopted by one Merwanji Malabari. His early education was in Surat and while studying at the Irish Presbyterian Mission School there, he came under the influence of a Missionary couple—Mr. and Mrs. Dixon. These Missionaries took considerable interest in Malabari, and provided him with sympathetic guidance. The picture of their home life had beneficial effects upon Malabari in his formative period. He became deeply religious and chose the path of action and service to others. Declining honours and decorations and even offers of lucrative posts, he was content to live a life of self-effacement dedicated to the cause of service.

His early career was in journalism. It provided him contacts with influential citizens. In Dinshaw Wacha, he found a great supporter and a genuine friend who helped him in the conduct of the *Indian Spectator.* Later, Malabari became the editor of the *Voice of India*, one of the sponsors of this paper being Dadabhai Naoroji. Another helpful contact for him was with Dr. John Wilson, one of the pioneers and leaders of missionary education in Western India, and with whose help he arranged for the publication of a volume of verse. Dr. Wilson's contact influenced Malabari's character in the same way as later in his career Malabari was influenced by Sir William Hunter.

Hunter appreciated Malabari's translations, into Gujarati, Marathi, Bengali and Hindi, of the Hibbert Lectures of Max Müller and became a staunch supporter and provided all friendly help to Malabari in his social reform campaign.

Malabari was an ardent social reformer. He was against casteism and child-marriages and advocated widow-marriage. He held that these triple problems gripped the Hindu society in a deadly embrace. He believed in the equality of sexes and in improving the position of women in society through their emancipation from outdated cruel customs, and through education and enlightenment. During his visits to England, his efforts there to educate the powers that be and making them familiar with the need for social reform in India met with success. Legislative measures by the Government of India for social reforms, such as the Age of Consent Bill of 1891, were the fruits of these endeavours. He crystallised his ideas in the beneficent institution that he helped to found in the 'Seva Sadan'. The object of this institution was to associate women in the national endeavour for uplifting those in need of help through a life of service dedicated to this goal. This institution is a monument symbolising the main objective of Behramji's social reform crusade. Behramji's crusading efforts, as a social reformer, and the debt India owed to Malabari in this behalf are truly characterised in the words: "If ever there was a soldier in the liberation war of Humanity, assuredly Malabari was one."

[Dayaram Gidumal—Behramji M. Malabari: A Biographical Sketch, London, 1892; —The Life and Life-Work of Behramji M. Malabari, Bombay, 1888; Behramji M. Malabari—Essay on Indian Problem, London, 189[illegible] Famous Parsees: Biographical and Critic[illegible] (G. A. Natesan & Company), Madras, 1930; R. P. Karkaria—India: Forty Years of Progress and Reform, Being a Sketch of the Life and Times of Behramji M. Malabari, London, 1896; H. D. Darukhanwala—Parsee Lustre on Indian Soil, Vol. I, Bombay, 1939.]

(Indu Rastogi) D. N. Marshall

MALAVIYA, KAPIL DEO (1894-1944)

Kapil Deo Malaviya, lawyer, journalist, author and patriot, son of Pandit Sukhdeo Malaviya (an ordinary jeweller) and Thakur Devi, was born at Allahabad in 1894. He was educated at Allahabad and obtained his B.A. and LL.B. degrees from the Allahabad University.

In 1914-15 Kapil Deo went to Dehra Dun to join the armed forces as a J.C.O. but was rejected. This was a turning-point in his career. Shocked and humiliated, he returned to Allahabad and joined the Indian National Congress and became its active member. He was one of the main organisers of Gandhiji's first public meeting at Allahabad in 1916.

Young Kapil Deo, having a refined taste, love of Western style of living and Western literature and history, found Pandit Motilal Nehru's way of life and political ideas as a source of great inspiration. He also came under Mrs. Annie Besant's influence and joined the Theosophical Society and was an active member of the Home Rule Movement.

Kapil Deo was a good writer and regularly subscribed articles in the *Maryada* and the *Abhyudaya* (Hindi magazines published from Allahabad), criticising British actions, encouraging national sentiments and pleading for the grant of self-government. He actively participated in the agitation organised against the Rowlatt Act (1919) and went to Amritsar as a correspondent of the *Abhyudaya* to report on the Jallianwala Bagh tragedy. He wrote a series of articles on the subject in the *Abhyudaya* which were later published in a book form entitled 'Punjab Rahasya' in Hindi and 'Open Rebellion in the Punjab' in English (1919, Allahabad).

Kapil Deo became a whole-time political worker of the Congress, getting a maintenance allowance of rupees one hundred per month. He played a notable role in the non-cooperation movement and was one of the most enthusiastic and energetic organisers of the movement in U.P. Endowed with great oratorical powers, he was the most sought-after speaker during the movement. He was arrested in November 1921 and was sentenced to nine months' rigorous

imprisonment. A hard worker as he was, Kapil Deo helped Motilal Nehru a great deal in the Swarajya Party programmes. His was no mean contribution to the Swarajya Party victory in U.P.

On being criticised by a Congressman in 1924 for the maintenance allowance he drew from the organisation, the sensitive Kapil Deo gave up active politics and rejoined the Allahabad Bar. Soon he made his mark as a lawyer and drew the attention of Sir Tej Bahadur Sapru who admired his talents and ability and encouraged him in his legal profession. Motilal Nehru also had a great confidence in him and deputed him on important legal missions.

Though not in active politics after 1924, Kapil Deo maintained his interest in Congress politics. He gave substantial financial help to the Congress and also to individual political workers. He played a leading role as a member of the defence committee formed by the Congress to defend the revolutionaries involved in the Kakori Conspiracy Case (1925-27). He did commendable work during the communal riots at Allahabad (1928-29) and also headed the committee appointed by the U.P. Congress to institute an enquiry into the communal riots of U.P. He was elected Chairman of the Allahabad Municipal Board, succeeding Pandit Jawaharlal Nehru.

Kapil Deo believed that the first object of the nationalist movement was to gain independence for the country from foreign rule, further holding that until independence all discussions on the future form of government or on political doctrines should be avoided. He did not believe in asceticism for the political workers. The ideal patriot, according to him, need not give up his own comforts and assets; rather these should be treated as means to the liberation of the country. He was a Hindu and worshipped goddess Durga and his household deity. But at the same time he was a firm believer in social reform. He worked actively for social reform and taught the depressed classes in a night school at Allahabad. He was opposed to the old orthodox family traditions, and did not believe in food taboos. He educated his children in English medium schools, dressed them in western style and married them outside his own caste and community. And owing to his progressive views he was excommunicated by the Malaviya community.

He died on 22 August 1944, at the rather young age of fifty.

[Kapil Deo Malaviya—His numerous articles in the Abhyudaya and the Maryada (published from Allahabad); —Punjab Rahasya (Hindi), Abhyudaya Press, Allahabad, 1919; —Open Rebellion in Punjab, Allahabad, 1919; —Pandit Moti Lal Nehru: His Life and Speeches, Allahabad, 1929; Personal interviews.]

(L. Dewani) H. S. SRIVASTAVA

MALAVIYA, KRISHNA KANT (PANDIT) (1883-1941)

Born in June 1883 at Allahabad in the Malaviya family, Pandit Krishna Kant Malaviya shared the political views of his uncle Pandit Madan Mohan Malaviya, but in matters of heart he leaned towards Gandhiji, and as a social reformer he was a disciple of Lala Lajpat Rai. His death on 3 January 1941 has created a void in the journalistic field which is hard to fill. The principal area of his activities was U.P. and Delhi but for his talented and dedicated work the whole nation will feel grateful.

His grandfather Pandit Braj Nath was a *Kathavachak*, with mastery over the Bhagwat. His father Pandit Jai Krishna Malaviya died when he was young and Pandit Madan Mohan Malaviya gave him paternal affection and care. The family was religious and respected but poor. Krishna Kant's father had to take up a petty Railway job when quite young. Krishna Kant received traditional education in Pandit Hari Mahadev's Pathshala at Allahabad. Then he went in for English education and at the age of 22 he graduated from the Allahabad University. But he refused to take the degree at the Convocation. Degree for him was a mere scrap of paper and legal practice mental prostitution. Yet his uncle asked him to study Law which he did but could not complete the course due to the death

of his father. He was married to Methana Devi, daughter of a renowned and rich astrologer of Rewa. Venkatesh Narayan Tewari, Jawaharlal Nehru, Hakim Ajmal Khan and Pandit Bal Krishna Bhatt influenced him to a great extent. Krishna Kant himself was an astrologer of repute and had started life in affluent circumstances. He founded the *Abhyudaya* which was a landmark in Hindi journalism.

With deep religious roots in the Sanatan Dharma, Pandit Krishna Kant Malaviya yet favoured intercaste marriage, widow-marriage, Harijan uplift, the daughter's right to her father's property, etc., much to the dislike of his uncle. He tried hard to raise the marriageable age of the girls and did not believe in conversions. In his opinion religion was a matter between an individual and his Creator. One could declare his faith and that should suffice. Krishna Kant was an expert on international affairs as well as on sex education. His work, 'Sohag Raat', with a preface by Lala Lajpat Rai, was translated into many languages. His views were aired in the *Abhyudaya* and the *Maryada*. Many predictions in international affairs he made came out true. He favoured Bolshevism as against capitalism and imperialism. He was one of the first in India to make the youth air-minded by predicting that the next war will be fought in the air. The *Modern Review*, the *Bharat* and the *Saraswati* applauded his talents. He condemned the British Rule for caring less about the people than about the rulers of the Native States. On the Jallianwala Bagh Massacre he wrote sharp notes. He opposed Gandhiji's communal appeasement policy and his views about students. The Congress, according to him, wavered on fundamentals. He was dead against the partition of India and would have even risked a civil war to prevent it, but he did not live to see Jinnah's success. Pandit Krishna Kant never believed in *Ahimsa* as a creed. In many other matters he had his independent views which were fearlessly expressed in his journals and in the Central Assembly. His articles on international affairs have been published in a book form.

He was one of the first to predict that the peace treaty after World War I sowed the seeds of World War II by surrounding Bolshevik Russia with a number of buffer States. He attacked the Press Laws and censorship regulations.

Pandit Krishna Kant was not enamoured of the Westminster type of democracy for India. Instead of majority rule he preferred rule by the wise few; but that was only for the initial stage, as a prelude to a subsequent change-over to democracy suited to national needs and tastes. On economic and specially agrarian fronts he was a bitter critic of the British rule.

He was one of the pillars of the Swarajya Party, the Independent Congress Party and the Nationalist Party in 1923, 1926 and 1935 respectively. He went to jail in 1921-22, 1930, 1932-33 and 1940.

He was made the second Dictator of the no-rent-agitation in U.P. in 1931. From 1923 to 1925 he was a Swarajya Member in the Imperial Legislative Assembly. In 1926 he was in the Independent Congress Camp which routed the Swarajya Party. In 1930 he was elected to the U.P. Assembly in place of Pandit Motilal Nehru but came out to join the Salt Satyagraha. In 1934 he again entered unopposed the Imperial Legislative Assembly, a seat which he held up to January 1941.

Pandit Krishna Kant still lives in the memory of a generation that finds fulfilment short of national aspirations.

[Government of India Home Department (Poll.) Consultation no. 66 and KW, 1924, at the National Archives of India, New Delhi; Rambharose Malaviya—Krishna Kant Ji Malaviya Ki Vani Tatha Meri Uljhi Hooee Zindagni (in Hindi), Allahabad, 1958; Pandit Padmakant Malaviya—Pandit Krishna Kant Malaviya's Life and Work (in typescript form in Hindi available at the author's residence at Allahabad); Rambharose Malaviya (Ed.)—Vishwa Ka Rajnitik Bhavishya (Collection of essays written by Pandit Krishna Kant Malaviya on International Problems), 1947; Original letter of reminiscences written by Shri Krishna Dutt Paliwal from Agra on 27 June 1966 to Pandit Padmakant Malaviya (available in Hindi at Padmakant's residence at Allahabad); The Modern Review, February 1941;

The Maryada (Hindi monthly from Allahabad), November 1916, February and March 1918 and August 1919; The Abhyudaya (Hindi weekly from Allahabad), 1 March, 31 May, 7 June and 13 September 1919, 12 February and 30 July 1921, 30 September and 14 October 1931, 10 September, 17 September and 24 December 1934, 3 April 1935; The Bharat (a Hindi daily from Allahabad), 14 June 1966; An unpublished editorial for the Abhyudaya written by Pandit Krishna Kant Malaviya on Pakistan Resolution passed at Lahore in 1940 (it was not published to avoid bad blood between the Hindus and Muslims); Indian Legislative Assembly Debates, 1935 Vol. V, No. 5; 1936 Vol. VI, No. 3; 1936 Vol. IX, No. 1; 1937 Vol. V; 1938 Vol. VIII, No. 4; Personal interview with Pandit Padmakant Malaviya (son of Pandit Krishna Kant Malaviya).]

(L. Dewani) AKHILESH MISHRA

MALAVIYA, MADAN MOHAN (PANDIT) (1861-1946)

Madan Mohan Malaviya was born at Allahabad on 25 December 1861, in a family belonging to the Chaturvedi sub-division of Shri Gaud Brahmins, which along with some other families migrated from Malwa in 1449 on account of the oppressive character of the administration. These families settled at Allahabad and round about it. Madan Mohan's ancestors were poor but had a good social status and were known for their Sanskrit scholarship. His grandfather, Pandit Prem Dhar, was known for his Sanskrit learning and so was his father, Pandit Braj Nath. They were both Vaishnavas, deeply religious and devotees of Radha Krishna. Several Princes, like the Maharajas of Rewa, Darbhanga and Benares, were among those who paid reverence to Braj Nath and regarded him almost as a guru. He was well-known for his popular exposition of the Ramayana and the Bhagvat. Madan Mohan had two sisters and five brothers.

Young Madan Mohan learnt many Sanskrit *slokas* at home which he used to recite in public, but his education began at the age of five when he was sent to Pandit Hardeva's Dharma Gyanopadesh Pathshala where, as its name shows, stress was laid on discipline and religion rather than on formal education. He left the *pathshala* and joined the 3rd class of the Zilla School in 1869. The question of his admission to the School where he could be taught English, which he was anxious to learn, created a problem for his parents. The family which consisted, besides the parents, of six sons and two daughters depended entirely on what Braj Nath could earn by reciting the Ramayana and the Bhagvat. Braj Nath was, therefore, not in a position to pay the school fees. In this predicament Madan Mohan's mother, Moona Devi, came to her son's help. She mortgaged her gold bangles every month in return for the money required to pay his school fees and took them back when her husband was so lucky as to receive substantial offerings. Madan Mohan, who was a diligent boy, matriculated in 1879 and joined the Muir Central College, where he came under the influence of the Professor of Sanskrit, Pandit Aditya Ram Bhattacharya, whom he revered. As a student he took an enthusiastic part in many extra-curricular activities. In consequence of this, he lost a year and graduated from the Calcutta University only in 1884.

He was married to Kundan Devi, the third daughter of Pandit Nand Ram, a school teacher at Mirzapur, in 1878. He had three daughters and four sons. Kundan Devi died in 1942.

Malaviya wanted to study for the M.A. examination but poverty compelled him to earn his living. He was appointed as a teacher in his old school on forty rupees a month and soon became popular among his pupils. Public life, however, had a great attraction for him. As there were no rules in those days preventing Government servants from attending political meetings, he attended the second Congress session held in Calcutta in 1886 with his Sanskrit Professor, Pandit Aditya Ram Bhattacharya, and delivered a speech which held the audience spellbound. A. O. Hume, the General Secretary of the Congress, made a very appreciative reference to it in his annual report. Soon after his return from Calcutta he was offered the editorship of the Hindi weekly, the *Hindustan*, on Rs. 200/- a

month by Raja Rampal Singh, an enlightened Taluqdar of Oudh who formed a high opinion of Malaviya after listening to his Calcutta speech. Malaviya accepted the offer and edited the paper from July 1887 to the end of 1889, during which period it was converted into a daily. Raja Rampal Singh continued to give him Rs. 100/- per month even after he left the paper and became a lawyer. He was also the editor of the weekly, the *Indian Union*, which was started by Pandit Aditya Ram Bhattacharya, from 1885 to 1890. Pandit Ajodhya Nath, who was the leading political figure in the U.P., took charge of it in 1891. After his death in January 1892, it was amalgamated with the *Advocate*, Lucknow.

Malaviya wanted to devote himself entirely to the service of the country. The legal profession did not attract him, but on the advice of Hume, Pandit Ajodhya Nath, Raja Rampal Singh and others, he began to study law in 1889 and passed the LL.B. examination in 1891.

With few exceptions Malaviya regularly attended the annual Congress sessions from 1886 to 1936. In 1887, he invited the Congress to Allahabad, where it met in 1888 under the leadership of Pandit Ajodhya Nath, who was the Chairman of the Reception Committee. During the session great enthusiasm prevailed among the delegates and its success was phenomenal. Malaviya was the Secretary of the Committee. He invited the Congress to Allahabad again in 1892, and its success was largely due to his devoted efforts. In the Congress sessions he spoke generally on the political subjection of the country, the poverty of the masses owing to the British economic policy and the monopoly of the higher posts by officers recruited in England. On account of his services to the Congress he was elected its President in 1909, 1918, 1932 and 1933, but owing to his arrest by the Government of India, he could not preside over the 1932 and 1933 sessions which had been banned. Perhaps, he tried to popularise the national cause more than many other leaders. Pāttabhi Sitaramayya has said of him in his 'History of the Congress' that in the dark days of 1932, "In all moments of doubt and difficulty, it was to him that the Congress workers turned and were never disappointed."

Although he was a strong supporter of the Congress he founded the Hindu Mahasabha in 1906. It was established, according to its supporters, to oppose not the just claims of the Muslim community but the 'divide and rule' policy of the British Government.

Malaviya became a High Court Vakil in 1893, but the litigants began to approach him even while he was studying law. Cases began to pour in from the commencement of his legal career. His fame as a lawyer spread quickly through the province, but though he had to look after a large family the prospect of becoming a prosperous lawyer held no attraction for him. He always gave preference to public work over his legal work. Not unoften he sent his would-be clients to other lawyers. He practically suspended his legal practice in order to collect funds for the MacDonnell University Boarding House which was built in 1903. He virtually withdrew from the legal profession in 1909, but he made an exception in 1922 in regard to the appeal of 225 persons condemned to death in connection with the Chauri Chaura riots (Gorakhpur District, U.P.) on account of which Mahatma Gandhi suspended the civil disobedience movement, and saved 153 accused from the gallows.

Malaviya's zeal for public work made him realise the necessity of starting newspapers, particularly in Hindi, for the education of the public. He started the *Abhyudaya* as a Hindi weekly in 1907 and made it a daily in 1915. He also started the *Maryada*, a Hindi monthly, in 1910, and when questions relating to the peasants of Oudh came to the fore, the *Kisan*, a Hindi monthly, in 1921. He started the *Leader*, an English daily, on 24 October 1909. He was mainly responsible for the collection of the funds needed to keep the papers alive. Both the *Abhyudaya* and the *Leader* rendered valuable service to the cause of national freedom for nearly half a century. He was the Chairman of the Board of Directors of the *Hindustan Times* from 1924 to 1946.

In consequence of the active work that he did as Senior Vice-Chairman of the Allahabad Municipality, he was elected to the Provincial Legislative Council in 1902. The ability and

independence which marked his speeches in the Council led to his election in 1909 to the Imperial Legislative Council, of which he soon became one of the most important members. He participated in the debates on important resolutions, e.g., those relating to free and compulsory primary education, the prohibition of recruitment of Indian indentured labour to the British colonies, nationalisation of railways, etc. The emigration of indentured labour was finally abolished at his instance, probably in 1917. He opposed the Press Act and the Seditious Meetings Act. He suggested (Budget Speech, 1912) the establishment of village panchayats and the training of Indian boys as scouts. He took a keen interest in the industrial development of the country and was therefore appointed a member of the Indian Industrial Commission in 1916. In his minute of dissent he made some important suggestions, one of which was that an 'Imperial Polytechnic Institute' should be established for giving the highest instruction in science and technology. He strongly opposed the Criminal Law Emergency Bill, which was based on the report of the Sedition Committee, popularly known as the Rowlatt Committee, and the 'Indemnity Bill' in 1919 to exonerate Government officers from excesses committed by them in the Punjab during the Martial Law regime. His speeches made a great impression on the public.

In view of the non-cooperation movement started by Mahatma Gandhi in 1920, he did not seek election to the Indian Legislative Assembly in 1921. But he was a member of the Assembly from 1924 to 2 April 1930. He resigned shortly after the salt satyagraha started by Mahatma Gandhi and took part in it. During this period he was as active a legislator as he was before. He opposed the grant of concessions to the I.C.S. recommended by the Lee Commission in 1924. He supported the demand for the grant of full Dominion Status to India put forward by Pandit Motilal Nehru the same year. Because of his dissatisfaction with the existing constitutional position he voted every year against the Finance Bill. In 1928 he supported the demand that the Assembly should not co-operate with the Indian Statutory Commission (Simon Commission). He was invited to the Round Table Conference in 1931, but he inevitably returned dissatisfied with the attitude of the British Government.

The Benares Hindu University which was perhaps Malaviya's greatest achievement, will remind future generations of the keen interest that he took in the education of the mind and the spirit. It was his deep love for Hindu culture and the spiritual ideas embodied in Hindu religious books that gave birth to the idea of establishing the Hindu University. The importance that he attached to the economic development of the country made him combine the teaching of science and technology with that of religion. The Colleges of Agriculture, Engineering, Mining, Metallurgy and Geology, the Ayurvedic College and an Allopathic Hospital, which was named after Pandit Sunder Lal, the first Vice-Chancellor of the University, were started soon after the establishment of the University. This made the Hindu University pre-eminent among the then existing Indian Universities.

The scheme drawn up by Malaviyaji was the result of discussions with his friends and the valuable co-operation of Mrs. Annie Besant, the Maharajadhiraj of Darbhanga and the Maharaja of Benares. The Benares Hindu University Act was passed on 1 October 1915, and the foundation stone of the University was laid by the Viceroy, Lord Hardinge, on 4 February 1916. The University buildings were declared open by the Prince of Wales (later Duke of Windsor) on 13 December 1921. But Malaviya had issued an appeal for a crore of rupees in July 1911 and begun touring the country for the collection of funds towards the end of 1911. He had collected Rs. 35 lakhs by the time the foundation stone of the University was laid. He was Vice-Chancellor of the University from 1919 to 1938 when he resigned on account of ill-health. He was succeeded by Dr. Radhakrishnan. Malaviya was the Rector of the University from 1939 till his death.

There were several well-known writers of Hindi during the latter part of the 19th century; for instance, Bharatendu Harish Chandra, Raja Shiva Prasad and Balmukund Gupta. Because of this there was some cultural awakening among the Hindus at the time. Malaviya also wrote

poems and articles in Hindi when he was young and valued Hindi as a means of educating the masses. In those days the language of the courts in the U.P. (then called N.W.P.) was Urdu. Malaviya advocated the use of the Devanagari script along with that of the Persian script in the courts. He submitted a well-reasoned memorial about it, after three years of research, in 1898 to the Lieutenant-Governor, Sir Anthony MacDonnell, who accepted the memorialists' request. This led unfortunately to no little agitation by the Muslims against the Lt.-Governor's order on the use of Hindi in the district courts. It must, however, be said in fairness to Malaviya that he was never hostile to Urdu. In fact, he used to say that a man who knew Hindi should know Urdu and English also and he taught his son, Govind, Urdu while both of them were in jail. His speeches could be equally well understood by those who knew either Hindi or Urdu.

Malaviya was a conservative in social matters. He believed in the 'Varnashrama dharma' (caste system). He was, however, prepared to adjust himself to social changes in the country to a limited extent, but wanted to take the leaders of the Hindu community and the Benares pandits with him in matters of social reform. He felt strongly the injustice done to the depressed classes in connection with temple entry and pleaded their cause before the pandits in 1936 and took out a procession in favour of temple entry which was joined by the well-known pandits of Benares and the members of the depressed classes. In the twenties he persuaded the pandits of the Oriental Faculty of his University to agree to the reclamation of those members of the depressed classes who had been converted to other religions and began their 'shuddhi' (purification) himself by making them recite the mantra 'Shri Ram, Jai Ram, Jai Jai Ram' after a bath in the Ganges. He also favoured the raising of the position of Hindu women. In her contribution to the 'Mahamanya Malaviyaji Birth Centenary Commemoration Volume', 1961, Raj Kumari Amrit Kaur has said "that while Malaviyaji never took food or drank water from the hands of anybody except a Brahmin of his own caste—in other matters of social reform he was most progressive and I was specially drawn to him by his indignation at the many disabilities from which Indian women suffered." He was in favour of inter-marriages between different groups of the Brahmin caste and one of his granddaughters was married during his lifetime to a Brahmin boy outside the Malaviya fold.

Malaviyaji's education as a child and his home influences determined the development of his mind and character. He firmly believed in Hindu dharma and loved our ancient culture. He read the Bhagvat or the Bhagavad Gita every morning and had shaped his life in accordance with the dictates of Hindu dharma. Purity, truth, tolerance and regard for the interests of all irrespective of their religion characterised his early life. In his attachment to truth and simplicity and his sacrifice for the cause of Indian freedom he could compare with Mahatma Gandhi himself.

His schemes always had a large element of idealism in them, but he never lost sight of the realities of the situation. Many leaders, including Gopal Krishna Gokhale, regarded him as highly unpractical when he said he wanted to appeal for a crore of rupees for the Hindu University, but he actually collected as much as 155 lakhs by 1939.

He occupied a very high position in Indian public life and his public activities were numerous. The freedom struggle, the economic development of the country, promotion of indigenous industries, education, religion, social service, the development of Hindi and other matters of national importance continued to occupy his attention as long as he lived. He was the President of the All India Seva Samiti from 1914 till 1946. C. F. Andrews has rightly said, "No one, not even Mahatma Gandhi himself is dearer to the vast majority of the Hindu public. He has also a great record of devotion to the public national service which places him very high indeed among those Indian leaders who are still living in our own times."

He was easily accessible and helpful even to the humblest Indian. Even when he could give no help he comforted the sufferers from injustice by listening patiently to their grievances and saying a few words of sympathy. The appeal of

poor students, whether Hindu or Muslim, for financial help to complete their education always touched a responsive chord in his heart, and not unoften he went beyond the University regulations to help them. A Muslim student once complained to him of the unsatisfactory messing arrangements in his hostel. Malaviya was greatly pained to hear this and said, "My kitchen is always open to you."

His personal life was very simple. He was always dressed in immaculate white and was appreciatively called 'the spotless Pandit' by Sir Guy Fleetwood Wilson, who was Finance Member of the Viceroy's Executive Council, partly during the time of Lord Minto and partly during that of Lord Hardinge. He was known for his gentleness and humility but he did not yield where principles were concerned. He had the courage to differ more than once from the Mahatma even at the risk of becoming unpopular. He opposed, for example, the boycott of schools and colleges, the burning of foreign cloth and the boycott of the visit of the Prince of Wales in 1921. It will be true to say that he considered responsive co-operation a better policy than civil disobedience.

He was a great source of inspiration to millions of people. His precepts and practice awakened their national consciousness and their sense of duty to their country. Tagore indulged in no exaggeration when he said of him, "Your clarion call has awakened many parts of the country and devoted heroes are gathering round you. May your exhortations touch the heart of everybody and stir him to action."

[Speeches and Writings of Pt. M. M. Malaviya (G. A. Natesan & Co.), Madras; The Hon'ble Pt. M. M. Malaviya: His Life and Speeches (Ganesh & Co.), Madras; P. Sitaramayya —History of the Indian National Congress, Vols. I and II; Nandlal Singh (Ed.)—Mahamanya Malaviyaji Birth Centenary Commemoration Volume, B.H.U., 25 December 1961; Congress Presidential Addresses (G. A. Natesan & Co.), Madras; Great Men of India (article by C. F. Andrews), Times of India Press, Bombay; V. A. Sundaram (Ed.)—Romance of Banaras Hindu University, B.H.U.; Malaviya Commemoration Volume on 70th Birthday, B.H.U.; Das and Samaskandan—History of Banaras Hindu University, B.H.U.; The Indian Quarterly Register, 1923 Vols. I and II and 1924 Vol. II; Proceedings of the Imperial Legislative Council, 1910-20; Proceedings of the Indian Legislative Assembly, 1924-30; M. R. Jayakar—My Life, Vol. II, Asia Publishing House; Sita Ram Chaturvedi—Builders of Modern India: M. M. Malaviya, I. & B. Ministry, Government of India; Ramnaresh Tripathi—Tees Din Malaviyaji ke Sath, Sasta Sahitya Mandal, New Delhi-1; Padmakant Malaviya—Malaviyaji Jivan Mulkiya (Malaviya, Glimpses of Life); Suniti Vyas—Pt. Madan Mohan Malaviya; Brajmohan Vyas —Mahamanya Malaviyaji (Sadhna Sadan, Luskerganj, Allahabad); Sitaram Chaturvedi —Pt. Madan Mohan Malaviya, Hindu University; Shradhanjali Ank (Hindi Sahitya Sammelan, Prayag), Allahabad; The Dharmayug, 25 Dec. 1966, article 'Lekh Shirshak Pt. Madan Mohan Malaviya' by Narendra Sharma.]

(L. Dewani) H. N. KUNZRU

MALLIAH, ULLAL SHRINIVAS
(1903-1965)

U. S. Malliah was one of the active and leading Congressmen and politicians of South Kanara in Karnatak (the enlarged State of Mysore) continuously for forty years, from 1925 to 1965.

He was born on 21 November 1903 at Ullal in South Kanara. His father U. Manjunath Malliah was a landlord and a businessman by profession, belonging to a middle-class family. U. S. Malliah was educated at Mangalore at St. Aloysius College and the Government College, Mangalore. He had considerable knowledge of Sanskrit and was extremely fond of the Mahabharat and the Bhagavadgeeta in particular. He was also well versed in the Kuran and the Bible. During his student life, he was a Scout cadet and a member of the Fire Brigade and was known for his adventures.

After completing his Intermediate Arts examination, he joined his family business. He married Indira from Bantawal (South Kanara) in the same year. In those days, the freedom movement in South Kanara was led by persons like Venkataraya Balgi and Sadashivaraya Karnad and others. He joined these leaders and came to be known for his underground activities. In 1925, for the first time, he was sentenced to imprisonment for two years. He was the room-mate of Kamaraj Nadar in jail and was very much impressed and influenced by his personality and way of life. He came into contact with Ranganath Diwakar, D. P. Karmarkar and other active members of the Karnatak Pradesh Congress Committee.

He helped a lot to build up the academic and banking institutions of South Kanara. He was very good at conversation and organisation. His commendable leadership and public relations in the district made him remain as the President of the District Congress Committee from 1937 to 1950.

He was a member of the A.I.C.C. from 1936 onwards. He worked as the General Secretary of the Karnatak Pradesh Congress Committee in 1939-40 and was the acting President from 1941 to 1946. In 1946 he was appointed as the Chairman of the Karnatak Parliamentary Board. He held the position of Vice-President of the K.P.C.C. from 1947 onwards. He was also a member of the Constituent Assembly of India. He was a Whip of the Congress Party in the Central Legislature from 1947 to 1952 and was the Chief Whip in the House of the People (Lok Sabha) from 1952 onwards. He was a member of the Central Election Committee of the Indian National Congress. He was a member of the Provincial Parliament from 1950 to 1952, and later got elected as an M.P. from Udipi constituency continuously for three terms. He was a member of the Congress Working Committee and was the General Secretary of the Indian National Congress for some time. And in the latter capacity he worked with Lal Bahadur Sastri and Balawantrai Mehta and, like them, he enjoyed the confidence of Pandit Nehru. He was the Chairman of the House Committee of the first Lok Sabha. He earned a reputation for his concrete work done as the Vice-Chairman of the All India Handicrafts Board. He was a member of the delegation sent to Dublin.

He travelled in U.K., U.S.A., France, Italy, Germany, Holland, Belgium, Denmark, Sweden, Norway, Turkey, Switzerland, Egypt, Lebanon, Syria, Bahrein, Pakistan and Ceylon.

He was always found in a dhoti, kurta and a Gandhi cap. He adhered to the Indian way of life but always admired and adopted the western scientific outlook. He used to find pleasure in making others happy and contented. He was a generous host and used to treat the rich and the poor alike. He neither amassed wealth nor built even a house for himself. He was a socialist in the real sense of the term, sacrificing his life for the freedom movement, development of South Kanara district and the uplift and welfare of the poor. He was one of the main architects of modern South Kanara.

[Information collected from the friends and co-workers of Ullal Shrinivas Malliah.]

G. S. Dikshit

MULLICK, RASIK KRISHNA (1810-1858)

Rasik Krishna Mullick, an enlightened Radical of the Young Bengal Group, contributed immensely to the rousing of national consciousness of the people in the post-Rammohan era in the 19th century.

Born in a well-to-do Tili (oil-presser caste) family of Calcutta, Rashik had his schooling at the Hindu College from which he passed out creditably in 1830. During his student career he came under the influence of Derozio, a rationalist free-thinker. With his enthusiasm, modernity of outlook and boldness of exposition, Rasik soon attained the leadership of the Young Bengal Group and also of the Academic Association wedded to the propagation of social and political reforms. He was also actively associated with the *Parthenon*, started in 1829-30 as an organ of the enlightened school of thought.

Rasik Krishna began his career as a teacher at David Hare's School some time in 1830, but it was cut short in a year's time due to his open defiance of orthodox customs, particularly in the matter of prohibited food, so much so that the high-ups in the society like Radha Kanto Dev and others made a strong representation to David Hare and forced his removal from the Institution. During the period 1832 to 1834 Rasik devoted himself to active social service through journalism. He began with the *Gyansindhutaranga* in 1832 and later joined the periodical *Gyananeshan*, of which he was the Editor from 1833 to 1834. Both these papers were mainly devoted to political and social philosophy, and Rasik earned the reputation of being a forceful columnist. But again there was a change in his career when in 1834 (or 1837 according to the *Samachar Darpan*) Rasik Krishna accepted Government service. For about 20 years thereafter he continued as a Deputy Collector of the Burdwan district and left a mark as an honest and energetic Civil Servant.

The striking feature of Rasik Krishna's character was his aggressive radicalism with which he lashed out against social orthodoxy and academic and political inequalities through his numerous writings. Ram Mohan's ideals influenced him most and he tried to emulate his tradition. Rasik Krishna could never compromise with the superstitious pretensions of the Hindu society, particularly those relating to caste distinctions and taboos on inter-dining, etc., and preached for an equality of status for all. Similarly, he did admit of the sacredness of all faiths and creeds, though himself a monotheist. The best means of reforming the character of the people, according to him, was wide diffusion of knowledge among the masses, and he pleaded with the Government for enlarging the facilities of education through the agency of the State. He was in favour of English as the medium of instruction of higher studies and vernaculars for the basic education. He himself established a school in 1831 for the indigent section of the community for whom text books were provided at a nominal price.

Though an ardent votary of freedom, Rasik Krishna was a constitutionalist and he would not contemplate dissociating India from the British Empire. According to him democracy, to be meaningful, must be based on an enlightened public opinion. That is why when in the thirties of the 19th century the idea of Indian representation in the British Parliament was being considered, Rasik opposed it on the ground of lack of education and political consciousness of the electorate. Rasik used his forceful pen in rousing public opinion against the failure of the Government to effect Indianisation of the Services, inefficiency and corruption in the administration of justice and discriminatory treatment to Indian officers. In one of his articles he championed the cause of the ryots (tillers of the soil) who had been left at the mercy of the landlords under the Permanent Settlement of Bengal. He also agitated for the repeal of the Press Act of 1823 that suppressed freedom of the Press. Several provisions of the Charter Act of 1833 also came under his fire. In a speech at the Calcutta Town Hall on 5 January 1835 he criticised the provisions regarding the Public Debt, Monopoly, Government support to Christianity, training of the I.C.S. probationers in England and the status of the Governor-General.

Within a period of five years, 1830-35, Rasik Krishna created a sensation in the society as well as in the Government circles. On the one hand, he inculcated in the public mind a spirit of rationalistic enquiry into the meaningless customs and ceremonies; and on the other, made them conscious about the omissions and commissions of the Government. Even when he accepted Government service he continued to act as a moral force in the society and endeavoured his utmost to raise the standard of public morality throughout his life. He died on 8 January 1858 and his last will provided for a lump sum donation to the District Charitable Society.

[B. B. Majumdar—History of Political Thought from Rammohan to Dayanand; J. C. Bagal—Unabinsa Satabdir Bangla; B. N. Banerjee—Sambad Patre Sekaler Katha; The Sambad Prabhakar, December 1831.]

(Sujata Ghosh) S. K. MITRA

MALLICK, SUBODH CHANDRA (RAJA) (1862-1920)

Subodh Chandra, son of Probodh Chandra Mallick, was born on 2 February 1862 in a well-known Hindu Kayastha (Vasu Mallick) family of Pataldanga in Calcutta. His forefathers belonged to the Vasu Mallick family of Kantagore near Pandua. Two of his uncles were M. C. Mallick, Bar-at-law, and H. C. Mallick, a familiar figure in public life.

Subodh Chandra's place of early education and greatest activity in life was Calcutta. He passed the B.A. examination from the Hindu (now Presidency) College and then proceeded to Europe and obtained the Bachelor's degree from the University of Cambridge. He was greatly influenced by Rabindranath Tagore and possibly by other contemporary intellectuals of Bengal. He was firmly convinced that a system of national education was absolutely necessary for the country.

The year 1905 was a landmark in the political history of Bengal as also in Subodh Chandra's life and work. In 1905-06 he actively participated in the Anti-Partition Movement then in its full tide. On 9 November 1905, at a meeting held at Panti's Math, Subodh Chandra promised the gift of a lakh of rupees to the cause of National Education, earning thereby the title of 'Raja' from his grateful countrymen and becoming one of the benefactors of the Bengal National College. On 16 November 1905 Subodh Chandra along with other eminent sons of Bengal adopted at a historic Conference in Calcutta the resolution that "A Council of National Education should be at once established to organise a system of education, literary, scientific and technical, on national lines and under national control." On the edifice of the Council of National Education was built the present University of Jadavpur in 1956. In 1906 a Conference of the Revolutionaries was held in Calcutta in Subodh Chandra's house. It was attended by members from various districts. On 16 December 1908 the Government of India issued orders for deporting Subodh Chandra along with eight other Bengali Hindus for nationalist activities and connections with the Revolutionary parties like the Anusilan. He breathed his last on 14 November 1920.

A man of progressive outlook, he was opposed to orthodoxy, caste and regionalism. Respect for women and sympathy for Western education marked his character. Critical of British rule, he attributed the country's poverty and economic ruin to British administration. An ardent patriot, he stood for the country's total freedom and the method adopted for the purpose was not always non-violent or constitutional. Though not a teacher, he championed the cause of education; though not a journalist, he patronised journalism by giving financial assistance to the *Bande Mataram* and the *Karmayoga* (English weekly). He led a quiet, unostentatious life.

Basically a product of the 19th Century Renaissance, Subodh Chandra, who enjoyed an enviable social status, shone chiefly as an intrepid nationalist, an eminent educationist and a noted donor. His yearnings for national freedom and a national system of education contributed powerfully to the growth of national consciousness in the country.

[Majumdar, R. C.—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Mukherji, Haridas and Uma—India's Fight for Freedom, Calcutta, 1963; —The Origins of the National Education Movement, Calcutta, 1957; Mukhopadhyaya, Provat Kumar—Bharater Jatiya Andolan, Calcutta, 1925; Basu Mallick, Debendra Chandra—Bansagaurab, Calcutta, 1925; The Bengalee, 17 November 1920; The Statesman, 17 November 1920; Personal interview of the Research Fellow with P.C.V. Mallick, son of Raja Subodh Chandra Mallick and then Registrar, Jadavpur University, Calcutta.]

(P. N. Banerjee) BIMAL KANTI MAJUMDAR

MALYA, ULLAL PADMANABHA (DR.) (1898-1960)

A respected leader and a popular physician, Dr. U. P. Malya was born in a rich Gauda Saraswat Brahmin family of merchants in Mangalore.

He was the elder brother of Dr. Srinivas Malya, one-time Secretary of the A.I.C.C. He married Saraswati, daughter of a wealthy merchant of Mangalore, on 30 April 1922.

He was educated at St. Aloysius College, Mangalore, and Medical College, Madras. He toured Germany and other European countries, and founded the Mangalore Surgical Hall in 1923 and the Shri Ramakrishna Nursing Home in 1925. He was deeply religious; the works of Ramakrishna Paramahamsa, Swami Vivekananda, Gurudev Tagore and Sri Aurobindo influenced him most.

Dr. Malya entered the National Movement in 1930. He took part in the Civil Disobedience Movement, Individual Satyagraha and Quit India Movement, and was interned in Vellore, Tanjore and Madras jails. He held a number of offices in the National Movement, public life and academic circles. He was the President of the South Kanara District Congress Committee (1937-39); a member of the Legislative Assembly, Madras; a Councillor of the Mangalore Municipality (1934-40) and also Vice-President for one term; Director, Canara Banking Corporation; President, Hindi Prachar Sabha; and Member, Governing Body, Canara High School.

He was a great conversationalist, believing in individual contact. Though born rich, he was a friend of the poor. He chose medicine as his profession and served the poor well. He also founded the Mudushedde T. B. Sanatorium. He tried to reform society as President, Harijan Seva Sangha. He believed in the socialism of Gandhiji, and encouraged domestic and cottage industries as President of the All India Village Industries Association. He supported Basic education and founded the Shri Balamaruthi Vyayamashala. He was a most respected and popular leader. Those who saw the sea of humanity that gathered in Srinivasanagar, Mangalore, on hearing the sad news of his death, would bear testimony to the popularity of this blessed soul.

[Information mainly supplied by Saraswati Malya, wife of Dr. Malya.]

H. V. Srinivas Murthy

MAMA DEVGIRIKAR
—See under Deogirikar, Tryambak Raghunath

MAMA PARMANAND
—See under Parmananda, Narayan Mahadeo

MAMA VARERKAR
—See under Varerkar, Bhargavaram Vitthal

MAMMAN MAPPILLAI, K. C.
—See under Mappillai, Mamman K. C.

MANDLIK, RAMCHANDRA NARAYAN
(1881-1958)

Ramchandra Narayan Mandlik, popularly known as Rambhau, came from an upper middle-class Chitpavan Brahmin family of Pen (District Kolaba, Maharashtra). He was born on 1 July 1881. His father Narayanrao was a journalist. Rambhau was married to Sitabai in 1884, but he lost her in 1916 and since then remained a widower for forty-two years.

After finishing his early education at Pen, he joined the Fergusson College, Poona, where he came into contact with eminent persons like R. P. Paranjape, Rajwade, Gole and M. M. Vasudeoshastri Abhyankar.

After his graduation, he joined the Government Law College, Bombay, but he was refused permission to take the final examination by the Government in view of his associations with the revolutionary parties. For this he fought with the Government for nine years and finally got the permission in 1915. But he did not take the examination for domestic reasons.

He began his political career as an ardent follower of Lokamanya Tilak. He visited Japan in 1910 and Goa in 1912 to secure assistance from those Governments in India's struggle for independence, but these efforts did not bear any fruit. He was a member of the Congress from 1919 to 1927, but after that remained a member of the Hindu Mahasabha till his death. He was the President of the District Local Board, Kolaba (1924-27), a member of the Bombay Legislative Assembly from 1937 to 1939 and again from 1946

to 1951, as a Mahasabha candidate. He was the President of the Prantik Hindu Mahasabha and a member of the Working Committee of the All India Hindu Mahasabha (1947-54).

He did not adopt any revolutionary attitude in social matters; yet he abandoned his early traditional ideas about caste, customs, untouchability, widow-marriage, etc. He remained a traditional Hindu and led his personal life like an ascetic.

As a journalist, he acted as a reporter of the *Indu Prakash* (Bombay), a contributor of the *Maratha* (Poona), and a correspondent of the *Vande Mataram* (Calcutta). As editor of the extremist Marathi weekly, the *Vihari*, he underwent imprisonment for two years and paid a fine of Rs. 1,000/- for his anti-Government articles written in 1908. He started his own Marathi weekly, the *Kolaba Samachar*, in 1919, which is still published by his nephew from Pen. Under the auspices of the Lokamanya Tilak Publishing Company, a concern founded by the admirers of Tilak, he started a Marathi daily, the *Lokamanya*, in Bombay, which was closed in 1925 after he had incurred a personal loss of Rs. 4,500/-.

He took keen interest in the problems of land and labour, and championed the cause of the poor against the Government policies. He was publicly felicitated for his political work from time to time at Alibag (1937), Poona, Miraj, Sangli (1952) and Pen (1957). He donated the purses presented to him for the benefit of his party and for the promotion of certain public institutions.

[M. K. Sahasrabudhe—Deshabhakta Rambhau Mandlik Yanche Jeevan Charitra, Poona, 1959.]

(C. B. Khairmoday) A. R. Kulkarni

MANDLIK, VISHWANATH NARAYAN (1833-1889)

Vishwanath Narayan Mandlik, popularly known as Raosaheb, hailed from Murud (District Ratnagiri, Maharashtra) and belonged to a Chitpavan aristocratic family. He was born on 8 March 1833. He was educated in Murud, Ratnagiri, and Elphinstone Institute, Bombay, He passed the final examination in 1852, scoring distinction in all subjects. He took the law degree in 1863. His wife, Annapurna, hailed from the Havaldar family of Anjarle.

Raosaheb was a man of strong religious convictions, an orthodox Hindu, and had an unflinching faith in God, the scriptures and the tradition, and was superstitious in some matters. He was not an upholder of social reform, though he did not oppose the reformists. He favoured women's education, but not co-education. He held that women should be given equal status, and the dowry system should be abolished. He considered widow-marriage as derogatory to the Hindu society, yet he was a member of the Society for the Encouragement of Remarriage. He believed in child-marriage. He never liked state intervention in social reform, and held that reforms should be introduced without offending the people. He resented the religious activities of the Missionaries. In his private life he was extremely ritualistic.

Raosaheb believed in the theory of 'divine dispensation' of the British Rule, and did not advocate the idea of a free India. He held that India could progress only under the British patronage. He favoured constitutional methods for getting the grievances redressed. He took a lively interest in international affairs as an objective observer and had written a series of articles on the Austro-Prussian War in his periodical, the *Native Opinion*.

He admired the British principles of constitutionalism and parliamentary democracy. He did not belittle the English laws, yet he held that the Indian tradition should reflect in the laws made for India. He maintained this point in the Governor's Council, of which he was a member.

He believed in the benevolent character of the British but resented their policy of racial discrimination. Being a loyal subject, he could never think of severing ties with the British. However, he felt the necessity of development of local self-government in India.

He started a news-magazine in 1864, the *Native Opinion*, with the aim of publishing the opinions

of Indians without any regard for the reaction from the Government. However, its main purpose was to promote better understanding between the Government and the public. It was praised even in England for its loyalty and independent way of thinking as well as its criticism of the Government with a view to improving its policies.

The *Native Opinion* was initially an English weekly, but later on a few articles in Marathi were also included in it from 1866. Narayan Mahadeo Parmanand was its first editor. It did not get any aid from the Government. Dadabhai Naoroji had promised an annual donation of rupees two thousand towards the expenses of this paper. Mandlik gave up its editorship in 1871 because of the burden of other activities. The *Native Opinion* is regarded as his greatest contribution to the nation. He whole-heartedly supported Western education, though he insisted that the study of Sanskrit should not be neglected. He emphasised the necessity of the spread of primary education, but held that the education of the masses be preceded by the education of the few. As Visitor of Schools, he tried to improve teaching methods and to formulate a more rational course of studies for Indian students.

After completing his education Mandlik entered Government service and acted as Educational Inspector, Sub-Judge, Curator of the Government Book Depot, and Personal Assistant to the Income-Tax Commissioner. He resigned from the Government Service, took the law degree and started practising law from 1863 in the Bombay High Court.

He was a good public speaker and a prolific writer. He studied Sanskrit and Latin. He was interested in the study of the scriptures and the Hindu law system. He wrote on 'Hindu Dharmashastra' in two volumes (published in 1882) and 'Hindu Dharmashastra Vyavaharkhanda' (1867) and translated Elphinstone's 'History of Hindu India' in two parts (1861). He also wrote on law and politics. His essays are collected in 'Writings and Speeches of the Hon. Raosaheb Vishwanath Narayan Mandlik' (1896).

Raosaheb started taking a keen interest in public life after 1871. He was Vice-President of the Royal Asiatic Society, Bombay; a Member, Bengal Asiatic Society, Calcutta; Vice-President, Bombay Association (1875); Secretary, Students' Literary and Scientific Society; a Justice of Peace (1863); a Member of the Legislative Council, Bombay (1874), and of the Governor-General's Council, Calcutta (1884). He was the Mayor of the Bombay Municipality in 1879. As a public worker, he supported the project of compulsory vaccination, and tried to improve the sanitary system of the City during the period of his Mayoralty.

He was closely associated with the University of Bombay in such capacities as a Fellow (1862), Dean and Member of the Syndicate. He was a Fellow of the Royal Geographical Society of Great Britain and Ireland, a Fellow of the Statistical Society, London, etc. He earned the titles of Raosaheb (1855) and C.S.I. (1878). But he declined the title of Raobahadur. He spent most of his life in Bombay.

[G. R. Hawaldar—A Biography of Raosaheb V. N. Mandlik, Vols. I & II, Bombay, 1927; V. N. Mandlik's numerous publications; The Native Opinion, 1867 to 1870; Dictionary of Indian Biography, 1906.]

(Saroj A. Deshpande) A. R. KULKARNI

MANDUMULU NARASINGA RAO

—See under Narasinga Rao, Mandumulu

MANJERI, S. RAMA IYER

—See under Iyer, Manjeri S. Rama

MANNATHU PADMANAVAN

—See under Padmanabhan, Mannath

MANOHAR LAL (SIR) (1879- ?)

Sir Manohar Lal was born on 31 December 1879 at Fazilka in the Ferozepur district of the Punjab in a middle-class family but which otherwise enjoyed a high social status. His father was a Tehsildar, a pretty high position for an Indian in the nineteenth century.

Manohar Lal was a brilliant student who had his school education in the Central Model School and college education in the Foreman Christian College, Lahore. He did his M.A. in 1899. His first class first in that examination was a fitting climax to an outstanding scholastic career. It was no surprise, therefore, that the Government of India offered him a scholarship for higher education in the United Kingdom.

On reaching England in 1900, Manohar Lal joined St. John's College, Cambridge, from where he graduated in Economics with Philosophy as an additional subject. His performance in the final examination won him the Cobden prize in Economics. It also got him an external lectureship in his *alma mater*, a duty he performed while simultaneously preparing for the Bar. He did as well in his legal studies as he had earlier done in Economics and was the proud recipient of the Whelwell Scholarship in International Law for the year 1904-05. He came to India in 1905 but soon after left for England to compete for a Fellowship. After this competition, he finally returned to India in 1906.

Manohar Lal started life as the Principal of the Randhir College, Kapurthala, and worked in that capacity from 1906 to 1909. In 1909 he shifted to Calcutta as Minto Professor for Economics, a position he adorned with distinction for the next three years.

In 1912 he gave up his teaching career and took to Law. He started practice in the Punjab High Court, Lahore, and achieved a quick success. He could do so because during the initial stages of his legal career he gave himself completely to the exacting demands of that profession and curbed his innate interest in politics. But once established as a legal luminary, he could no longer avoid politics but even then refused to align himself with any particular political group.

His calculated indifference to the rough and tumble of partisan politics paid dividends in 1921 when, on the introduction of the Montagu-Chelmsford Reforms, he was elected to the Punjab Legislative Council. During the next two years, Manohar Lal won a well-deserved reputation as a parliamentarian. His *forte* was economics and his success during this period was due, to a great extent, to his mastery over that subject. In two short years, he contributed numerous articles on Indian economics to different papers and delivered many speeches on that subject, both in and out of the Legislative Council. That the Government of India should have invited him to become a member of the Fiscal Commission when it was first formed in 1922 was as much a measure of his reputation as an economist as the offer made to him the next year of a membership of the Tariff Board. Manohar Lal refused both the offers, perhaps because he was more keen on making a career in the politics of his own Province.

Manohar Lal got his chance when his brilliant expositions of the economic problems of the Punjab attracted the attention of the leadership of the Unionist Party founded in 1923. Its founder, Sir Fazal-i-Hussain, suggested his name for a Ministership in the transferred half of the dyarchy in the Second Council under the Indian Councils Act of 1919. Sir Fazal-i-Hussain was already a Minister for two years in the First Council (1921-23) and had just founded the Unionist Party. His suggestion was consequently readily accepted and Manohar Lal became a colleague of Sir Fazal-i-Hussain. As a Minister, Manohar Lal was first entrusted with the Education Department and subsequently given the key portfolio of Finance. He did remarkably well in both the capacities and had a long and successful innings as a Minister under the Montagu-Chelmsford Reforms.

On the introduction of Provincial Autonomy in 1937, when the Unionist Sir Sikander Hayat Khan took office as the Prime Minister of the Punjab, he naturally invited Manohar Lal to join his Ministry. As under the Dyarchy, now also Manohar Lal first became the Education Minister and then the Finance Minister and as before made his mark in both the fields. He continued to be in the Unionist Ministry till his death.

The secret of Manohar Lal's success as an Education Minister lay as much in his establishing a large number of schools and extending grants-in-aid to many privately managed schools as

in his enlightened views on education. He believed that the spread of western education was good for the Punjab and essential for the industrial and scientific development of the Land of the Five Rivers.

Manohar Lal's success as a Finance Minister was also due to his bringing to bear an enlightened outlook in the formulation of his economic policies. He had immense faith in the policy of rapid industrialisation of the Punjab and had no sympathies with the then powerful advocates of cottage industries. For India as a whole, he often advocated development of rapid industrialisation in general and the development of metallurgical industries in particular. He believed that without industrialisation India would continue to lack an essential factor of strength and would fail to preserve its independence after getting it. His tenures as Finance Minister were marked by the completion of many irrigation projects, of which the most famous was the Haveli Project.

Manohar Lal's services in the field of Education and Finance got due recognition while he was still engaged in them. The Punjab University made him a Fellow and retained him in that position for an unusually long period. Many a time, the University also asked him to be on its Syndicate. Actually he was first returned to the Punjab Council from the University constituency. The University conferred on him the degree of D.Litt. (*Honoris Causa*) in 1942.

Manohar Lal's services in the field of Finance received even better appreciation. He was invited to preside over the Indian Economic Conference held in 1935 and soon after made a member of the British Indian delegation to the League of Nations. In 1943, the Government conferred upon him a Knighthood, almost the highest honour it would bestow on an Indian.

[N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; The Indian Year Book, 1945-46, Vol. XXXII; The Panjab Legislative Council Debates; The Indian Annual Register.]

(D. L. Datta) S. S. Bal

MAPPILLAI, MAMMAN K. C. (1873-1953)

K. C. Mamman Mappillai, the eldest of the nine children (six sons and three daughters) of his parents, was born at Niranam (Travancore) on 4 May 1873. His father, K. C. Cheriyan, and mother, Mariamma, hailed from the two well-known, land-holding and enterprising Jacobite families of Kandathil and Thaiyil respectively.

The Kandathil family was of the upper middle class. Its members were educated and cultured and promoted higher education, large-scale and modern agriculture, banking, insurance and industry, besides serving the Church. They commanded respect.

While aged only 15, Mamman Mappillai led to the altar Kunjadamma, the youngest daughter of Oommen and Aleyamma of the well-known and well-off Modasseril family of Niranam. They had seven sons and a daughter, all well educated and well settled.

Learning the three R's at a traditional type of local school run by Kochunju Vadyar of Niranam, Mamman was intended for family management and agricultural pursuit, customary with the eldest sons of well-to-do Christian families in those days. His formal schooling of the modern type commenced rather late (1886), when he did about three and a half years at the Government Primary School, Thiruvalla. In 1890 he went to the C. M. S. College High School, Kottayam, for secondary education. Before completing the normal course, he matriculated as a private candidate in 1892. Doing one year at the Maharaja's College, Trivandrum, and three years at the Madras Christian College, he graduated from the latter in 1896.

The piety and religiosity of the Kandathil family and its liberal outlook and cultured atmosphere, best typified in his paternal uncle, Varghese Mappillai, left their indelible mark on the character and outlook of Mamman Mappillai. Varghese Mappillai was a renowned litterateur. He was the founder and first editor of the *Malayala Manorama* (1890) and founder-member of the Bhashaposhini Sabha and its invaluable magazine. Through the journal and the Sabha Varghese extended his liberal patronage to

persons of talent in Malayalam, and substantially promoted the growth of Malayalam literature and learning. He influenced and inspired Mamman Mappillai in diverse fields of activity. Dr. Miller and Dr. Skinner of the Madras Christian College also influenced his personality. The simplicity, generosity and humility of his mother formed another contributory factor. Deep study of the Bible left its mark on him. The influence of C. V. Kunjuraman, a man of letters, journalist and social reformer, and of Sree Narayana Guru, the inspirer and prophet of Ezhava uplift, also left a deep impress on his mental and moral make-up.

Starting as a teacher in the M.D.S., Kottayam, in 1896, Mamman Mappillai was its Headmaster for ten years (1896-1906) before he succeeded his uncle Varghese Mappillai in the editorial chair of the *Malayala Manorama*. He filled it up with remarkable success, vastly extended the sphere of its publicity, and made it an increasingly influential agent in the shaping and dissemination of public opinion in Travancore.

The most effective part of his public activity was between 1921 and 1938. Mamman Mappillai's activities were not confined to journalism. He was a pioneer in the reclamation of land from the extensive backwaters of Travancore for cocoanut plantations and paddy cultivators. He was also a pioneer, among the sons of the soil, in acquiring ownership of plantation estates devoted to the production of rubber, coffee, tea and cardamom. Till then the estates were practically a monopoly of the British.

The next stage was the development of the processing industry out of the plantation crops. While no large rubber manufacturing units were set up by him in Travancore, he helped create the conditions which made it possible for his sons to set up rubber manufacturing units in and outside Travancore. The Madras Rubber Factory is one such.

Mamman Mappillai was not only a large-scale agriculturist and promoter of plantations, but also a financier. The Travancore National Bank was the creation of himself and his brothers. It played a leading part in the popularisation of modern banking in Travancore and outside. Its amalgamation with the Quilon Bank (The Travancore National and Quilon Bank) added to its sphere of usefulness. In the late thirties and early forties the Travancore National and Quilon Bank got into deep waters, and was finally liquidated. Its contribution to the growth of the Banking industry in South India was by no means small.

The establishment of the Jupiter General Insurance Co. was another financial venture of Mappillai. Subsequently it changed hands.

An active journalist and a man of public activities, Mappillai could not resist the bewitching temptation offered by politics. While he was not for long an active advocate of Gandhiji's Non-Co-operation programme, and was even opposed to some of its features in its early days, he was gradually drawn into some aspects of the same in the thirties. The politics of Travancore centred very much, in those days, round the controversial personality of Sir C. P. Ramaswami Iyer, who was for a time Constitutional Adviser to the Maharaja, and later his Diwan. Mamman Mappillai, through the columns of the *Malayala Manorama*, actively supported the movement for civic equality (1920-22), encouraged the Abstention Movement (1932-34), and, later on, the agitation spearheaded by the Travancore State Congress (1938-48) for responsible government on the British model in Travancore. Some of the articles and editorials in the *Manorama* provoked the Maharaja's Government and resulted in the cancellation of the licence of the press. The latter remained closed for over eight years (1938-46).

It was during this time that criminal proceedings were directed against Mamman Mappillai and some of the other directors of the Travancore National and Quilon Bank.

The forties were bad days for Mappillai. When, after 1946, the *Manorama* was revived, he retired from its editorship, leaving it to one of his sons.

He died at the ripe old age of over eighty on 31 December 1953.

Mamman Mappillai was a unique personality, compounded largely of the religious and economic background of his family, the influence of the Professors of the Madras Christian College, of

Sri C. V. Kunjuraman, of Sri Narayana Guru and of his own individuality.

As a large-scale agriculturist and planter he granted uniform cash payments to labourers, setting an example to others. His interests and activities were many-sided—journalism, large-scale agriculture, plantations, insurance, banking, politics and social reform. Through the columns of the *Manorama* he sympathised with and encouraged the civic rights movement, the anti-untouchability movement, the propagation of education and the politics of the Abstention Movement and of the Travancore State Congress. He bore with composure the adverse winds that blew on him in the later years of his life.

In 1929 he founded the All Kerala Balajana Sakhyam. It visualised a united Kerala. The main objective of the Sakhyam was the provision of the best possible training to children for future leadership, and for development, among them, of the sense of self-help and service to others.

He was an active promoter of the Syrian Orthodox Church (Jacobite) and served on many of its committees.

While his best literary effort may be perceived in the editorials of the *Manorama*, a few books (in Malayalam) remain to his credit. They are the 'Lokcarita Samgraha' (Brief History of the World), 'Keralathile Rashtreeya Smaranakal' (collection of editorials on political reminiscences of Kerala) and the posthumous publications 'Jeevita Smaranakal' (Reminiscences of one's life).

The *Manorama* under his editorship was a potent element in fostering political consciousness in Travancore. The latter was a part of the movement of all-India national consciousness. His political influence was never felt on the all-India level. It was, in reality, regional. His interest in the economic development—agriculture, including plantation, industry, finance and insurance—the efforts to run these on modern lines and the encouragement of Malayalam literature and learning through the columns of the *Manorama* and of the *Bhashaposhini* Magazine have been more valuable than his direct participation in politics.

[O. M. Thomas—Under the Knife; Story of the Manorama (published by Mamman Varghese at the Malayala Manorama Press, Kottayam); C. P. Mathan—I Have Borne Much; R. Vasudevan Kartha—K. C. Mamman Mappillai (Life-history in Malayalam); C. Narayana Pillai —Poya Thalamura (Past Generation); Manorama Diamond Jubilee Souvenir (1957); The Jaya Bharatam (Magazine), July 1952; The Malayala Manorama Platinum Jubilee Supplement, 27 July 1966; The Malayala Manorama Weekly, February 1956 to June 1956; The Malayala Manorama Files from March 1890 to January 1954; Personal interviews with K. M. Cheriyan, Chief Editor, Malayala Manorama, Kottayam (eldest son of Mamman Mappillai), K. M. Mathew, Managing Editor, Malayala Manorama, Kottayam (son of Mamman Mappillai) and John Pellassery, Research Scholar, Malayala Manorama, Kottayam.]

(N. M. K. Nair) P. Kochuni Panikkar

MARATHE, NARAYAN SHASTRI
(1877-1956)

Swami Kevalananda Saraswati was the name assumed by Narayan Shastri Marathe when he became a Sannyasin at the age of fifty-four, in the year 1931, and was known under this Sannyasin's name throughout Maharashtra and India. Narayan Sadashiv Marathe was born on 8 December 1877 in the village Sudakoli in the District of Kolaba in Maharashtra and died as a Sannyasin (Swami Kevalananda Saraswati) on 18 March 1956 at Wai (District Satara, Maharashtra). His mother's name was Parvati. His father lived partly by doing priestly duties and partly by cultivating a small farm.

Narayan received the three R's and elementary religious education from his father up to the age of ten. At the age of eleven, he left his father's home to receive education in Sanskrit scriptures, Sanskrit grammar, logic and the Dharmashastra and other Sanskrit orthodox philosophical systems in the traditional way under seven preceptors who were proficient in their particular fields of learning. Among these seven preceptors who, no

doubt, exercised powerful influence on Narayan Shastri in his formative years, the most powerful personality was Krishnashastri Paranjape alias Prajnananda Swami who proved to be the most decisive and revolutionary influence on him. Narayan Shastri met him in 1900 when he was 23 and learnt Vedanta from him. Once while listening to his master's discourse on a verse in the Kenopanisad (2.2), Narayan Shastri got so much impressed that, as he recorded in his unpublished autobiography, he experienced a spiritual illumination which instantly transformed the whole of his spiritual being and finally served to determine the course of his life which he resolved mostly to spend in the study and teaching of religious and philosophical texts and in the practice of self-realization. His master Prajnananda Swami passed away in 1904, leaving an indelible spiritual stamp on his illustrious disciple Narayan Shastri. Narayan Shastri took to the life of celibacy, lived by alms, spending the rest of his time in studying, teaching and practising of meditation.

Narayan Shastri established in 1906 a school named Prajna Mutt in the name of his master in which he admitted about 30 students and taught them in the traditional way Sanskrit grammar, literature, religious texts and the Darsana texts. In the curriculum were also included, with a view to inculcating a modern outlook in the students, such subjects as history, geography, physics, astronomy, etc., which were all taught in Marathi. It was the aim of Narayan Shastri that the products of the Prajna Mutt should serve and guide Hindu society by taking to the occupation of popular religious teachers and preachers.

In the year 1916, the Prajna Mutt was converted into Prajna Pathashala (which name still continues) in which were admitted the ex-students of the Samartha Vidyalaya. The Samartha Vidyalaya, a national school, independent of Government recognition and aid, had been started by Vishnu Govind Vijapurkar, the protagonist and active worker in the field of national education. The Samartha Vidyalaya had to be closed down on account of the repressive policy of the then British Government. The ex-students of the Samartha Vidyalaya who were of nationalistic persuasion, and who had taken the vow of the practice of Swadeshi, of the boycott of foreign goods and of devotion to the attainment of Swaraj and the pursuit of national education, found the teacher after their heart in Narayan Shastri Marathe and an extremely congenial atmosphere in his Prajna Pathashala at Wai. The Prajna Pathashala thus developed into a distinguished centre of national education. Among the alumni of the Prajna Pathashala of Narayan Shastri Marathe were such distinguished learned Pandits and nationalists as Dinakarshastri Kanade, Mahadev Shastri Divekar and Tarkatirtha Lakmanshastri Joshi.

Though Narayan Shastri Marathe was bred and brought up in the old orthodox atmosphere and was educated in the traditional way, he kept himself abreast with the spirit of modern times by reading and observation. His mind fired with patriotic fervour was alert and was always open to the winds of change. He advocated the abolition of untouchability and with his pupils identified himself with the anti-untouchability movement of Mahatma Gandhi. He also held that Hindu society must change and advocated that Hindu castes and subcastes should cast off their rigidity and must allow inter-dining and inter-marriage. With this aim in view, a body called 'The Dharmanirnaya Mandala' (Association for deciding on Religious Reform) was established under his leadership with such distinguished members as Mahamahopadhyaya Dr. P. V. Kane of Bombay, Vidvadratna K. L. Daptari of Nagpur, N. G. Chapekar of Badlapur (District Thana) and others. The Dharmanirnaya Mandala played a very active and powerful role in reforming the Hindu society and in simplifying its religious rituals.

Narayan Shastri Marathe, who was an advocate of the historical method in the study of the Hindu scriptures, established in 1927, with the cooperation of his distinguished pupil Laxmanshastri Joshi, in his Prajna Pathashala at Wai (Satara) a department of activity called the Dharmakosha Karyalaya to prepare and publish the Encyclopaedia of Hindu Religion and Philosophy. This Dharmakosha aimed at presenting historically Hindu religious and social thought on the basis of the Hindu scriptures from the

Vedic to the medieval times. The Dharmakosha Karyalaya published, with the active co-operation of Narayan Shastri, seven volumes presenting classified original Sanskrit texts bearing on different aspects of Hinduism, such as law and jurisprudence, religious, philosophical and social thought.

Narayan Shastri Marathe became a Sannyasin on 22 October 1931 and assumed the name of Kevalananda Saraswati. Though as a Sannyasin he retired from active social life, he continued to the last his academic pursuits and studies and prepared in Sanskrit the 'Mimamsa Kosa'—Encyclopaedia of the Mimamsa System of Philosophy (published in seven volumes), a scholarly work indispensable to students of Indian scholastics and philosophy. He also prepared thesauri or lexicons dealing with the topics contained in Kausitaki Brahmanaranyaka, Aitareya Brahmanaranyaka, Satyasadhasutra, Sankarabhasya.

Tall and fair by complexion, Swami Kevalananda possessed a personality which tried to embody in his life the best characteristics of ancient Vedic or Hindu culture. He had the stoic temperament of a recluse, and lived an abstemious and celibate life from his very youth, though he actually took formal *Sannyasa* at the age of fifty-four. But though by temperament and training and later on by initiation he was a Sannyasin, he never abjured social activity. He took an active part in the amelioration of Hindu society by educating and sending out from his school ardent social reformers and religious preachers. He was a fervent nationalist, who always helped patriots in taking part in the freedom struggle. Even in his life of Sannyasa, he assiduously continued his academic pursuits, of which the Encyclopaedia of Mimamsa (*Mimamsa-Kosha*) formed the crowning achievement.

[Laxmanshastri Joshi—Shri Kevalananda Saraswati Abhinandanagrantha on the completion of the 75th year, Prajna Pathashala, Wai (Satara), 1952; the summary of the biography of Kevalananda (pp. 1-7) given in the Introduction of Mimamsa Kosha, Vol. V.]

(C. B. Khairmoday) V. M. BEDEKAR

MASCARENHAS, TELO DE (DR.) (1899-)

Dr. Telo De Mascarenhas, an author, a poet, a journalist and Goa's eminent freedom-fighter, was born on 23 March 1899 at Mormugao Harbour, Goa, in his maternal uncle's house. His father, Joao Arnaldo De Mascarenhas, was a landlord and belonged to Velsson in Salcete taluka of Goa. Telo Mascarenhas had his early education in the Lyceum at Panaji. Later in 1920 he went to Lisbon for higher studies and completed his Law course in Coimbra University. He was a good linguist, and besides Konkani and Portuguese, he was well versed in French and Spanish.

Mascarenhas showed nationalist leanings even from his early years of youth. The Portuguese administration in Goa always aimed at de-Indianisation of Goa by developing Portuguese language and culture. From his early youth, Mascarenhas tried to focus the attention of the Goans on Indian history and culture. He wrote profusely in Portuguese on this subject. While studying in the Lyceum in Goa, he started his career as a journalist and wrote frequently in the *Heraldo* and the *O Provincia*.

These nationalist leanings he carried with him even when he worked as a Magistrate in Portugal from 1930 to 1948. He was known for his bold and progressive judgments. It was during this period that he established in Lisbon a society called the Hindu Nationalist Centre to propagate Indian culture among the Goans in Portugal. He always used the word Hindusthan in his writings and so he named his society as Hindu Nationalist Centre. He also started a periodical, the *India Nova* (New India), while studying law at the Coimbra University. He also wrote from Portugal in Goan papers like the *O Bharat*, edited by the well-known patriot Hegde Desai, and the *A India Portuguesa*. Portugal wanted to alienate the Goanese from Indian tradition and culture. To undo that, Mascarenhas by his nationalist writings always glorified the history, culture and literature of India and tried to foster bonds of unity between the Goanese and the Indians. His writings had a large circle of readers and the Portuguese authorities naturally disliked them

and kept a close watch on him. Mascarenhas introduced to Portuguese readers the literary wealth in Sanskrit and other Indian languages. He translated Kalidasa's 'Shakuntala' and Shudrak's 'Mrichhakatik' from the French into Portuguese. His book 'Mulher Hindu' (Hindu Woman) depicts the life of Sita, Savitri, Damayanti, Meerabai and Sarojini Naidu. Mascarenhas had a great fascination for the Indian Epics, the Ramayana and the Mahabharata. In his works, 'Kailash' (Tales and Legends of Hindusthan) and 'Rama and Sita', he depicted the old cultural history of India to Portuguese readers. His book, 'Rabindranath Tagore and His Spiritual Messages', and his translation of Mahatma Gandhi's autobiography into Portuguese gave a glimpse of the awakening in India to the Portuguese. Mascarenhas also translated later several novels of Tagore—'The Home and the World', 'The Wreck', 'Chaturang' and 'Mashi'. All these he wrote while serving as a Magistrate in Portugal, and may be considered as a part of his nationalist activities.

He returned to India in 1948 after Indian independence and then started a new chapter of active political life for the liberation of Goa from Portuguese rule. After India's independence he naturally felt that Goan independence would not be long in coming. From 1948 to 1956 he lived in Bombay and started a nationalist periodical under the title *Ressurge Goa* (Rise Goa). Copies of this paper were smuggled into Goa and were distributed by the freedom-fighters there. He came in close contact with Nehru, who offered him financial assistance for the publication of this paper which contributed much to the growth of political consciousness among the Goanese.

From 1956 to 1959 Mascarenhas joined the All India Radio, at the invitation of Nehru, and broadcast in the Portuguese section. He conducted programmes and edited news bulletins for Portuguese listeners in Goa and abroad. During this period he worked both in New Delhi and in Bombay.

In 1959 Dr. Mascarenhas resigned from the All India Radio for more active participation in Goa's freedom movement. He was promptly arrested in Panjim and in October 1959 he was taken to Portugal and was kept in a Portuguese prison without trial. After the liberation of Goa in December 1961, the Portuguese Government sought to avenge their defeat in Goa by putting Dr. Mascarenhas on trial for treason in June 1962. His writings in the *Ressurge Goa* formed the main evidence submitted against him by the Portuguese Government. Mascarenhas, being a lawyer, defended himself in the court. He argued that Goa being then free and an integral part of India, he was an Indian citizen and the Portuguese Government had no right to try him for treason. He ended his speech in the court with 'Jai Hind'. The Portuguese court, however, sentenced him to twenty-eight years of imprisonment on 22 June 1962. It was a savage sentence, unworthy of any civilised Government. However, through the intervention of international organisations like the Red Cross, the Amnesty International, and also of the Vatican and the Brazil Government, Mascarenhas was released in May 1970 after ten years in Portuguese jails at Aljube and Caxias. He landed in Free Goa as a free citizen on 13 August 1970. Since then he has been living at Camurlim, a village in Bardez taluka, not far from Panaji.

Apart from his political and other writings which contributed so much to Goa's Liberation, Dr. Mascarenhas' contribution as a poet in the Portuguese language is also immense. While serving as a Magistrate in Portugal, he published 'Cantares de Amor' (Songs of Love). In 1959, while in the police lock-up in Panjim, he wrote a series of sonnets which were published in 1972 under the title, 'Goa, My Beloved Land'. While in Portuguese jails, he wrote a novel 'Goan Symphony' and also 'Poems of Despair and Consolation' which were both published in Goa in 1971. His memoirs under the title 'When the Mango Trees Blossomed' and also another book of poems 'Goan Cycle' will also be published shortly.

[The numerous works of Dr. Mascarenhas; The Files of the Ressurge Goa; A.I.R. broadcasts; Memoirs of Mascarenhas; Personal knowledge of the Contributor.]

M. Y. GADKARI

MASCRENE, ANNIE (1902-1963)

Annie Mascrene, a prominent political and social worker in Kerala, was born in Trivandrum on 26 May 1902. She belonged to a poor Latin Christian family that had come from Malayattoor in Ernakulam district and settled down in Trivandrum. Her father Gabriel Mascrene was a low-paid Government servant, but he took care to give his daughter a good education. After taking her B.A. and M.A. degrees, she went to Ceylon where she was Headmistress of a High School for three years. Returning to Trivandrum, she joined the Law College and took her B.L. degree in 1936. She soon set up practice as a lawyer, but gave it up after three years and became a full-time social and political worker. She chose to remain unmarried all her life.

Annie Mascrene first came into prominence as a champion of the cause of the Latin Christian Community that was then deplorably backward in many respects. Subsequently she joined the Nivarthanam (Abstention) Movement that was started by the Christians, Ezhavas and Muslims for adequate representation in the public service and in the State legislature.

In 1938 the Travancore State Congress was formed, and during the agitation that followed for establishing responsible Government in the State, she joined it and threw herself into the thick of the fray. During the struggle she was subjected to bitter persecution and was arrested and imprisoned several times. It was during the State Congress agitation that she had occasion to meet Mahatma Gandhi and come under his great influence.

With the advent of independence Annie Mascrene became a member of the Constituent Assembly. Subsequently she was elected to the State Legislative Assembly and before long became a Minister in the newly-formed Travancore-Cochin State. She held the portfolios of Public Health and Power with distinction, but later she resigned from the Congress Party as a protest against corruption that seemed to have crept into it in certain quarters.

In 1951 she stood for election to the Lok Sabha as an independent candidate and was duly returned. In 1953 she had occasion to go to Copenhagen as the leader of the Indian Delegation to attend the first International Democratic Women's Conference. In the next general election, however, she was defeated. Shortly afterwards she retired from active public life as her health was failing, and died in 1963. Annie Mascrene was a woman of outstanding courage, catholicity of outlook and sturdy independence.

[Ponkunnam Varkey—Thoolika Chitrangal (Pen-Portraits), in Malayalam; Annie Mascrene in Soviet Union (Malayalam), published by Prabhat Publishing Co.; Hari Sharan Chhabra—Opposition in the Parliament; Personal knowledge of the Contributor.]

(N. M. K. Nair) G. P. SEKHAR

MASHRIQI INAYATULLAH

—See under Allama Mashriqi

MASHRUWALA, KISHORLAL GHANSHYAMDAS (1890-1952)

Kishorlal Mashruwala was born in Bombay on 5 October 1890 in a middle-class Gujarati family following the Swaminarayan Sampradaya founded by Swami Sahajananda. Father Iccharam and mother Mangalabai were so devout that attributing young Kishorlal's escape from a serious accident to divine grace, they decided to dedicate the child to God; since then, Kishorlal came to be known as Kishorlal Ghanshyamdas.

In 1913 Kishorlal was married to Gomatiben who served him with care and devotion for forty long years.

Mashruwala took his school education in Akola and Bombay and graduated from the Wilson College, Bombay, in 1909.

He came in contact with great national leaders and veteran social workers like Gokhale, Tilak and Thakkarbapa and was influenced by them. He held Kedarnathji in great esteem and accepted him as his Guru. He led an austere life and kept the Ashram vows.

Mashruwala was desirous of joining the Champaran Satyagraha started by Mahatma Gandhi in 1917. However, in view of his delicate health, Gandhiji advised him to join the Rashtriya Shala at the Sabarmati Ashram. He joined as a teacher and rose to be its Registrar in 1920.

Mashruwala who was a great freedom-fighter was imprisoned in the Salt Satyagraha of 1930, in 1932 and in the Quit India Movement of 1942. Considering constructive work to be a necessary counterpart of the non-cooperation movement, he guided the destinies of the Gandhi Seva Sangh as its President from 1934 to 1940 and worked on the Committee on Basic Education under the Chairmanship of Dr. Zakir Hussein in 1937.

Mashruwala's was a versatile genius. He read widely and wrote profusely. He translated several well-known works like 'The Prophet' in Gujarati and wrote biographies of Rama, Krishna, Buddha, Mahavira, Christ and Swami Sahajananda.

Being a thorough-going rationalist, Mashruwala protested against polytheism and blind acceptance of traditional beliefs. He is criticised as a reactionary in some quarters mainly because of his views on the relation between a man and a woman. He was, however, a born reformer who supported divorce and advocated widow-marriage under certain circumstances. He opposed caste-hierarchy and supported equality among all sections of the society.

Mashruwala is well-known for his penetrating insight and scientific analysis of Gandhian thought given in 'Gandhivichardohan', 'Ahimsa Vivechan' and other works. Like Gandhiji. he was opposed to industrialisation and democracy of the western type. He also shared Gandhiji's belief in the efficacy of Satyagraha as a weapon for fighting all injustice. Multilingual states, decentralised administration and labour-oriented economy are some of the remedies suggested by him for solving our political and economic problems.

More than anything else, it was a revolution —a revolution in fundamentals, 'Samooli Kranti' —which Mashruwala wanted. Education is the most potent weapon for this. The aim of education as visualised by him in his works on education *like 'Kelavanina Paya' and 'Kelavanivikas' is the creation of a moral man in a moral society.* Self-help, non-violence and equality are the three main pillars of his scheme of education.

Mashruwala was a journalist of repute. Through his fearless and forthright criticisms of the Government policies through the columns of the *Harijan*, he acted as the watchdog of democracy. He did his work so ably that his initials K.G.M. became synonymous with M.K.G. whose legacy he inherited.

Though Mashruwala had imbibed the quintessence of Gandhian thought, he was certainly not a star that shone by borrowed light. He was, as he said once, 'a humble but independent devotee of Truth' who, both through his writings and actions, incessantly worked for a brave new world based on justice and love.

[The numerous writings of Kishorlal Mashruwala; Parikh, Narhari—Shreyarthi Ni Sadhana, 1953; Kalarthi, Mukul—Kishorlal bhai na Jeevanprasanga, 1963; The Harijan Files; The Kumar Files; Personal interview of the Research Fellow with Nilakanth Mashruwala, nephew of Kishorlal Mashruwala.]

(Kumud Prasanna) USHA MEHTA

MASOODI, MUHAMMAD SYED (MAULANA) (1905-)

Syed Masoodi was born in the year 1905 at Lawt in District Muzaffarabad of Kashmir. His father, Pir Muhammad Shah Masoodi, came of a highly cultured and aristocratic Muslim family. In fact, the members of this family were known for their erudition and literary talents. Maulana Anwar Shah, the Principal of the Deoband College, and the famous writer, Agha Hashar Kashmiri, hailed from this family.

Masoodi's early education began at a local school in Muzaffarabad. Later, he was admitted to the Oriental College, Lahore. He attained an exceptionally high proficiency in Arabic, Persian and Urdu. Soon he was offered a Lectureship which he accepted.

The Maulana began his career as a Lecturer in Oriental languages in the Prince of Wales College, Jammu, in the year 1928. Those were times of intensive political agitation in the Kashmir State as in the rest of India. Declaration of the goal of Purna Swaraj, the Civil Disobedience Movement, the famous Dandi March, the Gandhi-Irwin Pact, and the London Round Table Conference had made the era memorable. Syed Masoodi resigned from his College in 1932 and took to politics.

In the same year, he became a member of the Muslim Conference (Kashmir) and was elected Secretary of the Reception Committee of its inaugural session. Next year, he became a member of its Working Committee. In 1933 he organised the Muslim Young Men's Association for political work among the educated Muslims.

By this time the Maulana was a known figure in Kashmir politics due to his services and oratory and intellectual calibre. From 1935 to 1940, he was most effective as editor of the *Hamdard*, a newspaper of the Muslim Conference. His vigorous writings in this paper served to change the politics of the State from communal to national. The *Hamdard* prepared the ground for this transformation. In 1936, Masoodi became a Municipal Commissioner of the Srinagar Municipality, and in 1938 he entered the Kashmir Assembly.

In the same year Maulana Masoodi moved the historic resolution in the Muslim Conference, purporting to convert it into the 'All Jammu and Kashmir National Conference'. The resolution was carried through his forceful advocacy and matchless eloquence. A manifesto signed by twelve prominent leaders of Kashmir was issued, declaring complete responsible government under the Maharaja as the aim. Sheikh Abdullah, M. A. Beg, Prem Nath Bazaz, G. M. Sadiq, Budh Singh, Bakhshi Ghulam Muhammad and Maulana Masoodi were some of the signatories. Fittingly, the Maulana served as the General Secretary of the National Conference for more than a decade (1939-49). In popularity and rank he was, perhaps, next only to Sheikh Abdullah.

During his political career the Maulana was imprisoned in the years 1932, 1934, 1938, 1942, 1946. His role in the 'Quit Kashmir' movement of 1946 was outstanding. He was released from the Muzaffarabad jail only a week before the Pakistani invasion of the Valley. He was appointed as a Liaison Officer between the people and the Military Authorities.

The Maulana suffered heavy personal losses from the Pakistani attack. He was even wounded while commanding a section of the Kashmir National Militia.

Next year (1948), Maulana Masoodi was sent to represent Kashmir in the Indian Constituent Assembly. From 1952 to 1957, he was a Member of the Indian Parliament (Lok Sabha).

The Maulana possessed a modern and liberal outlook. He remained free from considerations of caste, creed or region. As a Muslim, he believed in widow-marriage and equality for women. Throughout he shunned communal attitudes, and worked assiduously to keep the State free from communal tension. He supported the accession of Kashmir to India. In the year 1953, when Sheikh Abdullah began to think in terms of an independent Kashmir, the Maulana tried to dissuade him but failed. With the passage of time, the Maulana too began to advocate the right of self-determination for the people of Kashmir.

His mode of life was simple, almost ascetic. He liked to work quietly. He was, however, a powerful and persuasive orator. As a journalist, he was brilliant.

In an atmosphere where public leaders tended to be demagogic, Maulana Syed Masoodi stood as an intellectual in politics. The grace and charm of his demeanour and personality were enhanced by the sincerity of his political convictions. He functioned at a time when politics meant danger and sacrifice rather than opportunism. His editorials in the *Hamdard* and the *Khidmat* strengthened national consciousness and secularism in Kashmir. India at that time was experiencing the great thrill of patriotic upsurge under Gandhiji. Powerful movements were being launched to challenge the might of a great Imperial power. If this patriotic upsurge and these great ventures had their counterparts in the State of Kashmir more than in any other Princely State, the credit goes to leaders like Maulana Masoodi.

The transformation of communal politics in Kashmir into a national movement can also be attributed to the role of Maulana Masoodi and some other leaders. In fact, in this subcontinent of communal tensions, Kashmir was more or less an oasis. For this alone, Maulana Masoodi has earned for himself a high position. He is presently leading a quiet life in his village.

[Trilochan Singh—Personalities, New Delhi, 1951; Who is Who in the Lok Sabha, New Delhi, 1953; Who is Who in Jammu & Kashmir Constituent Assembly, Srinagar, 1956; P. N. Bazaz —Inside Kashmir, Srinagar, 1941; —Kashmir in Crucible, New Delhi, 1967; —History of Struggle for Freedom, New Delhi, 1954.]

(T. R. Sareen) M. M. Ahluwalia

MATE, SHRIPAD MAHADEO (1866-1957)

Shripad Mahadeo Mate was born at Shirpur in Berar on 2 August 1866. His father Mahadeo was a learned Shastri. Shripad matriculated from the New English School of Satara in 1905 and joined the Fergusson College, Poona, from where he took his M.A. degree in 1915. Those were days of intense political and social reform activities in Poona. Mate followed Tilak in politics but was influenced by the ideas of social reform of Agarkar. His views were rational, progressive and democratic.

From 1915 to 1935 he worked as a teacher in the New English School, Poona. Then he was appointed Professor of Marathi in the Sir Parashurambhau College of Poona. He incessantly wrote articles and delivered lectures about the removal of untouchability and the uplift of the untouchables. *Asprusha* is the Marathi word for untouchables and by his incessant advocacy of their uplift he was himself nicknamed 'Asprusha Mate'. He wanted to educate the untouchables and opened twenty-two primary schools for them in Maharashtra. He was a keen student of Hindu religious books, Western thoughts and history, Maratha history and Maharashtrian saints. Although he became a Professor in 1935 the old name 'Mate-Master' (teacher) stuck to him to the last.

He may be said to be one of the pioneers in modern Marathi style of writing. Kelkar, N. S. Phadke and others wrote in this new style of short easy sentences with the human touch of a personal kind. The classical Marathi writers *wrote*, while modern writers *speak* as a person to a person. He published several books, including collections of short stories and hundreds of essays on social and religious subjects. He became well known as a progressive and thoughtful Marathi writer and was rightly given the honour of presiding over the Marathi Sahitya Sammelan (Literature Conference) at Sangli in 1948. In 1946 a function was held in Poona to congratulate him on his 60th birthday and a book named 'Mate, Vyakti Ani Wangmaya' (Mate's personality and his works) was published on that occasion.

He never took any part in politics. Yet his advocacy of Hindu unity and progress made him a Hindu Sabhaite in the eyes of the Government. In April 1950, along with several other Hindu Sabhaites, he was put into 'Preventive detention' for about three months. He was released along with others after Habeas Corpus petitions to the High Court. He was an active founder-member of the body called 'Maharashtra Sahitya Parishad' in Poona.

Including his autobiography, 'Chitrapata', published in 1937, he had published thirty-four Marathi books. His first book on untouchability, 'Asprusha Vichar', was published in 1922, followed by 'Asprushancha Prashna' in 1933 and 'Upekshitanche Antaranga' in 1941. 'Paschatya Purushashrestha' (biographies of great men in the West) and 'Paschimeche Ware' (The impact of Western thought) published in 1937 and 1956 showed that he welcomed western influence with discrimination. He died of cancer on 25 December 1957.

[Mate's numerous publications; Mate, Vyakti Ani Wangmaya (Mate Satkar Samiti, Poona, 1946).]

(Saroj A. Deshpande) G. V. Ketkar

MATTHAN, GEORGE (REV.) (1819-1870)

George Matthan was born on 25 September 1819 at Puthenkavu in Alleppey district of Kerala State. His father Kizhakkethalakkal Matthan Tharakan died even before George was born. Therefore George was brought up by his uncle Kuriyan Kathanar who was Vicar of the Puthenkavu Jacobite Church. Matthan learnt Syriac at the feet of his uncle. Even as a boy, he was initiated into the preliminary stage of priesthood.

Matthan had his religious and secular education in the old Seminary at Kottayam. There he received a fair grounding in English, Greek, Hebrew, Syriac and Sanskrit. European missionaries like Bailey, Fenn and Baker were the teachers in the Seminary in those days. Eminent scholars of Kerala also served as teachers there.

In 1837, Rev. Peet, Principal of the Seminary, recommended George Matthan's name for higher studies at Madras. George made good use of the new opportunity and became a distinguished scholar in philosophy, mathematics and languages in addition to Theology, which was the main subject. Recipient of several prizes and honours, George Matthan was held in high esteem by the Madras Government who invited him to join their services as a Translator. But he refused the offer as the call of the Church was more important for him.

He left the Jacobite Church and served the Church Missionary Society as a devoted servant of Christ in various capacities. He also served the cause of Malayalam language and literature with great distinction.

The most important work from the pen of George Matthan is the Malayalam Grammar. Though the work was completed before 1851, it could be published only in 1863. The first part of Rev. H. Gundert's Malayalam Grammar was published in 1851. George Matthan had no recourse to this work when he wrote his grammar. Matthan was quite familiar with both Western and Indian approaches to the subject. It is noteworthy that Matthan's Grammar is the first major effort by a scholar of the soil to explain the structure of Malayalam. A new edition of the Grammar was brought out in 1970.

George Matthan wrote several prose works, some on Christian teaching and some purely of an academic nature. Whatever the subject, he is profound in thought and attractive in presentation. He imbibed the best traits of English prose and demonstrated a way of writing which is clear, logical, well-arranged and convincing. Modern historians of Malayalam literature agree that it is George Matthan, more than any one else, who laid a solid foundation for Malayalam prose.

The following are his important works: 'Satya Vadakhetam' (1861) (a prize-winning dissertation on truth and honesty), 'Vedasamyukti' (1862) (the truth of the Scriptures), 'Oru Samvadam' (1864) (a dialogue between Gurupada Panditar of Benares and an English Judge) and 'Balabhyasanam' (on teaching young ones).

He also contributed learned essays on such subjects as the round earth, the atmosphere, the heavenly bodies, rebirth, the defects of the matriarchal system, the place of women in society, and health and medical care.

George Matthan died on 4 March 1870.

[Rev. George Matthan—Malayazhmayute Vyakaranam;—Satyavadakhetam;—Samyukti;—Oru Samvadam;—Balabhyasanam;—Several articles published in the monthly Jnananikshepam.]

K. M. GEORGE

MATHUR, MATHURADAS (1916-)

Mathuradas Mathur was born on 22 August 1916 in a middle-class Kayastha family of Jodhpur. He took his B.Sc. and LL.B. degrees from the University of Lucknow and started legal practice at Jodhpur in 1937. Highly impressed as he was by the modernism at Lucknow, his young mind reacted sharply to the anachronism deep-rooted in the orthodox society at Jodhpur. He gave a lead in setting up the 'Nav Jeewan Sangh' with a view to fighting against the evil customs of early marriage, dowry, etc.

Mathur's indomitable will to work, his zeal and enthusiasm for welfare activities, his charming

personality and active habits soon attracted the attention of senior leaders like Ranchordas Gattani and J. N. Vyas who inspired him to join politics in 1939. He was elected a member of the Jodhpur Municipal Board twice (1939 and 1944). He actively participated in the movements launched by the Lok Parishad under the leadership of J. N. Vyas and was interned twice (1940 and 1942).

Mathur's popularity increased rapidly. He was elected President of the Marwar Lok Parishad (1944). He made the people's movement grow more intensive and widespread. Mathur's fight was not against the Maharaja of the State. He raised his voice mainly against the foreigners who were at the helm of the State affairs and the coterie of advisers and big officials who tried to bluff the Maharaja and ruled the people of Jodhpur with the utmost cruelty and disregard for their rights. He was for responsible government under the aegis of the Maharaja. It was only in the later forties that he, along with other leaders of Rajputana, raised a slogan for complete independence and a merger of the Rajputana States with the Indian Union.

In the forties Mathur was a strong advocate of the peasantry in Marwar. He toured the countryside widely and organised Kishan Sammelans at various places, one at Debra (1947) where he and his associates were mercilessly beaten by the agents of the jagirdars. But this did not make him slacken his activities He successfully aroused the people's enthusiasm for reform and change to such a feverish pitch that the State authorities had very often to be on the defensive.

After independence, he was Education Minister in Jodhpur State (1948-49), Education and Health Minister in the Rajasthan Government (1951-52), a Member of the Vidhan Sabha (1952), Chief Whip of the Rajasthan Legislative Congress Party, Chairman of the Estimates Committee and of the Public Committee and General Secretary of the Rajasthan Pradesh Congress Committee.

He was a Member of the Lok Sabha (1957-58), leader of the fraternal delegation to the Soviet Union (1958) and a member of the delegation of the Indian Association for Afro-Asian Solidarity to Guinea (1959) and of the National Advisory Board of Co-operative Farming.

In the sixties he again plunged into the State politics, joined the Sukhadia Cabinet and was Minister for Planning, Statistics, State Enterprises, Law, Judicial Affairs, Publicity, Co-operation, Transport, Home and Finance in succession.

Mathur is an energetic leader, a shrewd politician and an able organiser.

[Brief life-sketch of Shri Mathuradas Mathur furnished by his Secretariat in the Rajasthan Government, Jaipur; Press-cuttings File No. 66/1940—Jodhpur State—available at Rajasthan State Archives, Bikaner; Press-cuttings File Nos. 3, 4, 9 of 1945-48—the Indian States—also available at the Rajasthan State Archives, Bikaner; The Riyasat (Urdu newspaper from Delhi), 8 April 1940; The National Call, New Delhi, 30 March 1940; The Bombay Chronicle, 10 April 1947; The Hindusthan Times, 16 June 1944 and 17 April 1947.]

(L. Dewani) R. P. Vyas

MATHURA PRASAD

—See under Prasad, Mathura

MATHURA SINGH (DR.) (1883-1917)

Dr. Mathura Singh was born in village Dhudhial in Jhelum district (now in West Pakistan) in 1883. His father, Sardar Hari Singh, was an agriculturist by profession and had a daughter also who died in 1913. His was a middle-class family. Mathura Singh was a religious-minded man, but he never hated other religions. It is said that his last wish was to hear 'Akhand Panth' (recitation of the 'Granth') at the time of his death. He was married once only, and his wife died in 1913.

He had his early education in his village school at Dhudhial. Thereafter he joined a High School at Chakwal. After passing his Matriculation, he started learning medicine privately with Messrs

Jagat Singh and Brothers at Rawalpindi. He visited many foreign countries like Canada, Singapore, Shanghai, Afghanistan, Russia, Germany, Iran, Mesopotamia and Egypt. Baba Gurdit Singh, Hirday Ram, Parmanand of Jhansi, Raja Mahendra Pratap and some other active leaders of the Ghadar Party were his close associates who greatly influenced his mind and character.

After learning medicine privately with Messrs Jagat Singh and Brothers at Rawalpindi, Mathura Singh set up his own medical shop in the name of H. D. Thakur Dass at Naushehra Cantonment. In 1913 he left India for Shanghai and there too he set up a medical shop. Later on, he became the Chief Medical Officer at Kabul in Afghanistan, but left it shortly after. He mostly lived out of India and spent most of his time in Canada. It was he who advised Baba Gurdit Singh to take a ship on lease. He joined the Ghadar Party and started playing the active role of a revolutionary. On his arrival at Calcutta in 1915, he was put under surveillance and sent to Punjab under escort. He had a suspicion that he might be imprisoned on reaching the destination and, therefore, got down at an intermediate station without the knowledge of his guards.

With great difficulty he reached Punjab on his own and joined the revolutionary party already very active there. By this time he had acquired an efficient knowledge in bomb-making. Two bombs manufactured by him were used in the Mansuran Dacoity, an incident prominently mentioned in the Lahore Conspiracy Case. Having found his stay extremely risky in Punjab, Mathura Singh escaped to Kabul and then attempted to cross the frontier to go to Russia. At Kabul he joined Raja Mahendra Pratap who had set up an independent Government of India there. He was first sent to Germany, and then to Iran and Russia. He reached Tashkent with great difficulty and sent through a competent agent a letter to the Czar, a task enjoined by his party leaders. He was satisfied to learn that the letter actually had reached the Czar, who expressed sympathy for India's aspirations. Subsequently, it transpired that due to internal troubles the Czar was not inclined to do anything more and Mathura Singh had, therefore, to return to India. In the meantime, at the intervention of the British Government, the Russian Government arrested Mathura Singh and he was brought to Punjab from there and kept in the Lahore Jail from the last week of January 1916. He was tried and awarded capital punishment. On 27 March 1917, he was hanged in the Lahore Central Jail.

Like other Ghadarites, Mathura Singh was also very liberal towards social reforms and was against caste, untouchability and other social evils then prevalent in the society. He was also very liberal towards other religions. He was a true nationalist and believed that "Death is better than the wretched life of a slave." When he heard of his death sentence he remarked, "No one should feel sad on my death because I am happy that I am going to sacrifice my life for my country." He was more a revolutionary than a terrorist. He had an all-India outlook and was against regionalism. He was in favour of complete independence for India. His mode of life was heroic.

Dr. Mathura Singh's devotion and dedication to the cause of India's independence is thus truly revealed by the fact that he never thought of even his family during the course of his whirlwind tours of the Asian and European countries. His work for the Ghadarites will be recorded for all time to come in the list of great national leaders who ultimately preferred to be martyrs.

[P. S. Panchhi—Shahidi Jeevan (in Punjabi), Amritsar, 1929; —Ghadar Party ka Itihas (in Hindi), Delhi, 1961; D. R. Toliwal—Bharat Varsh ki Vibhutian (in Hindi), Nagpur, 1954; K. C. Ghosh—The Roll of Honour, Calcutta, 1965; M. N. Gupta—Bharat Mein Shasastra Kranti Cheshta, Prayag, 1952; Jagjit Singh —Ghadar Party ka Itihas (in Punjabi), Amritsar, 1955.]

(D. L. Datta) D. AWASTHI

MAULANA ABDUL BARI

—See under Abdul-Bari, Muhammad (Maulana)

MAULANA AHMAD S'AED
—See under S'aed Ahmad (Maulana)

MAULANA HAZRAT MOHANI
—See under Hasrat Mohani

MAULANA HUSAIN AHMAD MADANI
—See under Madani, Husain Ahmad (Maulana)

MAULANA MAHMUD-UL-HASAN (SHAIKHUL HIND)
—See under Mahmud-ul-Hasan (Maulana)

MAULANA MUHAMMAD ABDUL BARI
—See under Abdul-Bari, Muhammad (Maulana)

MAULANA MUHAMMAD SYED MASOODI
—See under Masoodi, Muhammad Syed (Maulana)

MAULANA NAZIR AHMAD
—See under Nazir Ahmad (Maulana)

MAVALANKAR, GANESH VASUDEO
(1888-1956)

Ganesh Vasudeo Mavalankar, alias Dadasaheb Mavalankar, was born on 27 November 1888 and died on 27 February 1956, with a life-span of 67 years. He belonged to the well-known Mavalankar-Sardesai family of Karhada Brahmins of the Koushika Gotra, from Mavalangay in the Ratnagiri district of the seaside Konkan region of Maharashtra. Several sections of the family were *Khots* (village headmen) in Ratnagiri district, in the Peshwa period. Sections of the family migrated to Baroda, Ahmedabad and other parts of Gujarat along with the ruling Maratha family of the Gaekawads of Baroda. The noted historian G. S. Sardesai, who belonged to the same family, has published the history of all its branches in three volumes in Marathi.

G. V. Mavalankar was born in Baroda in his maternal grandfather's house. His father, Vasudeo, was a Munsiff (a Judicial Officer) in Ratnagiri district. Up to the 5th Standard in English Ganesh Vasudeo was educated in Ratnagiri district. He then migrated to Baroda where he passed his Matriculation (1904). His mother Gopikabai influenced his character in this formative period. In 1908 he passed B.A. with Science from the Gujarat College, Ahmedabad, and secured the Dakshina Fellowship. In the First LL.B. examination in 1911 he came out first in the Bombay University and next year passed the Final LL.B.

Owing to his zeal to serve the public, he proposed that he would join the Servants of India Society. However, guided by the advice of his relatives he took up the legal profession, but immediately engaged himself in public work side by side. He joined and took a keen interest and an active part in the work of the well-established Gujarat Association, which had been working for all-sided progress of the society.

He practised at Ahmedabad. He first came under the influence of Sardar Vallabhbhai Patel and then of Mahatma Gandhi. He took a prominent part in all Gandhiji's campaigns in the freedom struggle, from the Kaira District Agricultrists' Satyagraha up to the Individual Civil Disobedience in 1940 and the 'Quit India' movement in 1942. He was imprisoned several times during the period.

He gave up legal practice in 1922-23 in the non-cooperation movement, resumed it thereafter and gave it up for a year in 1927 for relief work for the sufferers in the Gujarat floods. From 1930 he gradually lessened his legal work and left practice altogether in 1937.

In 1921 he was Secretary of the Ahmedabad Session of the Indian National Congress and surprised everybody by producing the complete Balance Sheet and Accounts within twenty-four hours from the end of the Session. In 1920-22 he was Secretary of the Gujarat Congress Committee and also the General Secretary of the All India Congress Committee. He worked whole-heartedly since then to promote Gandhiji's constructive programme of Khaddar, National Education and removal of untouchability. He acted as Professor of Law in the Gujarat Vidyapeeth in 1920-22, and successfully achieved the entry of Harijans in the Pandharpur temple in Maharashtra by organis-

ing a Satyagraha campaign for it. He wore Khaddar clothes and followed Gandhian simplicity in life thereafter. He was a member of the Ahmedabad Municipality since 1919 and was unanimously elected its President in 1930 and again in 1935. He was a member and the Speaker of the Bombay Legislative Assembly from 1937 to 1945. Next year he was elected President of the Central Legislative Assembly. In 1947, after independence, he was unanimously elected Speaker of the Lok Sabha. He was again elected Speaker in 1952 and ably guided its proceedings. Pandit Nehru called him 'Father of the Lok Sabha'.

In 1916 he helped to make the Bombay Provincial Conference at Ahmedabad successful. In 1920 he carried out the non-cooperation movement in Ahmedabad Municipality and in 1928 made a great success of the students' strike in Ahmedabad as a part of the boycott of the Simon Commission. He was the Founder-Chairman of the National Rifle Association (1948). After independence he worked for the collection of funds for the Gujarat University. Throughout his career he was a member of the Gujarat and the All India Congress Committees.

After independence he led the delegations to the Commonwealth Parliamentary Conference in 1948 and 1952. He also led the delegation to the Inter-Parliamentary Union Conference in 1950. He was a member of the Constituent Assembly. In 1944 he collected the Kasturba Memorial Fund and in 1948 the Gandhi Memorial Fund. He was Chairman of the trustees of both the funds.

He had reformed social views, but followed normal rituals like thread and marriage ceremonies of his sons. Morally and spiritually he was deeply influenced by the 'Bhagwatgita'. He maintained a broad national outlook, free from parochialism.

His first wife Kashibai or Manoramabai died in 1920. Thereafter he married Sushilabai, his second wife. He had one daughter Kamala and four sons, Balkrishna, Vishnu, Purushottam and Narahari. All of them are well-educated. Purushottam is Director of the Harold Laski Institute of Political Science at Ahmedabad.

He wrote and spoke in Marathi, Gujarati and English and published books in all the three languages. The notable amongst them are: 'Kahee Phulay' (Some flowers) in Marathi (1948), and 'Manavatana Zarane' (Springs of Humanism) and 'Samsmarano' (Reminiscences) in Gujarati in 1952 and 1954. His English book 'My life at the Bar' was published in 1955. After his death a collection of his writings and speeches was published in 1957 in Hindi.

He was connected with almost all educational, social and political activities in Ahmedabad and Gujarat. He was an active supporter of the All Maharashtra Conferences and was a trustee of Satkaryottejak Sabha of Dhulia and the temple of Samartha Ramdas at Jamb. He was thus a cultural and social link between Gujarat and Maharashtra.

[G.V. Mavalankar—Sansmarano, Ahmedabad, 1954; —Manavataran Zaranan, Ahmedabad, 1952; —My Life at the Bar, Delhi, 1955; G. V. Mavalankar: Father of the Lok Sabha, Ahmedabad, 1957; Dada Saheb Mavalankar: Tributes to his Memories, Delhi, 1957; Ganesh Vasudeo Mavalankar Vashana aur Lekh, Delhi, 1957; W. N. Sardesai—Kaushik Gotri Mavalankar Gharaniyacha Itihas (Marathi), Poona, 1961; Report of the Gujarat University Committee, Bombay, 1949; D. N. Shikhre—Swatantra Bharatache Pahile Sabhapati (Marathi), 1956; Dada Saheb Mavalankar Shraddhanjalian (Hindi); The Kumar (Gujarati monthly), 1956; The Times of India, 28 February 1956.]

(Kumud Prasanna) G. V. KETKAR

MAZHAR ALI

—See under Ali, Mazhar

MAZHARU'L HAQUE (1866-1930)

Mazharu'l Haque, son of Shaikh Ahmadullah, was born in Bahpura, District Patna, on 22 December 1866. He belonged to a wealthy family of landholders and indigo planters (the

Searchlight, 5 January 1930). Many of its members were Wahabis. Haque passed the Matriculation examination from the Patna Collegiate School in 1886 and studied for a short time in the Patna College and the Canning College, Lucknow. In May 1887 he proceeded to England where he came in contact with Mahatma Gandhi, Ali Imam and Sachchidananda Sinha. He formed the Anjuman-i-Islamia, a popular society for Indian students in England. He was called to the Bar in 1891, returned home the same year and was appointed a *Munsiff* in Awadh. Here signed the post in 1896 and started practice at Chapra. He did relief work during the famine in the Saran district (1897) (the *Searchlight*, 5 January 1930).

In 1892 he married Ghausia Begum of Kharsanti, District Ballia, U.P. She died in 1902, and in 1906 he married Kishwar Jahan, a relative, by whom he had two sons. After her death, he married Munira Begum, a niece of Badruddin Tayabji in 1917.

Haque's public life commenced in the first decade of the present century—a stirring period in the history of Bihar, as also of India. He was one of the early organisers of the Bihar Provincial Conference which sought, among other things, to promote the interests of Bihar. He advocated the constitution of Bihar as a separate province 'with Legislative and Executive Councils, a High Court and a University of its own' (Presidential Address, Bihar Provincial Conference, Gaya, November 1911). But he also appreciated the 'numerous benefits' Bihar had derived from its contact with Bengal, particularly its 'awakening'. A staunch nationalist, Haque vehemently opposed the separate electorate scheme, particularly its introduction in the local bodies. But once introduced, he accepted it as a temporary evil and was elected to the Imperial Legislative Council under the new system. He organised the Home Rule Movement in Bihar and was the President of its Bihar unit (1916). He took it to mean 'Self-Government under the British Crown' and regarded it as the 'birthright' of the Indians (Speech in a meeting held in Patna City, December 1916, to form a Home Rule League). He played host to Mahatma Gandhi and participated in the Champaran Satyagraha (1917).

He participated in the activities leading to the formation of the Muslim League and served it in different capacities. He also presided over its Bombay session (1915). In all these capacities, he 'nursed' and 'organised' the infant League along healthy, nationalist lines.

The most fruitful phase of Haque's political life begins with the Non-Cooperation and Khilafat Movements. While many staunch nationalists felt doubtful about the efficacy of the new method, Haque joined it with sincerity and enthusiasm; he gave up his lucrative practice and withdrew from the Council's election. In a long, thoughtful editorial of his newly-established *Motherland* he set forth the ideology of Non-Cooperation (the *Motherland*, 16 June 1922).

In pursuance of the programme of boycotting Government educational institutions and substituting them by national schools and colleges, with accent on functional training, he participated in the foundation of the Bihar National College (1925). The Bihar Vidyapeeth was also constituted 'to co-ordinate the activities of the new national institutions in the province', and he was elected its Vice-Chancellor. At about the same time he founded the Sadaqat Ashram at Digha which housed for a long time the Bihar Vidyapeeth, and has since long been the headquarters of the Congress in Bihar.

The *Motherland* was another important result of Haque's activities of the period. Owned and edited by him, this eight-page English weekly (later bi-weekly) was started in September 1921 and soon became 'a mouthpiece' of the non-cooperation movement. It incurred the Government's displeasure for criticising the severities upon the political prisoners in jail, and in May 1922 the Inspector-General, Prisons, sued it for certain 'defamatory' articles on the subject. Haque refused to pay the fine imposed, and was imprisoned. The paper suspended publication shortly afterwards.

Haque was deeply stirred by the attacks on Turkey first by Italy and then by the Balkan States. He viewed it as 'a war between the Asiatics and the Europeans, a war between the Cross and the Crescent' and hence the concern of all Muslims (Speech as Chairman of the

Reception Committee, 27th session of the Indian National Congress, Patna, December 1912). He visited Turkey in this connection and was received by the Sultan. He welcomed the crisis as paving the way for Hindu-Muslim rapprochement, and was grateful to his Hindu countrymen for their moral and material support. He was an ardent champion of communal harmony. It was his 'life's work', the 'question of questions' on whose successful solution depended the Swarajya.

He was also interested in the treatment of Indians in South Africa. The question was not of a few thousand Indians in South Africa, but one of 'principle, involving the dignity and self-respect of 315 millions of His Majesty's subjects' (Speech, Chairman, Reception Committee). He was a member of the delegation sent to London by the Congress regarding the South Africa Immigration Act.

A believer in democratic decentralisation, Haque organised the *Panchayats* in the Saran district during the Non-cooperation Movement. He demanded that the local bodies be 'unofficialised' and that the representation of the 'children of the soil' be increased. An advocate of compulsory, free primary education, Haque suggested the formation of Education Leagues to induce people to send their children to schools. He deprecated the existence of only one Government College in the Province with a population of thirty millions, and urged the upgrading of the Bihar School of Engineering (Speech, Chairman, Reception Committee). A protagonist of the *Swadeshi* in the earlier period, Haque, as Chairman of the Saran District Board, worked out an arrangement with Messrs Martin & Burn for introduction of light railways in the district.

Conscious of some of the benefits of English rule, Haque advocated self-rule under the Crown, but by 1920s his views changed and he advocated complete independence as 'the birthright of every nation'. With remarkable prescience Haque observed, 'Love and respect for each other (India and Great Britain) will come only with independence. When the two nations are independent nothing will be left to quarrel over' (the *Motherland*, 19 January 1922).

During the last few years of his life Haque 'retired' from politics—perhaps, disillusioned and sad. The resurgence of communal trouble, which he fought boldly and constantly, frustrated him most. He settled in Faridpur, District Saran, and died in his home, 'Ashiana', on 2 January 1930.

A journalist and a publicist, Haque was also a poet and a writer. Two of his books, one entitled 'Tufan-i-Nuh', and the other on piegon-keeping, were published but copies are scarce. He also learnt French while in England (the *Searchlight*, 5 January 1905). A wealthy man, Haque lived and dressed in the earlier period in western style. Subsequently, his life and living completely changed; he made a bonfire of his western clothes, donned *khadi*, grew a beard and lived like a recluse.

[Adye, S. R.—Message of Ashiana, Chapra, 1962; Chaudhury, V. C. P.—The Making of Modern Bihar, Patna, 1964; Datta, K. K. —History of the Freedom Movement in Bihar, Vols. I-II, Patna, 1957; Sinha, S.—Some Eminent Behar Contemporaries, Patna, 1944; Varma, S. K.—Maulana Mazharu'l Haque (in Hindi); Varma, B. N.—Report of Bihar Vidyapeeth and its affiliated institutions, 1921-26; The Searchlight, Patna, 5 January 1930; The Hindustan Review (ed. by S. Sinha), January 1930; The Motherland (ed. by Mazharu'l Haque): the old Files are highly valuable for a study of the ideas of Haque on different issues. Unfortunately, these are very scarce; A biography of Mazharu'l Haque by Dr. Q. Ahmad and Dr. J. S. Jha is under preparation in 'The Builders of Modern India Series', (Ed.) R. R. Diwakar, Publications Division, Government of India.]

(Rameshwar Prasad) Q. AHMAD

MEDHI, KALIRAM (1880-1954)

Kaliram Medhi, a pioneer in the field of the application of modern scientific methods of textual criticism to old Assamese works, was born in the Ramdia village in the Kamrup district in the family of Medhis of the local Ramdia-sattra. He had his usual school and college education,

and took his M.A. in Physics in 1902 from the Calcutta University. He was not only the recipient of the Calcutta University Gold Medal in his subject but was also the second M.A. in the whole of Assam by 1902.

In 1905 he was admitted to the Assam Civil Service as a Sub-Deputy Collector, and retired from the service in 1935 as a Deputy Commissioner. He died on 24 January 1954. As a member of the Civil Service he travelled throughout the length and breadth of this cornermost state of Assam and mingled with varied types of people to attend to their problems.

He had an open and scientific attitude towards various issues of life: on religion, education, economic problems and social reforms he formed opinions on logical and scientific enquiry as reflected in many of his articles scattered in various old journals.

In spite of his very busy life as a senior civil servant he was very particular in day-to-day activities. He dressed neatly and soberly and led an austere and painstaking life till the day of his death. He was not addicted to smoking or any other kind of intoxicant.

He published a number of essays in the periodicals, the *Asam-bandhava* and the *Alochani*. These essays made their mark by dint of their language and style and the manner of exposition. But his first notable work in literary study is the critical edition of 'Prahrada-carita', a poem written by the pre-Sankaradeva poet, Hema Sarasvati. This is the first ever work of textual criticism carried into the field of old Assamese literature. His next publication 'Asamiya Vyakarana aru Bhasatattva' (Assamese Grammar and Origin of the Assamese Language) presents his lonely and hard labours in linguistic and grammatical study. It contains a large mass of materials about the growth of Assamese language and literature. The introduction covering 124 pages speaks of his very close study of the subject and his erudition.

Medhi culled the remarkable sayings of Sankaradeva, scattered through the latter's poetical works and organised them into different sections according to the subject-matter in his 'Mahapurusa Sankaradevar Vani'. This altogether makes for an effective introduction to the thought and teachings of the great Vaisnava saint of Assam.

Another work of study in important old Assamese texts is Medhi's edition of 'Ankavali', including six anka dramas of Sankaradeva, nine ascribed to Madhavadeva, two of Gopaladeva of Bhavanipura, one by Ramacharana Thakura, one by Bhusana Dvija, and two by Daityari Thakura. His introduction to the volume gives a fine analysis of the origin and growth of *ankiya nats*.

A keen student of Indology, Medhi associated himself with the Kamarupa Anusandhana Samiti (Assam Research Society), of which he was President for a time, and the Assam State Museum, which was opened in April 1940, when Medhi was its President. He contributed a number of well-written papers to the Journal of Assam Research Society and other periodicals, the value of which may not perhaps be taken away by time. He had the unique honour of presiding over the Third Annual Conference of the Assam Sahitya Sabha held at Barpeta in 1918.

[Kaliram Medhi—Hema Sarasvati: Prahrada-carita, Gauhati, 1913; —Asamiya Vyakarana aru Bhasatattva or Assamese Grammar and Origin of the Assamese Language, Gauhati, 1936; —Mahapurusa Sankaradevar Vani, Nalbari, 1949;—Ankavali, Vol. I, Gauhati, 1950;—Ankavali, Vol. II, unpublished; —Gaurav (Pride), an essay in the Asam-bandhava, included in the Matriculation Assamese Prose Selections, Gauhati University; —Likhar Sajuli (Writing materials), an essay in the Asam-bandhava, included in the Matriculation Assamese Prose Selections, Gauhati University; Late Rai Bahadur K. L. Barua, an article in the Journal of the Assam Research Society, VIII, 1 January 1941; The Brajabuli Literature of Assam, an article in the Journal of the Assam Research Society, VIII, 4 October 1941; IX, 3-4, July & October 1942; X, 1-2, January & April 1943; X, 3-4, July & October 1943; Sri-Sri-Sankaradeva granthar amsik samalochanar prativad, an article in the Randhenu, VI, 2 Jyaistha 1875 Saka; Oja Bhawariya, an article in the Surabhi, II, 1 February 1946; Kaliya-daman Nat, in the Surabhi, II, 6-7,

October-November 1941; Bharat-guru Gandhi, in the Surabhi, III, 3, 1869 Saka; Origin of the Assamese Drama: Aspects of Early Assamese Literature, published by the Gauhati University, 1953.]

SHYAM B. MEDHI

MEERA BEHN (1892-)

Meera Behn was born as Madeleine Slade in 1892 in England. Her father, Admiral Sir Edmond Slade, came of an aristocratic conventional family and was a typical English gentleman, affectionate but strict, reserved and always correct. Her mother was beautiful, artistic and came of aristocratic but unconventional parentage. In her family there was a strain of gypsy blood, which according to Meera Behn was responsible for her wander lust.

Madeleine was a solitary child who hated school and was educated at home by a governess. She learnt to read and write, could not master mathematics, but loved flowers, birds, trees and animals. She studied Botany and Anatomy and developed appreciation for the beautiful and the artistic. She was fond of riding and gardening and learnt French, German and later Egyptian.

She was six feet tall, with attractive features, a sharp hooked nose and beautiful eyes. She was much sought after by young men but she felt bored by the London society. She did not like to go dancing and instead enjoyed being with nature. She loved music. Beethoven roused in her a spiritual hunger. She made a pilgrimage to Bonn and Vienna, the places of Beethoven's birth and death. She read 'Jean Christophe', a novel based partly on the life of Beethoven, written by Romain Rolland, and went to meet the French philosopher. In order to talk to him in French, she first went to live in France in order to master the language.

Romain Rolland introduced Madeleine to Mahatma Gandhi. She read his book 'Mahatma Gandhi' at one sitting and it changed her life. "Now I knew what that something was, the approach of which I had been feeling." "It was to go to Mahatma Gandhi who served the cause of oppressed India through fearless truth and non-violence, a cause, which though focussed in India, was for the whole of humanity." In order to prepare herself to come to Gandhiji, she gave up alcoholic drinks, became a vegetarian and studied the Bhagvad Gita. She wrote to Gandhiji congratulating him at the end of his 21-day fast in 1924 and sent him £20 from her pocket money for the cause. She wanted to join him. He welcomed her and she landed at Bombay on 6 November 1925 and was at Sabarmati Ashram, Ahmedabad, on 7 November. Life in the Ashram was hard but she made an adjustment, adopted Indian dress, learnt Hindi and mastered spinning and carding.

She never married though she fell in love twice, once in England with a married Pianist whom she was helping to get established, and once in India. She took a vow of *Brahmacharya*, shaved off her head and in later years adopted saffron robes. She wanted to become a Hindu. Gandhiji dissuaded her. All paths lead to the same God, he said, there was no need for anyone to change his or her religion. Asked about her religion in London, she said, she followed Gandhiji's religion, but was not a Hindu. "There was a Christ and a Buddha. Now there is Gandhi," she said. To a New York representative she said, "You have your Christ. To me Gandhi is Christ." She studied the Vedas, the Upanishads and the Puranas. She writes, "As the days went by, I became more and more devoted to the Vedas. They entered into my innermost being through the medium of the very elements which had drawn them out of the human heart thousands of years ago."

Gandhiji gave her the name of Meera in view of her devotion to him and her dedication to the service of India. Soon after she came to India, she was sent to the Kanya Gurukul, Dehradun, where she had to choose between receiving visitors or letters from Bapu. She chose the latter. In the Gurukul she taught English, spinning and carding and studied Hindi and the Scriptures.

At first Gandhiji did not allow her to join the political struggle. She toured Bihar, Bengal and

Madras to propagate Khadi and to teach improved methods of carding and spinning. The poverty in Bihar distressed her. She taught the villagers sanitation and nursed the sick when she was free from fever in between attacks of malaria.

She accompanied Gandhiji to the Second Round Table Conference in 1932 and acted as his interpreter on the Continent on his way back. She said India was her home and she felt like a foreigner in England.

She joined the Satyagraha movement later on and was in prison along with Kasturba once and twice by herself.

She tried to settle independently in several villages to serve them, but every time she fell ill and came back to Bapu. In 1934 she started work at Segaon, a village near Wardha. Bapu told her that if she left Segaon, he would have to go and settle there. She did leave it and Bapu had his last Ashram at Segaon which he named Sevagram.

During the Second World War, Bapu sent Meera to Orissa, Assam and Bengal and it was on the basis of her reports that he worked out a scheme of non-violent civil defence, non-violent resistance against possible Japanese invasion. She went to see the Viceroy, but he would not meet her. His Secretary, Mr. Laithwait, met her instead. She told him that the time had come for the British to end their rule in India. They should quit India.

Bapu sent her to the A.I.C.C. at Allahabad with a draft on Quit India Movement which was later accepted at the Bombay A.I.C.C. meeting in August 1942 as the Quit India Resolution. She was arrested along with Bapu on the morning of 9 August and was in the Aga Khan Palace Detention Camp from August 1942 to May 1944. She kept a little ivory statue of Balkrishna in her room and made beautiful floral decorations around it which all inmates of the detention camp loved to see. She played carrom, badminton and table tennis in the detention camp. She had many discussions with Gandhiji which she has narrated in her book 'The Spirit's Pilgrimage'.

After her release she started a centre for the service of the villagers and old cows and bullocks near Rishikesh, called Kisan Ashram. She later named it Pashulok. She worked as an Honorary Adviser to the U.P. Government in connection with the newly-launched "Grow more food" campaign for some time. Later she did similar work in Kashmir for a short while.

After Bapu's death, however, the pull for India was not the same. It was on 18 January 1959 that she left India for good and settled in a small village about 30 miles out of Vienna. Here she spends her time in listening to Beethoven's music, fraternising with working men and is in communion with nature. She goes for long walks and is called by the workers and farmers miles around as "The Indian Lady".

[Meera Behn (Madeleine Slade)—The Spirit's Pilgrimage;—Gleanings Gathered at Bapu's Feet; —Bapu's Letters to Meera; Eleanor Morton —The Women in Gandhi's Life; Maulana Abul Kalam Azad—India Wins Freedom.]

(Mantosh Singh) SUSHILA NAYAR

MEGHANI, ZAVERCHAND (1896-1947)

Zaverchand Meghani was born on 17 August 1896, at Datha, Police headquarters at the foot of the Chalitha mountain in Kathiawad. His father, Kalidas Meghani, was a police officer at Kathiawad and belonged to a middle-class family. Starting his education in a Taluka School at Sadar, Rajkot, it was completed in various schools at Datha, Paliyad and Bagasara. Subsequently he joined the Bhavanagar College, Bhavanagar, and passed his B.A. with English and Sanskrit.

In 1922 Zaverchand married Damayantiben. Damayantiben died in 1932. In 1934 he was married a second time to Chitradevi of Nepal who had been a child widow. Zaverchand Meghani was very much interested in literature and folklore. Darbar Vajasurvala of Hadala was a personal friend of Meghani and helped him a lot in his researches in folk literature. Among his other friends, Hathibhai Wank was helpful in the collection of folklores of Kathiawad; Amritbhai Dani was instrumental in his composing nursery rhymes for children. His letters indicate his

personal friendship with men of letters of the Gujarati world—including Umashankar Joshi, Dhumaketu Pannalal Patel and Ishvar Petalikar (Meghani Smriti Granth).

Meghani had immense capacity for making friendship with the high as well as the low. In 1909 he went to England with Jivanlal, the owner of the Jivanlal & Co., Calcutta. He was interested in English literature and translated with immense success the poems of some of the less known English poets into Gujarati.

Meghani held very progressive and liberal views towards social reforms, such as the uplift of the Harijans, independence and education for women, widow-marriage, etc. He was deeply religious and his immense faith in God is evident in the many references to Him in his works. In religion Meghani was catholic in outlook. Among his close friends were many Muslims and Parsis. As an admirer of western 'learning', he visited the various centres of education in England. The aim of education, according to him, was to create consciousness of our country's heritage. The importance of primary education was realised by him and he declared emphatically that so long as the teachers were not paid adequate salaries all talk of high idealism would remain merely a dream.

Meghani's ideas about nationalism were very progressive. His songs of patriotism and characters depicted in novels like 'Kalachakra' show a healthy love for the motherland. He admired and appreciated the patriotic feelings of the Irish people, the revolutionary freedom-fighters of Korea and the Hungarians. He was a believer in non-violent, non-cooperation method of Gandhiji. However, his admiration for the brave revolutionary nationalists in India and elsewhere, as depicted in his novels or songs, leads one to believe that if circumstances demanded he would not mind people taking resort to revolutionary means for freeing their motherland. Meghani was fully aware of the political movements in Europe and Asia. He rose far above regionalism.

In his attitude towards the British Government, Meghani expressed his opposition and resentment to the policy of suppression followed by the rulers of India, especially after 1930. His poems, written when Gandhiji was leaving the shores of India for the Round Table Conference, are a complete account of the grievances of the people of India for the unfair and unjust administration of India by the British. However, Meghani was obviously an admirer of the democratic system of government and this is revealed from his articles in the Gujarati weekly *Fulchhab*, of which he was an editor for some time.

Meghani took a keen interest in the economic issues of the time. He took an active part in encouraging the cottage industries among the farmer families. He established his reputation as an honest and frank journalist in Gujarat. From 1922 to 1926 he worked on the editorial staff of the *Saurashtra* (a Gujarati weekly); in 1934 he joined the *Janmabhoomi*, a Gujarati daily from Bombay. He was very much interested in literary criticism. In 1936, as editor of the Gujarati weekly, the *Fulchhab*, Meghani rendered great service to Gujarati literature. He was perfectly at ease on public platforms. His speeches, usually containing references to the folk-literature of Kathiawad, were punctuated by instances from folk-songs, which he used to sing in a typical melodious voice which held his audience spell-bound. It may well be said that whatever he had to say, he preferred to say it through the medium of poetry. He did not merely speak, but sang as well. Apart from these he also delivered extremely specialised lectures on Kathiawad folk-literature, which was the subject of his life's research.

In a comparatively short span of 25 years (1922-47) Meghani's contribution to the Gujarati literature is amazingly wide. He has to his credit 88 published works, out of which not more than 6 are translations from Bengali or English. His publications were in various forms—research publications, essays, biographies, reminiscences, travel accounts, history, novels, short stories, criticism, plays and songs. Throughout his literary works, there runs an unconscious—conscious only at times—current; an effort to rouse the people of India from lethargy and the sleep of inaction. This was largely responsible for the great popularity of Meghani even during his lifetime.

Zaverchand Meghani hated to join any groups or parties and firmly believed that stagnation begins no sooner one enters a group. Hence he always chose to be an independent. However, he had infinite capacity to make innumerable friends, and with them he maintained personal contacts through mutual visits and correspondence. Gandhiji gave him the title of "Rashtriya Shayar"—the poet of the nation. The whole of Gujarati-speaking world knew him by the name of "Meghani Bhai".

Thus Meghani stands out as a great writer and social worker. He married not only a widow, but that of another country and thus gave a seal of his general approval to widow-marriage and inter-caste marriages. He freely mixed with the untouchables and that ultimately led to the softening of the outlook of his admirers on the topic. The personal behaviour of Meghani was of importance because he was always in the midst of people and thus people got every opportunity to know him well. And secondly, he earned a great deal of popularity during his own lifetime, thus having an immense number of admirers who looked up to him as their ideal. Militant politics was not Meghani's love, but patriotism he had in ample measure. As a journalist he was frank and sincere with the result that the *Fulchhab*, the Gujarati weekly (of which he was the editor), incurred the displeasure of the British Government and was discontinued in 1942. A mere casual glance at his books convinces one about his contribution in raising and giving a meaning to the feeling of nationalism amongst the Gujarati-speaking world.

[Meghani Smriti Granth, Bhavnagar, 1952; Meghani na Patro, Ahmedabad, 1948; The Kumar (A Gujarati monthly), Vol. for 1947; The Janmabhoomi, Issues of 9 and 10 September, 1947; Meghani, Zaverchand—Asia nun Kalank (1923); —Misar no Mukti Sangram (1930); —Salagatu Ireland (1931); —Hungarino Taranhar (1927); —Yugavandana (1935); —Sindhudo (1930); —Kalachakra (1947); —Niranjan (1936); —Bapu nan parnan (1943); —Samarangane.]

(Kumud Prasanna) A. CHERIAN

MEHBOOB ALAM (MAULVI) (1862-1937)

Maulvi Mehboob Alam was born in the village of Beraki Vizarabad, District Gujranwala, West Pakistan. His father, Maulvi Allah Din, was a very poor man. One of his uncles, Maulvi Ahmed-ul-din, was a teacher at Burj Atari near Lahore, while his second uncle, Master Muhammad-ul-din, was a Headmaster in Kasur.

The Maulvi had his primary education at Burj Atari and his Middle Class examination at Kasur. The death of his father at this stage put a stop to his regular education and he moved to Lahore where he privately appeared in the Munshi and Munshi Alam examinations of the Punjab University, standing first in the former. The Maulvi had married young, but nothing is known about his wife and her parentage.

The Maulvi's whole career was that of a journalist. He started two Urdu papers at Gujranwala in 1887, named the *Himmat* and the *School Master*. The *Himmat* was later on renamed as the *Paisa-Akhbar* and the Maulvi shifted in 1889 to Lahore where he remained till his death. He had separate papers, the *Sharif Bibian* for women, and the *Bachun-ka-Akhbar* for children. Besides, in 1895, he started his *Intikhab-i-Lajawab* on the pattern of the *Tit-Bits* of London.

To study the working of the newspapers abroad, he travelled all over Europe in 1900, and on his return wrote a travel-book, 'Safarnama-i-Europe', published in 1908. In 1911 he visited Mecca for Haj, in 1917 accompanied a Government of India Deputation to Iraq as a Press Reporter and visited England and France once again in 1918.

In his *Paisa-Akhbar* the Maulvi showed a keen interest in the international events such as the Russo-Japanese War of 1905 and the Anglo-Russian Convention of 1907, and in 1908 he condemned the bad treatment meted out to the Indians in South Africa.

At an early stage he interested himself in the activities of the Indian National Congress, but later on became a follower of Sir Syed Ahmad and in 1907 joined the Muslim League. He also was a member of the Anjuman-i-Islam and the Anjuman-i-Himmayit-i-Islam.

The Maulvi was a staunch Muslim, who worked for the uplift of his community all his life. But he was no fanatic. The travels abroad widened his outlook, and though he joined the Muslim League and also advocated separate Muslim electorates, he stood for co-operation between the different communities where needed. He championed the cause of women and children, and strongly supported the proposals regarding compulsory primary education.

The Maulvi wanted only Dominion Status for India through constitutional means. He was never tired of recounting the benefits of the British rule, yet he often bitterly criticised the harshness of the Anglo-Indian officials, and condemned the deportation of Lala Lajpat Rai and the Government enactments such as the Seditious Meetings Act of 1907.

[Proceedings of the Home and Foreign Political Department, 1900-20; Native Newspapers Reports, Punjab, 1900-23; Amdad Sabri —History of Urdu Newspapers, Delhi, 1963; Abdul Tahid (Editor)—Urdu Encyclopedia, Lahore, 1962; Salab, Abdul-i-Hamid—Memoirs (Urdu), Lahore, 1953; Badauni, Nizami —Qamus-ul-Mushir (Urdu), Badaun, 1926; Alam, Maulvi Mehboob—Safar-Nama-i-Europe, Lahore, 1908; Sache Paray (Urdu), Lahore (A collection of articles by different writers of Urdu prose.]

(T. R. Sareen) G. S. CHHABRA

MEHER, GANGADHAR (1862-1924)

Gangadhar Meher, the famous poet of Orissa, was born on 9 August 1862 on the full moon day of Sravan in the village Barpali in Sambalpur district, Orissa. He belonged to the weaver caste locally called Bhulia, members of which are found only in Western Orissa. The early Bhulia settlers of this tract are believed to have come from the Chhatisgarh region of Madhya Pradesh. The ancestors of Gangadhar Meher had originally settled in the town of Sambalpur, from where they came to Barpali in the last quarter of the 17th century A.D. Kesav Meher, the great-grandfather of Gangadhar, was a notable weaver, and, besides weaving on his looms, was carrying on money-lending business also. He had five sons, of whom the youngest one named Sadasiva was the grandfather of Gangadhar. Sadasiva was a man of talent and had earned a reputation as an astrologer and a village doctor. Of his two sons, the eldest, Chaitanya Meher, was the father of Gangadhar. Chaitanya Meher did not sincerely attend to his family profession and maintained a village school as a source of income. But by the time Gangadhar started his education, the school of his father was no longer there and he had to get his early education from a school (*Pathasala*) run by one of his relations. Later on, however, Chaitanya Meher reorganised his village school with his son Gangadhar as one of his students.

Gangadhar married when he was a boy of ten years and his father had to incur a loan of rupees sixty to meet the expenses of his marriage. The indifference of Chaitanya Meher towards the family profession and his borrowing money for the celebration of his son's marriage led to family dissensions and he was ultimately forced to remain separate with his own family consisting of himself, his wife, his only son Gangadhar and two daughters. He had to struggle hard to maintain the family with his small income. Gangadhar's education stopped for a year or two after the separation of his father from the joint family.

Sometime in 1875 the Tahsildar of Bargarh came to Barpali, which was within his administrative jurisdiction, for persuading the people to get their sons admitted to the Branch School of the village. The villagers were then afraid of enrolling the names of their sons in the School Register; and it was with the purpose of harassing Chaitanya Meher that a neighbour, who was not on good terms with him, caused to enrol the name of Gangadhar in the School. This was, however, a blessing in disguise and Gangadhar could read in that School up to class five.

Gangadhar had his second marriage in 1878 at the age of sixteen, and after that assumed the responsibility of maintaining the family. He

excelled in weaving fine cotton cloth, and the dhotis and sarees manufactured by him were widely appreciated. He was also earning occasionally by writing legal documents.

In 1885, Nruparaj Singh, the zamindar of Barpali, appointed Gangadhar as his 'Amin' with a monthly pay of seven rupees only. Gangadhar was promoted to the post of 'Mal Mohrir' under the zamindar; and later on, in 1899, he got a Government appointment as a Judicial Mohrir. At the time of his retirement in 1917 his pay was Rs. 35/- per month. As a Judicial Mohrir, Gangadhar worked in Barpali, Sambalpur, Bijepur and Padampur—all these places being in the district of Sambalpur. He never travelled outside Orissa and his only long journey in life was from Sambalpur to Cuttack and back. But although Gangadhar had no higher education, no contact with Western culture and had a small income with great social liabilities, he could develop his extraordinary literary genius and his works showed the trend of modernism, with a strong backbone of India's cultural tradition. By his rare qualities of head and heart, he became the centre of attraction of the famous poets and writers of his time, notable among whom were Radhanath Ray, Fakirmohan, Madhusudan, Nanda Kishor Bal, Nilamani Bidyaratna and Braja Mohan Panda.

Gangadhar is considered to be a great poet of nature and in almost all his works nature is represented in living form, sharing joys and sorrows of the human world. His works like 'Tapaswini' and 'Kichakabadha' are regarded as masterpieces and there the poet has depicted with great success the ideals of Indian culture as revealed in the lives of Rama, Sita, Draupadi and others. In many of his writings he expresses his strong resentment against the oppression of the rich and the privileged few over the poor and the dumb mass of people. He preaches that man becomes great by his work and conduct and not by his birth. In his later life Gangadhar wrote against the British rule. His 'Bharati Bhavana' went a long way to expose the maladministration of the British in India. His writings contributed towards making Oriya the official language of Sambalpur at a time when that district was a part of the Central Provinces. Sambalpur with some neighbouring Princely States subsequently merged with the Province of Orissa in 1905.

Gangadhar died on 4 April 1924 on the new moon day of Chaitra. The premier College of Sambalpur University has been named after him as Gangadhar Meher College.

[Pandit Raghab Misra—Meher Kavi; Gangadhar Granthavali, 1957; Asit Kavi—Gangadhar Jeevani, 1962; Sivaprasad Das—Gangadhar Patravali.]

(J. C. Rath) N. K. SAHU

MEHERALLY, YUSUF JAFFAR
(1903-1950)

Yusuf Jaffar Meherally was born in Bombay in 1903 in an aristocratic Khoja Muslim family. His father, Jaffar Meherally, was a prosperous businessman. Yusuf had his primary education in Calcutta and secondary education at the St. Xavier's High School and New High School, Bombay. He passed his Matriculation in 1920-21. He joined the Elphinstone College, Bombay, and graduated in 1925. He also took his LL.B. degree from Bombay but was refused the *Sanad* by the High Court for his political activities.

Among his close friends were Minoo Masani, Upendra Desai, Asok Mehta, K. F. Nariman, Achyut Patwardhan, Jayaprakash Narayan and Kamaladevi Chattopadhyay.

He was a voracious reader and fond of biographies and Persian poetry. The works of Mazzini, Garibaldi and Socialist writers had a special attraction for him.

All his activities aimed at the national emancipation of his country. Yet a college student, he started the Young India Society in 1925. Meherally's was the moving spirit behind the Youth Conference, held in Bombay in 1928. The Conference, which had 1,700 delegates from the Bombay Presidency, established the Bombay Provincial Youth League. The Conference proposed a change in the Congress objective and

demanded full independence. It also passed a comprehensive resolution, the first of its kind in India, on Imperialism. On 3 February 1928 Meherally organised a band of 400 resolute young men in a procession and marched to the Bombay harbour before daybreak to demonstrate against the all-white Simon Commission. They were cruelly manhandled and Meherally was badly hurt. The news spread like wildfire and all the establishments in the city were closed. The boycott was complete.

In 1929 Meherally launched a volunteer organisation called the National Militia on military lines, with himself as the General Commanding Officer. It was divided into regiments, each led by a Captain. The volunteers were to educate the people on the freedom struggle and rouse them to action. Each regiment of smartly dressed volunteers was supplied with a set of written speeches, slogans and road-maps of the locality. Morning and evening the volunteers would go round the locality allotted to them, stand at street corners, shout the slogans and read out the speeches not exceeding two minutes. During the 1930 Civil Disobedience Movement, when processions and public meetings were banned, the volunteers did splendid work in keeping up the public morale.

Thanks to the energetic leadership of Meherally, the Bombay Provincial Youth League had become a formidable organisation in the Bombay Presidency. It had branches in all the important towns.

During the Salt Satyagraha (March-April 1930), Meherally and his associates gave a tough fight to the bureaucracy when the leaders were imprisoned. The whole movement was run by these youths. At this time Meherally published an interview with Gandhiji in his *Vanguard*. The journal was suppressed and Meherally was jailed for four months. In 1934 he was charged with a conspiracy to overthrow the British Raj and was awarded two years' imprisonment in "C" class in the Nasik Jail. Here close contacts were established with his latter-day colleagues and the Congress Socialist Party was born. In 1935-36 Meherally toured the country extensively on behalf of the Congress Socialist Party, addressing five public meetings a day. In 1940 he was again arrested during the Individual Satyagraha but was released next year. In 1941 he presided over the All-India Students' Conference in Patna. He was soon arrested and put in the Lahore prison for one year. While still in jail, he was elected Mayor of Bombay. The Government were embarrassed and had to release him. At that time he was the General Secretary of the Congress Socialist Party.

A few days before 7 August 1942, he had organised a Congress Socialist Party Camp and prepared a comprehensive plan of action in pursuance of the Quit India Movement. The police got scent of it and he was arrested. When released in 1943, he was a mere bundle of bones. Thereafter he was practically bedridden. Although he went to the U.S.A. for treatment (1947), he did not live long. He died in 1950 at the early age of forty-six.

Meherally was a member of the Bombay Pradesh Congress Committee, the All-India Congress Committee and the Socialist Party of India. In 1938 he travelled to Europe, England and the U.S.A.

Meherally was an atheist. Religion was never a consideration with him while forming friendships. His best friends were Hindus and Parsis.

Himself a product of the liberal Western education, he felt that the youth of the country should be educated on the nationalistic lines.

He believed that each country should be governed by its own people. He was well acquainted with International political changes and took special interest in the national upsurge in other countries, especially Russia and Egypt. Though dead against Imperialism, he would have no objection to continuing relations with the British but only on terms of equality. He was also an admirer of the British Parliamentary form of Government.

Meherally participated in the Salt Satyagraha which was a symbolic fight against the economic exploitation of India by the British. He was an ardent advocate of Swadeshi but was in favour of Industrialisation; he only wanted that the workers were properly protected against its evils.

He organised the clerks and shop-assistants

into a Trade Union. The Gumasta Mandal, perhaps the first white-collar trade union, soon became one of the most powerful organisations in the country.

In 1929 he started the *Vanguard*, a progressive dynamic journal for the youth. It was suppressed by the Government in 1930. In the last years of his life, he guided the Socialist Party monthly, the *Janata*.

He made extensive use of the public platform; he was an impressive speaker. He lived in an aristocratic style. He was a bachelor and had dedicated himself entirely to nationalistic activities.

Among his publications may be mentioned: 'Leaders of India', in 2 parts (Bombay, 1942), 'A Trip to Pakistan' (Bombay, 1943), 'The Modern World' (Bombay, 1945) and 'The Price of Liberty' (Bombay, 1948).

[Chattopadhyay, Kamaladevi—At the Cross-roads, Bombay, 1942; Y. J. Meherally—Leaders of India, in 2 parts, Bombay, 1942; —A Trip to Pakistan, Bombay, 1943; —The Modern World: A Political Study Syllabus, Bombay, 1945; —The Price of Liberty, Bombay, 1948; Acharya Narendra Dev—Socialism and the National Revolution, Bombay, 1946; Jayaprakash Narayan—Sangharsh-Ki-Aur, Introduction (Hindi), Agra, 1948; Yusuf Meherally Centre Souvenir, Bombay, 1966.]

(Kumud Prasanna) V. G. HATALKAR

MEHTA, ASHOK (1911-)

Born at Bhavnagar in Saurashtra on 24 October 1911, Ashok Mehta plunged into political agitation for Independence at the age of seventeen, barely after he had passed his School Leaving examination. He was in the van of every subsequent political upheaval with the inevitable imprisonments from time to time. Wedded to an unstable private life at such an early age, it is not surprising that Ashok elected to remain a life-long bachelor in the service of the country and the Socialist cause. He received his higher education at the Scottish Missionary Wilson College at Bombay and worked for some time at the University School of Economics which he left to join the Civil Disobedience Movement of 1932.

Ashok Mehta's father, Ranajitram V. Mehta, and mother Shantigauri, belonged to the middle-class. Ashok has two sisters, Aruna and Urvashi.

Ashok Mehta can claim a mental background of almost pure Indian vintage. It was not till a few years after Independence that he went abroad to Europe, U.S.A., Japan and Australia to present the Indian viewpoint on the great issues of the times. Among politicians, he stands out among the few who cultivate assiduously studious habits and never tire of broadening the basis of their knowledge. While Ramakrishna Paramahansa, Vivekananda, Tagore and last but not the least Gandhiji seem to have given him *Weltanschauung*, he became in later life an enthusiastic worshipper at the shrines of Harold Laski and Karl Marx. This balanced approach is probably the key to his unshakeable faith in the value of the individual as individual, democracy and economic egalitarianism.

While in jail and therefore in intimate contact with his future lifelong friends, Jayaprakash Narayan and Achyut Patwardhan, he joined forces with them to launch the Indian Socialist Party. This was in 1934 at the age of 23 when the pressure of immediate political events permitted few to think of the future, post-Independence objectives. He edited the *Congress Socialist Weekly* from 1934 to 1939 with conspicuous ability and as a member of its National Executive and Chairman of the Praja-Socialist Party he steered the cause of Socialism against heavy odds from 1934 to 1963. Others tired or suffered disillusionment, but Ashok has continued to shine as the polar star in the Indian socialist firmament. Future generations will remember him not as a successful party or political leader but as the Founder-Member of the Socialist Party who taught, inspired and guided Indian Socialism in its critical formative stage.

His labours in the cause of Indian Labour deserve to be recorded. Founder and first Secretary of the Hind Mazdoor Sabha, he was connected with a wide range of trade union activities.

Nor did he overlook the peasants. Even after Independence, he suffered one year's imprisonment for espousing the cause of the peasants in Gujarat.

The subjects of his well-studied and diverse publications, the Inquiry Committees or Delegations he headed, etc., are an index to his richly stored mind. These range all the way from Wages, Profit-Sharing, Food-Grains Shipping to Democratic Socialism, Planned Economy, Communal Tangle, Rebellion of 1857, etc. As President or Vice-President, Chairman or Member, he is connected with many organisations which are devoted to economic research, world affairs, public administration, etc.

Ashok Mehta's participation in the storms and stresses of post-Independence Politics was not less full-blooded. He was elected twice to the Lok Sabha where he was conspicuous for his highly analytical, closely reasoned and well-studied speeches. He was for a short time Deputy Chairman of the Planning Commission and subsequently a Minister of the Union Cabinet.

Despite his record of long public service, he is not likely to go down in history as a spectacular public or political success. For one thing, his mind is essentially academic and does not permit him to make adjustments and compromises with the bewildering heterogeneousness of the Indian situation. He lacks the personal ambition which drove many of his contemporaries to seek allies and friends in any and every camp. For another thing, with the decline of the Praja Socialist Party due largely to the eclectic adoption of socialist policies by Jawaharlal Nehru, Ashok Mehta and his Socialist allies found themselves deprived of the very instrument by which they could have built their political base and power. Although a sincere champion of the underdog and the masses, Ashok's temperament and personal preferences make him more suited to be a professor rather than a politician.

[Ashok Mehta—Communal Triangle In India (1942); —Who Owns India? (1950); —Democratic Socialism (1951); —The Political Mind of India (1952); —Socialism and Peasantry (1953); —Politics of Planned Economy (1953); —Studies in Asian Socialism (1956); Biographical note supplied by the Planning Commission Office; Personal interview of the Research Fellow with Ashok Mehta; Personal knowledge of the Contributor.]

(Kumud Prasanna) S. K. MURANJAN

MEHTA, BALWANTRAY (1899-1965)

Curiously enough Balwantray was born on 19 February 1899, was married on 19 April 1936 and died on 19 September 1965 in a plane crash along with his wife Sarojben during the Indo-Pakistani conflict of 1965, when his plane was shot down by the enemies.

Born in Bhavnagar in the Saurashtra region of Gujarat in a lower middle-class family of Ghoghari Dasha Porwad community of a Vaishya caste, his father Gopalji Tribhuvandas eked out a living while working in the audit department of the Bhavnagar Railways. His mother's name was Zaverben. In later life he fondly recalled his happy childhood spent at his maternal uncle Dr. Harivallabh K. Parekh's house, where he was to get interested in reading good books and study of the history of the native State of Bhavnagar. His disciplinarian uncle early impressed upon him the value of discipline in life. After a year of primary education in a village school of Jesar in the Kundata sub-division of the Bhavnagar State, he studied in Botad Secondary School up to the fourth standard and then joined the Alfred High School at Bhavnagar, matriculating therefrom in 1916. He passed his B.A. examination from the Bombay University with Economics as his subject, but in obedience to the call given by the Nagpur session of the Indian National Congress in 1920 he did not take his degree, and in the following year he graduated from the Gujarat Vidyapith, Ahmedabad, in that very subject.

This step of Balwantray explains that he held Gandhiji's philosophy in high esteem. During his stay at the Vidyapith, Gandhiji's history of Satyagraha in Africa made him aware of the

humiliations of slavery and alien rule. Following his master, he too, in his fight for democratisation in the Princely State of Bhavnagar as well as in other such States in Saurashtra, adopted the method of non-violent non-cooperation. His simple living and wearing of Khaddar, his fondness for Gujarati literature, the classical Indian literature and modern English and American authors like Dryden, Scott, H. G. Wells and particularly Upton Sinclair, the author of 'Uncle Tom's Cabin', the modern American classic, were to be with him for the rest of his life. His abiding interest in Indian archaeology and history, zest for social reform and contempt for racial superiority claimed by British officials were to mark out certain definite guidelines of his life.

Balwantray's career of nationalistic activities commenced with his work with the Bhavnagar Railway Union, which he helped to be founded in 1920. After placing this Union on a sound footing he busied himself with the work of female emancipation in general, Harijan welfare activities and relief measures in times of natural calamities. A near female relation's ill-treatment by her husband goaded him to found the Mahila Vidyalaya, an institution that provided educational facilities for women and an opportunity for social work in Bhavnagar. In 1927, inspired by Thakkar Bapa, the prominent Harijan welfare worker, Balwantray established the Thakkar Bapa Harijan Ashram that opened a wide new world for the Harijan children of the Gohilwad area around Bhavnagar. In that very year he organised a Saurashtra Seva Samiti for flood relief work, and became a life member of the Servants of People Society founded by Lala Lajpat Rai.

Earlier in 1921, while working for the Kathiawad Political Conference, he had joined the Editorial Board of the *Saurashtra*, a Gujarati weekly, championing the cause of the people living in the Princely States. The State of Bhavnagar was his first arena for political activity. In 1923, he helped to found there the Bhavnagar Praja Mandal, crusading for people's rights of self-government and good government. Largely due to his efforts municipal elections based on adult franchise were held for the first time in 1923. He was elected and worked as a member of its Standing Committee.

Lajpat Rai's Society used to hold annual All India States People's Conference and published a periodical called the *States People*, which was edited by Balwantray for some time. From 1928 to 1947, he also worked as the General Secretary of the All India States People's Conference that took him to work in distant native States, such as Mysore and Patiala. At one stage when he felt that the Congress was less attentive to movements in the Native States, he even protested before it. But this did not prevent him from participating in the Satyagraha Movement, under Congress auspices. In 1923, while participating in the Flag Satyagraha at Nagpur, he was arrested. Five years later, Sardar Patel called him to Bardoli and placed him in charge of the Mota Camp where he was arrested. In 1930 Gandhiji asked him to lead the Salt Satyagrahis at Dholera, and again he was arrested. In 1932 he became the President of Dhandhuka Taluka Congress. The year 1938 saw him in Orissa inquiring into the affairs of the Native States of Orissa. In 1940 he offered Individual Satyagraha and courted arrest, and thereafter in the widespread Quit India Movement of 1942 he again found himself in jail. In all he spent seven years in different jails.

In 1946 his dream came true when Bhavnagar came to have a State Legislative Assembly, and getting himself easily elected he became the leader of the Opposition. In 1948 he was appointed the Prime Minister. From 1946 to 1950 he worked as a member of the Indian Constituent Assembly. On the formation of the Saurashtra State in 1948, he became its Deputy Chief Minister. In 1952 he was elected to the Lok Sabha. From May 1958 to 1959 he worked as the Chairman of the Estimates Committee, drafting some 100 reports. Between 1958 and 1961, he was seen as the President of the All India Panchayat Parishad and thereafter leading the Planning Commission's team on Community Projects and National Extension Service. Moreover, at Prime Minister Nehru's instance he headed the Board of Editors appointed to write the 'History of the Freedom Struggle in the Indian States'. As a

member of the All India Congress Committee in 1948, President, Gohilwad Congress Committee in 1950, and the General Secretary, Gujarat Pradesh Congress in 1950-52, he had gained a reputation for selfless work and sacrifice. In September 1963, he became the Chief Minister of Gujarat State and, as few people deserve, died in harness. During his visit to the border areas at the time of the Indo-Pakistani hostilities, his plane was shot down and thus he became a martyr.

[Biographical Note in the Times of India Library supplied by the Gujarat Government; Interviews with Balwantray Mehta; Obituaries in the Janmabhoomi, the Fulchhab, the Gujarat Samachar and the Pratap, of Bombay, Rajkot, Ahmedabad and Surat respectively; The Kumar (a Gujarati monthly), November 1963; Personal information of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

MEHTA, GAGANVIHARI LALLUBHAI (1900-)

Gaganvihari Lallubhai Mehta, familiarly known as G. L. Mehta, was born in a well-placed, progressive Nagar Brahmin family in Ahmedabad on 15 April 1900, though the family hailed from Bhavnagar. His father Lallubhai Shamaldas Mehta, after a distinguished official career in Bhavnagar, became a leading businessman and financier at Bombay. His mother Satyavatiben was an enlightened lady. G. L. inherited love for economics from his father and progressive outlook in social and religious matters from his mother. He married Saudaminiben, daughter of Sir Ramanbhai Nilkanth and Vidyagauri, in 1924 and thus got connected with an eminently known Nagar family of Ahmedabad.

He received his primary and secondary education in Bombay, matriculating from the New English School, Bombay, in 1917. Joining the Elphinstone College at Bombay, he graduated with History-Economics Honours in 1921. He was sent to England, joining there the London School of Economics, but indifferent health compelled him to return home without taking the degree. A little later in 1928 he wrote a thesis on the Social Philosophy of Bertrand Russel that earned him his M.A. degree. In London, he had come in contact with such other well-known thinkers as Professor Hobhouse, Professor Harold Laski and Professor Graham Greene. At the same time he cultivated tastes for religious and classical Sanskrit literature and closely followed modern and Gandhian philosophy. The cumulative effect of all these varied trends was the universal and liberal being of G. L. Mehta. His keen perception, quick understanding, mild demeanour, sharp knowledge, dignified presence and great humility easily cut him out for important assignments, both at home and abroad.

He commenced his nationalistic activities by taking over the Assistant Editorship of a nationalist daily, the *Bombay Chronicle*, in 1923. Working here with a great journalist, S. A. Brelvi, the Editor of the *Bombay Chronicle*, he not only developed a warm friendship and regard for him but wielded his pen with equal ease by writing articles exposing the hypocrisy of the British rule in India. In 1926, he took up the managing job of the Scindia Steam Navigation Company at Calcutta, which his father had helped in floating, as a Swadeshi enterprise in the field of shipping. The Company had to fight an uphill battle for its existence as well as try to prevent Indian money being carried away by the foreign, particularly British, cargo companies. He remained at this post for 22 years and helped in saving the Indian Shipping from being ruined.

During this period of association with the Scindias, G. L. continued to take an active interest in Indian economic problems and play an important part in trade, commerce, labour, capital, employment and tariff conferences held in and out of India. In 1939-40 he became President, Indian Chamber of Commerce, Calcutta; in 1942-43 he was chosen as President, Federation of Indian Chambers of Commerce and Industry; in 1937 he went to Berlin as a member of the Indian Employers' delegation to the International Labour Conference; and in that year also he was a delegate at Berlin in

the International Chamber of Commerce; in 1944 he went as a deputy leader of the Indian Delegation to the International Business Conference convened at New York; in 1947 he went to Geneva as a member of the Indian Delegation attending the International Conference on Trade and Employment and also represented India at the International Chamber of Commerce held at Montreaux, Switzerland.

From 1947 to 1950, he headed the Indian Tariff Board. Moreover, in 1947 he sat as a member of the Constituent Assembly of India. In 1950-52, he worked as a member of the Planning Commission. In 1952 Prime Minister Nehru sent him as India's Ambassador to the United States of America, and for six years he worked for greater co-operation between the two countries. On his return to India in 1958, his knowledge of Indian Shipping was utilised. He was made the Chairman of the Hindustan Shipyard Ltd., and he also headed the National Shipping Board in 1959-63. In 1965 he was made the Chairman of the Air India and the Indian Air Lines Corporations and thus he contributed his mite in placing these huge enterprises on their sound footing. At present he is the Chairman of the Industrial Credit and Investment Corporation of India Ltd., the Indian Investment Centre of New Delhi and the Capital Issues Control Advisory Committee of the Indian Government. He is also a member of the Central Advisory Council for Industries.

During this hectic life he maintained close association with several learned and academic institutions and in turn was honoured by a number of such others at home and abroad. He was a member of the governing body of the Council of Industrial and Scientific Research, Indian Institute of Science, Bangalore, and Nuffield Foundation Advisory Committee. In 1965 he was the Chairman of the Indian Institute of Technology, Bombay, and was closely concerned with the work of the Indo-American Society as its Executive President. In 1958 he was made an Honorary Fellow of the London School of Economics, and was the recipient of the Honorary Degree of Law from three American institutions, namely, Rollins College, Winter Park, Florida; Simpson College, Indianola, Iowa; and College Education, Providence, Rhode Island.

Though catholic in religious outlook, G. L. was never a sectarian narrow-minded person, and had a very large group of non-Hindu friends. He even permitted his daughter to contract an inter-caste marriage. He whole-heartedly supported the cause of untouchables and is leading a simple but elegant life. In 1959 in recognition of his services to the nation in various fields, he was decorated with the Padma Vibhushan by the President of India.

Throughout his life his leisure was spent in writing. He wrote both in English and in Gujarati. His first work was in Gujarati called 'Aakash na Pushpo' and was published in 1932. In the following year came out 'The Conscience of a Nation or Studies in Gandhism' (1933). 'From Wrong Angles' (1935), 'Perversities' (1942) and finally 'Understanding India' (1959) are his well known works.

Suave and unassuming G. L. Mehta is a typical product of what is best in the East and the West.

[Selected issues of the Times of India between 1947 and 1966; Typed copies of his speeches given between 1954 and 1957; Natarajan—Lallubhai Shamaldas; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. Chavda

MEHTA, HANSA (1897-)

Hansa Mehta was born on 3 July 1897 in a progressive Nagar family belonging to Surat. Her father, Sir Manubhai Mehta, was the Diwan in both the former Baroda and Bikaner States.

Losing her mother, Harshadgauri, at an early age, she looked primarily to her father, who, by telling her stories and reading books to her, cultivated her taste for literature. Her early contact was Sayajirao III, the progressive ruler of Baroda, who had also an influence on her.

Her initial education was in Baroda. She graduated from the Baroda College in 1918 with

high honours in Philosophy, after having been awarded the Gangabai Bhatt Scholarship by the Bombay University in the Intermediate Arts examination. In 1919 she left for London to study Journalism and Sociology. During her stay in London she came in close contact with Sarojini Naidu and Rajkumari Amrit Kaur.

After an educational tour of the United States she returned to India via Japan in 1923. In 1924 she was married to Dr. Jivaraj Mehta, then one of the most promising of the medical men in Bombay. It was an inter-caste marriage.

Her active association with the national movement commenced with the agitation against the Simon Commission; and later she participated in the Civil Disobedience Movement, during which she organised and led women pickets against shops selling liquor and foreign goods. There was nothing personal in her opposition to the British; it was a struggle against British rule as such. In 1931 she was elected to the membership of the All-India Congress Committee.

During the Civil Disobedience Movement, Hansa Mehta held several active posts, like the President of the Vigraha Sena in Bombay. She organised women to spread the message of freedom throughout the country, and in Gujarat in particular. She was jailed both in 1930 and in 1932.

Likewise, she took an active part in social reform and educational activities and was associated with a number of institutions. She has been actively associated with the women's movement since 1920 when she represented India at the Women's International Conference held at Geneva. In 1931 she was the first lady to be elected to the Bombay Legislative Council.

After Independence, Hansa Mehta's role has been equally significant. She was a member of the Constituent Assembly and was in 1948 a delegate to the Commonwealth Parliamentarians' Conference. She was a member of the Human Rights Commission and worked with Eleanor Roosevelt tc define and frame these rights. In 1955 she was the President of the Indian Conference of Social Work.

No mention of Hansa Mehta's work would be complete without mentioning her pioneer and imaginative role in laying the foundations and building up the M. S. University of Baroda as its founder Vice-Chancellor from 1949 to 1958. It was under her guidance that this University, in a short span, became one of the best Universities in the country.

[Hansa Mehta—The Woman Under the Hindu Law of Marriage and Succession, Bombay, 1943; —Civil Liberties (All-India Women's Conference Transaction no. 4); —Pictures from Memory, a Radio Broadcast given by Hansa Mehta on 16 May 1957; Hansa Mehta: Revolutionary, an article by Taya Zinkin in the Guardian, London, 28 February 1964; An article by Laxmi Menon on Hansa Mehta in the Orient Illustrated Weekly, 27 April 1945; An article in the Femina, 24 November 1961; Vallabhaji S. Kavi —Mumbai na Mahashayo (in Gujarati), Bombay, 1940; The Times of India Files, 1946-64; The Evening News, 31 July 1953; Personal interview of the Research Fellow with Hansa Mehta's sister, Jayasree Rayaji.]

(Kumud Prasanna) S. C. Mishra

MEHTA, JAMSHED NUSSERWANJI
(1886-1952)

Born at Karachi on 7 January 1886, of an angelic mother, Goolbai, and a rich father, Khan Bahadur Nusserwanji Mehta, Jamshed was bred and brought up in the lap of luxury. And yet his character took a different turn because of the examples of his parents. From his mother he imbibed habits of austere living and renunciation of worldly pleasures. From his father who was a successful businessman, Jamshed inherited the traits of hard work and sincere devotion to whatever task he chose to take up in life.

Born of Parsi parents, Jamshed grew to be a true Zoroastrian, but had a very liberal and catholic outlook on religion. He believed in the unity of all religions and brotherhood of all mankind.

Jamshed remained a life-long bachelor, not

only for the engrossing public duties to which he dedicated himself but also for his physical ailment, a severe type of hernia, which he developed from his young days.

A shy and retiring child that Jamshed was, he does not appear to have made any friends while having his primary, secondary or even college education. As a student he did not show any brilliance in the conventional sense, and although he took a college course for a commerce certificate, he did not take it very seriously since his emotional fervour and spiritual aspirations led him to a different direction. But although he failed to achieve any conventional academic distinction, it did not really affect his real intellectual calibre as he showed throughout his life. He no doubt had a very secure financial prospect considering his father's flourishing business into which he stepped in and ran the business even more successfully than his father. But money-getting was not his mission in life, and although a successful businessman, he devoted most of his time to various fields in public life, in which he created a reputation rivalled by few in modern Sind. In this he inherited the good qualities of his father whom he described thus: "I looked upon him in my heart of hearts as a *Yogin*.... Losses never worried him. Profits never elated him." Added to this parental influence what moulded Jamshed's character was the teaching of theosophy. While he was still in his teens he came in contact with the Theosophical Movement started by Mrs. Annie Besant. To Jamshed Dr. Besant stood for all that was great and noble in human spirit. He was also influenced by other Sind leaders of the time like Dayaram Gidoomal, G. M. Bhurgri, Seth Harchandrai Vishindas, Dewan Kauramal and others, but none influenced him so deeply as Mrs. Besant, not even Mahatma Gandhi whom he adored and followed in most ways.

Despite his physical ailment which persisted through life, Jamshed by his devoted service and dynamic energy created a position in public life for nearly half a century which few could equal. He no doubt took over his father's business and made it more thriving than before. But he looked upon business from a different point of view. As he once said: "Even business, conducted honestly, is service."

After nearly twelve years of efficient business, Jamshed made his debut in public life in 1918 when he was elected to the Karachi Municipality. Because of his long association with the Karachi Municipality for nearly two decades, he was described at the time as the maker of Modern Karachi. After serving for six years as a Councillor of the Karachi Municipality, Jamshed became its President for long thirteen years. Subsequently he became the first Mayor of Karachi when the status of the Municipal Corporation was raised. It was mainly Jamshed's untiring energy and campaigning zeal that transformed Karachi from a small sea-side fishing hamlet into a big beautiful city, an important naval and airport, a vast thriving emporium of trade and commerce and an attractive centre of education and culture. With a prophetic vision Jamshed turned the Municipal services not merely for the basic civic amenities in Karachi but also for the promotion of the health, education and culture of the people.

Apart from his services to the Karachi Municipality Jamshed was actively connected as Chairman, Director or Secretary with a large number of public welfare institutions. With his untiring zeal he guided quite a number of social, religious, cultural and political movements.

In the field of religion Jamshed was drawn to the Theosophical Movement even in his early teens. He became so greatly attached to the movement that for many years he was the chief exponent and promoter of the Theosophical Society in Sind. In 1944 he became the President of the Karachi Theosophical Society.

Jamshed was also deeply interested in the co-operation movement. The Co-operative Housing Society in Karachi and Co-operative Banking were the absorbing passions of his life.

As a successful businessman, Jamshed very early in his career began to take interest in the Karachi Port Trust and the Karachi Buyers' and Shippers' Chamber. He was elected a member of the Karachi Port Trust Board and in 1924 he joined the Buyers' and Shippers' Chamber and turned it into an influential business organisation.

Two years later he was elected as its Chairman and served in that capacity for several years. As Chairman of the Chamber, he evinced a keen interest in the welfare of the people of Sind and did much to promote the interest of Sind which was at the time a rather neglected part of the Bombay Presidency. One of his most important services was the pressure he put on the Government of Bombay to introduce an irrigation scheme in northern Sind for the improvement of agriculture in that arid region. As a result the Lloyd Barrage Scheme was formulated in 1922 but quickly shelved for eight years by an apathetic bureaucracy. It was not till eight years later that the irrigation scheme, now known as Sukkur Barrage Scheme, was actually implemented, turning large tracts of desert land into fertile green areas.

Jamshed also took an important and active part in the political movements of the time. He was, however, not enamoured of Gandhiji's non-cooperation policy but preferred the Home Rule Movement of Dr. Annie Besant. In 1917 he became the President of the Home Rule League at Karachi, and the Movement quickly spread all over the province till 1921 when it declined after the launching of the Non-Cooperation Movement by Gandhiji.

Jamshed was, however, interested in the constructive nation-building programme of the Non-Cooperation Movement, specially in social and educational fields. He was particularly interested in national education and was mainly responsible for the starting of the national college at Hyderabad, Sind, and a national school at the same place. The greater portion of the financial burden of maintaining the national school and college was borne by Jamshed.

After the decline of the Non-Cooperation Movement there was a revival of the Home Rule Movement in Sind. When in 1926 Dr. Annie Besant launched the Commonwealth of India Bill in the British Parliament, Jamshed came to the fore and organised a big conference at Karachi on 14 February 1926 under the Presidentship of Dr. Annie Besant. Among the other political activities of Jamshed during this period was his untiring campaign for the expansion of the scope of Local Self-Government and changing the feudalistic zamindary system.

Jamshed was particularly interested in rural reconstruction and contributed a series of articles on the subject in the *Sind Herald* edited by his nationalist friend, Jethmall Parasram. These articles showed his great concern for the unfortunate village labourers. When in October 1927 the Royal Commission on Agriculture visited Karachi, Jamshed gave evidence before it and pleaded for the improvement of facilities in rural areas. In all natural calamities like fire, flood or famine Jamshed was in the forefront, organising relief and rehabilitation work. In this respect he was the person most trusted by the officials in the Sind Government. Specially memorable was his relief work during the Quetta earthquake in 1935. He also started a number of maternity homes in Karachi, one of which was named after his mother. He was the President of the Karachi Health Association for a long time.

Jamshed also took an interest in introducing social reforms, specially among the Hindus, and vehemently opposed child-marriage.

In 1928 he founded the Cosmopolitan Housing Society at Karachi for the benefit of the people of moderate incomes. Although a prosperous businessman and a big capitalist, he was a friend of the poor and specially of the landless peasants. In 1930 he presided over a conference of the landless tillers of the soil, so much confidence did the landless labour have in him. He also enjoyed the confidence of the factory workers, and on many occasions during the management-labour disputes, Jamshed was chosen as the representative of the factory labour.

Another important service of Jamshed was his untiring efforts to secure justice for Sind in the vast and unwieldy Bombay Presidency. Even against the opposition of the Hindus and Sikhs in Sind, he carried on a campaign for the separation of Sind from the Bombay Presidency. After 1947, however, he was disillusioned, specially when he saw the miseries of the minority community in Sind at the time of the partition of India. In 1933 he was nominated as a member of the Bombay Legislative Council and he did a lot to effect improvements in the rather neglected province of

Sind. In November 1933 he was elected the first Mayor of Karachi, but he was soon disappointed over the inadequate powers of the Mayor and resigned within a few months. His interest in Local Self-Government was so great and well known that in April 1936 he was elected to preside over the second All India Local Self-Government Conference held at Lahore. In his presidential address he laid particular stress on the improvement of rural areas.

In April 1937, Jamshed was elected to the first Sind Legislative Assembly, but here again he was soon disappointed to find that being an independent member he had little voice in influencing the Government policy. He was too individualistic to join any political party and within a short period he resigned his membership of the Assembly.

Although a prosperous businessman and selling wine was one of the important items of his business, Jamshed vigorously campaigned for prohibition, and during a discussion of the Dry Law Bill in the Bombay Legislative Council he declared that he was ashamed of being a wine merchant. Among his other public welfare activities may be mentioned his keen interest in the Boy Scout and Girl Guide Movement, of which he became the Honorary Organising Commissioner. He was also interested in the Ayurvedic System of Medicine. But one of his most important contributions to public service was the foundation of the Hiranand Leper Hospital, of which he was the Vice-Chairman for thirty years.

Jamshed was a good writer in Gujarati although he was not very strong in English, in which he nevertheless contributed a large number of articles in different periodicals. He was a voracious reader and had a good library of his own. His friends and admirers had compiled some of his articles in Gujarati and English in book form. One of the important of these works was 'Golden Words of Jamshed'. Another of his popularly known books was 'The Karachi Municipality'. Jamshed was not a fluent but an impressive speaker. Apart from speeches at public functions he held weekly lecture classes at the Theosophical Society Hall.

Although he was a protagonist of the separation of Sind from the Bombay Presidency, Jamshed was dead against Jinnah's two-nation theory and opposed the partition of India. He had ultimately to swallow the bitter pill but he stayed on in Karachi till his death in 1952, trying to give relief to the minority community in Sind. He was, however, very popular and his untimely death was mourned by people of all communities.

Although a wealthy businessman, Jamshed lived a very simple life. He was almost austere in his dress and mode of life. He was a strict vegetarian.

Jamshed's multifarious public services made him a popular figure among the people as also among the Government officials. On the completion of his sixty years a memorial volume was published by the Jamshed Memorial Committee. Jamshed was undoubtedly one of the worthiest sons of India and one of the makers of Modern Sind.

[Jamshed Nusserwanji: A Memorial Volume; Jamshed Nusserwanji Mehta—Golden Words of Jamshed; Proceedings of the Bombay Legislative Council, 1933-35; Proceedings of the Sind Legislative Assembly, 1937-40; Personal knowledge of the Contributor who was actively associated with Jamshed Nusserwanji Mehta from 1918 to 1947.]

P. V. TAHILRAMANI

MEHTA, JIVARAJ (DR.) (1887-)

Dr. Jivaraj Mehta, well known as a physician, administrator, political agitator, financier, diplomat and politician, was born in the small township of Amreli in Saurashtra, and once a portion of the native State of Baroda, on 29 August 1887. His father, Narayan Mehta, and mother, Zamakben, had great difficulties in looking after the family on account of dire poverty. Even Dr. Jivaraj's blind grandmother worked with such a sense of service and self-help that he always remembered her with gratitude. He belonged to the Kapol Bania community of Gujarat. In 1921 he was appointed personal physician to the ruler of Baroda, Shrimant

Sayaji Rao III; and it was during his stay at Baroda that he met his future wife, Hansa Mehta, daughter of the Baroda Dewan, Sir Manubhai Mehta. This was an inter-caste marriage solemnised in 1924 in the month of January. Hansa Mehta, belonging to an advanced Nagar Brahmin family, highly progressive and educated, and herself one of the first lady graduates, proved a worthy consort of Dr. Jivaraj's multi-fangled rise in life.

As a young boy, Jivaraj was deeply impressed by the selfless service of a Parsi doctor, the Civil Surgeon of Amreli, Dr. Edalji Dadachanji, and hoped to become a doctor like him. After completing his primary and secondary education with the help of freeships and doing private tuition, Jivaraj passed his matriculation in 1903. To fulfil his life's ambition, he now joined the Grant Medical College at Bombay, while staying in his community's boarding house as a free boarder and paying his fees out of merit scholarships that he had received. He passed L.M. & S. examination with distinction and bagged scholarships and prizes in seven out of eight subjects for topping the list and shared half the scholarship in the eighth subject too with a classfellow. In the hundred years' history of the college Dr. Jivaraj was the first to bag 94% of its total prizes. In 1909 he secured a loan from J. N. Tata Fund with a travelling scholarship of the Bombay University and sailed for England for further studies. In 1914 he passed the M.D. examination with distinction topping the list. In the following year he cleared the M.C.P.S. examination of the College of Physicians. He was awarded London University's Gold Medal when he topped the list in the M.D. examination. He also passed the M.R.C.P. examination and thus qualified himself to be a topmost physician. He returned to India in 1915.

During his seven years' stay in England, while diligently prosecuting his medical studies, he took a keen interest in Indian students' activities, and with the blessings of Gopal Krishna Gokhale and the active help of Sarojini Naidu and Muhammad Ali Jinnah, formed the London Indian Association that was to become a great welfare centre for Indians in London. It was in London, when Gandhiji came for a medical check-up in August 1914 that Jivaraj came to Gandhiji, thereafter serving as his personal physician off and on. It was during this period that he joined a delegation that waited upon Lord Crewe, the Secretary of State for India, when a memorandum was presented to the Minister in respect of the humiliating treatment to which the Indians in South Africa were subjected.

On his return home he started his roaring practice in Bombay and soon established his reputation. In 1916, at the call of his previous benefactor, the Tatas, he accompanied the ailing Sir Ratan Tata and Lady Tata to England, looking after them in the midst of great hardship, when the ship in which they were travelling was torpedoed. On his return home, he lost his father in 1919 and was deeply grieved. At this stage he was to join in the national protest against the cruel massacre of Jallianwala Bagh and gave his services as a member of the Inquiry Committee appointed by the Indian National Congress. The year 1920 saw him in Switzerland for treatment of tuberculosis with which he was afflicted and he got cured. It was here that he met Sayaji Rao Gaekwad, who took him into his service, and after spending three years with him as his physician, Dr. Jivaraj came to be appointed as the Chief Medical Officer of the State General Hospital at Baroda in 1924. However, fate had destined him to serve two other hospitals for a longer time, and in 1925 he was to take charge of Sheth Gordhandas Sundardas Medical College and Hospital at Bombay. He was also appointed the Dean of King Edward Memorial Hospital and both these institutions bore distinct imprint of this humanitarian doctor and administrator during his seventeen years of association with them. In between the Bombay Government made him a Justice of Peace in 1926, which honour he renounced in 1930 when he was involved in the 1930-32 Salt Satyagraha. He was jailed in 1932 along with Gandhiji in the month of April and it was at this time that he lost his mother too. He retired from his post as the Dean, K.E.M. Hospital, in 1942, and was soon found in the midst of the Quit India Movement and behind the bars again.

In 1944 he was appointed a director of the

Kamani Industries where he worked till 1947. By this time he had thrice presided over the Indian Medical Conference in 1930, 1943 and 1945. In 1946 he was elected to the Bombay Legislative Assembly. In independent India in 1947 he worked as the Secretary to the Ministry of Health Services, Government of India, and also as a Director-General of its Medical Services. In 1948 Sardar Patel sent him to Baroda as its Dewan and here he prepared for the eventual merger of the State on 1 May 1949. From 1949 to 1954 he was the President of the Indian Conference of Social Work. In 1949 he was the Minister of Public Works in Bombay and in 1952 became the Finance Minister.

On the bifurcation of the old Bombay State, Dr. Jivaraj was the obvious choice for the Chief Ministership of the new State of Gujarat in 1960. He had the most arduous job of launching a new infant State on the path of a progressive, socialist, welfare State. But he achieved this with his consummate skill. He remained the Chief Minister until 1963 when he resigned due to an internal conflict in the Gujarat Pradesh Congress. During his term he successfully carried through the Land Ceiling Bill, the Democratic Decentralisation and Panchayat Raj Bill and the Co-operative Societies Bill.

In 1963 Pandit Nehru appointed him India's High Commissioner in London. After his retirement from there in 1966 he has been devoting his time to educational institutions like the M.S. University of Baroda which was established by him during his Dewanship of Baroda, and to several institutions in his native town of Amreli. He is a sitting member of the Lok Sabha, as he got elected there from his home constituency of Amreli in 1971.

[Biographical Note supplied by the Government of India when Dr. Jivaraj Mehta was appointed High Commissioner to London; Kavi, V. S.—Mumbai na Mahashayo; Shukla, Chyavanray—Sarvamanya Lokneta; The Times of India, selected issues between 1947 and 1963; Personal information of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

MEHTA, KALYANJIBHAI (1890-1973)

Kalyanji Patel was born on 7 November 1890 at Vanjha, a village in the Choryasi taluka of Surat district, Gujarat. His father, Vithalbhai, was a prosperous Patidar farmer and businessman belonging to the upper middle-class. His brother, Kuverjibhai, was a prominent social reformer and a nationalist worker. He was married to Kashibhen in 1904 or 1905 and lost his wife in 1925.

Kalyanji was educated first in the local school Vanjha and then at the Premchand Rayachand Training College in Ahmedabad. His primary school teacher, Ichhabhai Ratanji Nayak, who was a social reformer and a nationalist, influenced his thinking in childhood. The most profound influence in his life was that of Gandhiji and next to Gandhiji that of Sardar Patel with whom he worked in all the satyagrahas launched in the South Gujarat region. Kalyanji was also influenced by Swami Akhandanand and Motibhai Amin. Among Kalyanji's co-workers were Mahadev Desai, Narhari Parikh, Ravishankar Maharaj, Jugatram Dave, Dayalji Desai, Abbas Tyabji, Darbar Gopaldas and Dr. Sumant Mehta.

Kalyanji was influenced by the Upanishads and the Gita and the works of Swami Vivekananda and Swami Ramatirtha, as well as by the writings of Tolstoy.

The Surat Congress of 1907 awakened his nationalist feelings and his sympathies were with Tilak and the extremists. Kalyanji had friends amongst the revolutionaries and even made some bombs at home. However, Gandhiji won him over to the path of non-violence.

Kalyanji began his life as a teacher in the village school at Vanjha, which led to a permanent change in his surname from Patel to Mehta, the latter word meaning teacher in Gujarati. In 1911, Kalyanji joined the Sarvajanik School at Surat, which he left in 1917 when Mrs. Besant was arrested. He commenced his political career by organising branches of the Home Rule League in Gujarat. He was an active worker in the Kaira Satyagraha (1917) and organised protest meetings against the Rowlatt Act in 1919. He

joined the first non-cooperation movement, and from 1920 to 1930 was Secretary of the Surat Zilla Congress Committee. In 1921 he donated his property to the Tilak Fund and during the next year worked towards organising the movement in Bardoli. On Gandhiji's arrest in 1922, Kalyanji started a Gujarati weekly, the *Navayuga*, and was sentenced to two years' imprisonment for his seditious writings. On his release from jail in 1925, he became Vice-President of the Swaraj Ashram at Bardoli, of which Sardar Patel was the President. In 1928 Kalyanji worked as Sardar's secretary in organising the Bardoli Satyagraha. The Salt March of Gandhiji was to end at Kankapura in Borsad taluka but it was Kalyanji's idea that it should be extended up to Dandi in the Surat district. He participated in the Dandi March and was sentenced to one year's imprisonment. On Gandhiji's return from the Second Round Table Conference, Kalyanji was arrested and his house was confiscated. On his release in 1934, he made Kasturba Ashram, Maroli, his headquarters and devoted himself to constructive work. The Quit India Movement once again drew him into active politics and he was sentenced to two years' imprisonment.

After Independence Kalyanji was Speaker of the Bombay Legislative Assembly till 1957 and later Speaker of the Gujarat Vidhan Sabha, from which he resigned in 1962. He was awarded the Padmabhushan in 1967.

Kalyanjibhai started his public life in 1910 when he organised the first Patidar Parishad to introduce social reforms in his community. In 1914 and again in 1917 he was Secretary of the Patidar Parishad. Together with his brother, Kalyanjibhai edited the *Patelbandhu*, a Gujarati monthly, whose main object was to enlighten the Patidars, and remove outdated customs such as child-marriages and dowry.

Kalyanji had been in the forefront of all relief works in Gujarat. He helped to organise relief work during the 1918 influenza epidemic, the 1927 and 1942 floods, the Tapti floods in 1959-60 and in 1968, and the famine in 1966.

During the course of the satyagrahas between 1917 and 1947, Kalyanji came into close contact with the tribal people of South Gujarat. From Maroli Ashram, he had been directing since 1934 tribal welfare work, such as running schools, hospitals, co-operatives, spinning and weaving centres, etc.

In the fields of education Kalyanji's contribution has been considerable. In 1911 he started a hostel Patidar Ashram, at Surat which later on provided many volunteers for the satyagrahas in Gujarat. In 1925 he established a nationalist education centre at Bardoli. He started the first school for tribal girls in 1929. As Chairman of the Surat District School Board, he helped in the spread of basic education. Since 1964 he is President of the Gujarat State Basic Education Board. He is President of the Primary Education Board and a member of the Gujarat State Education Advisory Board. With his help numerous *Ashramshalas* have been started in the village of Gujarat.

Kalyanjibhai has nearly sixteen works in Gujarati to his credit, including a collection of folk songs and patriotic songs, biographies and poems for children.

In language and in life Kalyanjibhai was known for his simplicity. Like his political Guru, Sardar Patel, Kalyanjibhai had great organising capabilities which he had successfully used for politics, education and social reform.

[Kalyanjibhai Mehta—Buzurga Yuban (in Gujarati), Baroda, 1938; Ishvarlal Desai—Vadlani-chitnaya (in Gujarati), Surat, 1967; Kasturba Ashram, Maroli, Rajat Jayanti Anka (in Gujarati), Maroli, 1958; Vallabha Vidyarthi Ashrama, Surat, Subarna Jayanti Anka (in Gujarati), Surat, 1963; Personal interview of the Research Fellow with Kalyanjibhai Mehta; Personal knowledge of the Contributor.]

(Kumud Prasanna) APARNA BASU

MEHTA, LALLUBHAI SAMALDAS (SIR) (1863-1936)

Sir Lallubhai Samaldas was born on 14 October 1863 in Bhavanagar (Saurashtra) where his father, Samaldas Parmanand, was the

Chief Justice at the time. His father became the Dewan of Bhavanagar in 1877, a post which had been occupied by Lallubhai's grandfather, Parmanand, since 1828. Lallubhai's brother, Vithaldas, became Dewan after Samaldas's death. Lallubhai was an aristocrat by birth and belonged to the Vadnagar Nagar caste, one of the most highly educated and cultured castes of Gujarat. He married in 1884 Satyavati, daughter of Bholanath Sarabhai, the well known social and religious reformer of Gujarat. Of their children, the eldest son, Vaikunth Mehta, became the Finance Minister of Bombay State and President of the All India Village and Khadi Industries Association. The youngest son, Gaganvihari Mehta, became India's Ambassador to the United States and is at present Chairman of the Industrial Credit and Investment Corporation of India. Lallubhai's daughter, Sumati, who died at a very young age, was a talented poetess and writer in Gujarati.

Lallubhai was educated in a school at Bhavnagar and at Elphinstone College in Bombay. He started his career as an Under-Secretary to the Maharaja of Bhavnagar and was Revenue Commissioner there from 1884 to 1899 but later resigned owing to differences with the Maharaja.

Among his close friends who also influenced his views were Gopal Krishna Gokhale whom he helped in starting the Fergusson College, G. K. Devdhar of the Servants of India Society, K. Natarajan, Editor of the *Indian Social Reformer*, and B. J. Padshah of the Tatas. Walchand Hirachand and Narottam Morarji were his partners in business and Sir Vithaldas Thackersey was his colleague in the co-operative field.

Lallubhai was well versed in the Ramayana, the Mahabharata and the Bhagvatpurana. He was also influenced by the writings of Herbert Spencer, John Morley, Charles Bradlaugh and John Stuart Mill. William James's 'Varieties of Religious Experiences' made a great impact on him. In 1926, Lallubhai went to England at the age of 63 to negotiate the building of two or three ships for the Scindia Steam Navigation Company. In 1933 he went to Japan and published his impressions in a book.

A survey of Sir Lallubhai's public activities over a period of forty years shows that economic emancipation of the country was his prime interest. On coming to Bombay in 1901 his interest shifted to politics, industry and finance. In politics he was a moderate, believing in constitutional methods. He was one of the first in India to take an interest in the co-operative movement and began by helping the cultivators of Ahmedabad and Kaira to start primary co-operative societies in each district. He believed that the co-operative movement was the only way of solving the conflict between classes. He was the founder of the Bombay Central Co-operative Bank and also of the Bombay Provincial Co-operative Land Mortgage Bank. He was an adviser on co-operatives to the States of Mysore and Travancore. In 1927, 1928 and 1929, he presided over co-operative conferences held in Madras, Bihar and U.P. In 1914, he was a member of the Maclagan Committee on Co-operation.

Lallubhai took a prominent part in the development of Indian shipping by starting, together with Walchand Hirachand and Narottam Morarji, the Scindia Steam Navigation Company. He was also a pioneer in the cement, paper, sugar, glass and electric supply industries. He was a Director of the Tata Iron and Steel Company. He was one of the promoters of the Bank of India and the Bank of Baroda, and of the latter he was the Chairman till his death. He was one of the founders of the Bombay Life Insurance Company. As an industrialist, he had an exceptionally long-range and large-scale vision for his times and he regarded industrialisation as an instrument of economic growth. As president of the Swadeshi League he helped many indigenous industries and as early as 1905 was Secretary of the Industries Exhibition held in Bombay.

Lallubhai was nominated to the Bombay Legislative Council in 1910, 1913 and 1916 and was elected to the Council of State in 1920. In 1925 he was an active member of the Executive Council of the Governor of Bombay. In 1914, he was made a C.I.E. and in 1926, the Knighthood was conferred on him.

Sir Lallubhai took a leading part in establishing

the Samaldas College in Bhavnagar in memory of his father and also the Sydenham College of Commerce in Bombay. He was a member of the Senate of the Bombay University from 1912 to 1936.

Lallubhai's services to society were motivated by his desire to raise the social and economic standard of his fellow countrymen.

[S. Natarajan—Lallubhai Samaldas, Bom-Bay; Dhansukhlal Mehta—Sva. Sir Lallubhai Samaldas (in Gujarati), Bombay, 1954; Harilal Savailal Samaldas Parmananddas (in Gujarati), Bhavnagar; Walchand Hirachand Diamond Jubilee Volume; Lallubhai Mehta—My Impressions of Japan, Bombay, 1934; The Times of India, 16 and 17 January and 15-17 October 1936; Personal knowledge of the Contributor.]

(Kumud Prasanna) APARNA BASU

MEHTA, MOHANLAL TULSIDAS (SOPAN) (1910-)

Mohanlal Tulsidas Mehta, more widely known by his pen-name 'Sopan' (so called, probably, as one wag put it, because he could rattle off a hundred pages a day with extreme facility), was born on 14 January 1910 in a middle-class Jain family (father: Tulsidas; mother: Shiv Kunvar) at Morvi in Saurashtra. He had his primary and secondary education in Karachi in undivided India (his father was stationed there as a businessman), but his irrepressible patriotic and nationalistic fervour even in his teens, which found an expression in the form of picketing liquor dens and foreign cloth shops in Karachi in the first phase of India's struggle for Independence, entailed the sacrifice of a scholastic career which was never formally resumed again.

After running a Khadi shop for a year in Karachi (he is still a habitual Khadi wearer) he came over to Bardoli, and in 1930 took an active part in the Satyagraha movement in Dholera (Saurashtra), where he was hailed as a "Yuddha-Kavi" for his improvisations of lilting satyagraha slogans and sentiments in verse, which served as a ready-to-hand rallying point of nationalistic and patriotic emotions in the unsophisticated masses. He was sentenced to two and a half years' imprisonment, a period of respite and enforced leisure, which he used to his advantage by catching up with his reading and writing, besides coming in live contact with some of India's great men who left a deep impress on his outlook on life and literature during his most formative years.

Once again in 1942 he was in the forefront of the Quit India Movement, but for some inexplicable reasons strayed into the folds of the then terrorist organization, presumably seeking to hasten the process of India's independence through hit-and-run para-military guerrilla tactics for a time until he was declared an absconder, roaming underground in Gujarat, Maharashtra, Sind, Punjab and Kashmir.

The political dust of the agitational activities having settled down, on India's attainment of independence in 1947, 'Sopan' who was no politician in the usual sense of the term, but only a patriot and a freedom-fighter, returned to his forte—journalism, social work and literature. He served the *Janmabhoomi*, a prestigious Gujarati daily as the Chief Editor for some fifteen years, taking in his stride also the editorship of another prestigious Gujarati monthly, the *Akhandand*, until he launched his own socio-political weekly, the *Sukani*, in 1962 and the *Abhinav Bharati*, a multi-lingual monthly representing the choicest in all Indian languages.

In 1939 he was married to Labhuben (also a writer), daughter of Amritlal Sheth, the founder of the *Janmabhoomi* and an architect of the All India States Peoples' Conference with which 'Sopan' was also actively associated. 'Sopan' also participated in the State Peoples' successful movement for integration of Junagadh with India after the partition.

Author of over forty-five books—novels, short stories, essays, travelogues, biographies and political analyses—Sopan's books have been translated into English, Hindi, Tamil, Malayalam and Sindhi. Among his novels 'Prayashchitta', 'Rajghat', 'Kanyaratna' and 'Trupti'; among his short story collections, 'Ananda Jyot', 'Kalyan-Murti' and 'Viday'; among his volumes of essays,

'Deep-Mangal', and 'Lagna Ek Samasya', and among his travelogues, 'Prithvi ni Parakrama', are outstanding. 'Sopan' has travelled widely in India and abroad, including U.K., France, Germany, Italy, U.S.S.R., U.S.A. and Japan.

Besides being a most impressive and effective speaker in Gujarati, 'Sopan' wields a powerful pen. If his journalism is often half literature, his literature is sometimes imbued with the qualities of journalism by sheer force of habit. This has its own advantages and disadvantages. Writing with a purpose—social, political and ethical—he created a large readership for himself. Though literary recognition sometimes came to him tardily or in measure no larger than coffee-spoons, 'Sopan' rarely failed to please his readers, whom he provided with entertainment and enlightenment almost on all imaginable subjects, thus testifying to the range and variety of his penmanship. 'Sopan' is a keen student of world politics and a shrewd observer of the happenings on the home front.

[Sopan—Netaji, Jeevan ane Karya (in Gujarati), Bombay, 1945; —Parampujya Bapu (in Gujarati), Bombay, 1950; —Nootan Russia (in Gujarati), Bombay, 1960; —Prithvi ni Parakrama (in Gujarati), Bombay, 1963; —Jagutan Rajo (in Gujarati), 1940; —Lagna ek Samasya (in Gujarati), Bombay, 1938; —Prem ani Purusharth (in Gujarati), Bombay; The Janmabhoomi, Rajat Jayanti issue of October 1959 and 9 June 1954; Personal interview of the Research Fellow with 'Sopan'.]

(Kumud Prasanna) U. M. Maniar

MEHTA, PHEROZESHAH (SIR)
(1845-1915)

Sir Pherozeshah Mehta was born in the Bombay city on 4 August 1845, where he spent the greater part of his life and contributed to Indian politicial life. His father, Merwanji Mehta, belonged to a family of merchants and was a partner in Messers Cama and Co. He had his early education at Ayrton's School. He passed the Matriculation examination in 1861 and joined the Elphinstone College. A good student of history and English literature, he impressed the Principal of the College, Sir Alexander Grant, who appointed him as a Dakshina Fellow of the College after his graduation in 1864. Sir Alexander recommended Pherozeshah strongly for the award of a scholarship instituted by R. D. Jeejeebhoy; this would finance his education in England. Sir Alexander was instrumental in persuading Pherozeshah's father to send his son to England for further studies. Pherozeshah left for England in December 1864, entered the Lincoln's Inn and spent three years qualifying himself. Called to the Bar in 1868, he left for home in September 1868. He married twice, the second time in 1907 when his first wife passed away.

While in England, he used to frequent the house of Dadabhai Naoroji, and these visits and his meetings with Dadabhai were to remain important influences in moulding his liberal outlook. Several of his close friends were liberals; besides Telang and Badruddin Tyabjee (who along with Pherozeshah were described as "the three bright boys of Bombay"), Ranade, Gokhale, Wacha, W. C. Bonnerjee and Bal Mohan Wagle were close to Pherozeshah. This made him belong to the Liberal School of Indian politics and his foreign friends, Sir Alexander Grant of the Elphinstone College, Allan Octavian Hume and Sir William Wedderburn too were of the Liberal hue. His broadmindedness, his antipathy to violent methods in politics which alienated him from Tilak and Pal, his innate trust in constitutionalism, his dislike of regional and communal developments which made him criticise Sir Syed Ahmad Khan were characteristics that distinguished the Liberal School in Indian politics. His admiration for the parliamentary and party system was tempered by his understanding of the slow growth of parliamentary institutions.

A good student of English and French literature, he used to read the French literature of the Revolutionary period with great interest. Besides these, Tennyson, Thackeray and Dickens were his favourites and constant companions even while on travel. Another book that was read through and carried everywhere was the Bible.

Education, both primary and higher, absorbed his interests throughout his life and he remained a warm advocate for educational reform. The very first paper that he read in the East India Association in London was on the system of education in Bombay. He saw in education the means by which India could modernize itself rapidly; he laid great emphasis on the value of English. He was critical of the grant-in-aid system to schools on the charge that it slowed the pace of education (1869), and of the meagre sums allotted for education by the Government of India (1% of the revenue as against 40% for defence). Sir Richard Temple was criticised by him for running the Bombay University as he would a Government Department. He was also a warm advocate of the careful husbanding of the nation's wealth and for developing the country's economy to the point of self-sufficiency. This made him have an important hand in the establishment of a *Swadeshi* bank, the Central Bank of India. When the Bank was in a financial crisis, he offered valuable support in maintaining it and helping it financially. Along with Telang, he took part in an abortive attempt to finance a soap-manufacturing company. Whether it be on the question of free trade (as it was in 1879 when Lord Lytton bartered away £ 200,000 to England) or whether it be on India being made to pay 4 million sterling for charges that did not concern her, or on the Cotton Duties Bill (1894), Pherozeshah was always present critically examining the issue, educating public opinion and attempting to influence public policy. He also was eager for the agricultural interests being fostered by the State; and this made him critical of the Deccan Agriculturists' Relief Act, 1895, and the passing of the Bombay Land Revenue Code Amendment Bill, 1901. In the latter bill concern for the right to property too made him criticise the Bill.

In Western India, Pherozeshah is remembered mainly as the maker of the modern Bombay Municipal Corporation which he fostered and served in a distinguished manner for nearly half a century. It was his speech of 1872 that was influential in the introduction of the principle of election in the municipality. The Municipal Act of 1888, too, owed much to Pherozeshah's and Telang's endeavours.

Along with the creation of the modern municipal corporation, he was also mainly responsible for the founding of an English newspaper, the *Bombay Chronicle* (April 1913), which became an important agency for expressing Indian public opinion. Earlier, he and his friends had failed in reviving the *Advocate of India*.

In the nationalist movement, in the forming and running of political associations and in serving Governmental official institutions, Pherozeshah had a notable record. In the proceedings of the Indian National Congress (in whose founding he had a distinctive hand) he held an important and commanding position. His main endeavour was to keep the Extremists from dominating the Congress, and in this he was largely successful. He presided over the Congress session held in Calcutta (1890) and was twice President of the Reception Committee when the Congress sessions met in Bombay (1889 and 1904). In the different Congress sessions which he attended he either moved or supported resolutions for reforming the administration of the country. Along with Telang, he founded the Bombay Presidency Association (1885) and served as Secretary of the Association. The Association did a lot in highlighting Indian problems in Britain and was one of the most important of the organizations in Western India for moulding Indian public opinion. Besides these, it also sent memorials to the Local and Imperial Governments. He was also active in the Bombay branch of the East Indian Association.

Simultaneously while participating in these, he occupied important positions in local bodies and had great influence in the legislative councils of India as a moulder of Indian public opinion. In 1884, 1885 and 1905 he was elected as Chairman of the Bombay Municipal Corporation, and 1886 saw him a member of the Bombay Legislative Council. He represented Bombay in the reformed Imperial Legislative Council from 1894 to 1897. In all these bodies he distinguished himself. In the Bombay Legislative Council, his budget speeches amply illustrate his commitment to education, especially primary education. In these bodies he was to demonstrate time and again his

oratory, his skill in debates and his able presentation of his point of view. Even earlier, when he was in the Bombay Municipality, he was responsible for exposing waste of public money by the then Municipal Commissioner. In that body again, he brought in strict standards of financial probity whenever there was a tendency towards thoughtless expenditure—an instance of this is provided by his masterly management of the Plague Committee appointed by the Government of Bombay. In 1895, in the Imperial Legislative Council, he created a sensation by his ciriticism of the official authorities over the amendment of the Police Act of 1861. Besides these, he also gave evidence as and when required by the Government, as for instance before the Commission on Indian Education appointed by Lord Curzon.

Sir Pherozeshah was an aristocrat in his temperament and habits. He always had a crowd of admirers surrounding him and among these were quite a few leaders of the later nationalist movement. Though unapproachable by students, yet he kept himself in touch with contemporary problems of youth and education. He tried his pen at writing dramatic criticism, though this was occasional. One does not know about his religious or philosophical beliefs, though he certainly was a theist. Honours came to him thick and fast. He was made a C.I.E. in 1894 and 1904 saw him Knighted. In 1915 the University of Bombay decided to confer upon him the honorary degree of Doctor of Laws. He was admired by the people and had close and devoted following of some of the best men of his time.

[H. P. Mody—Sir Pherozeshah Mehta: A Political Biography, Bombay, 1921; V. S. Srinivasa Sastri—Life and Times of Sir Pherozeshah Mehta, Madras, 1945; C. Y. Chintamani (Ed.)—Speeches and Writings of the Hon. Sir Pherozeshah M. Mehta, K.C.I.E., Allahabad, 1905.]

(Kumud Prasanna) R. SRINIVASAN

MEHTA, SHARDA BEN (1882-1970)

Though it is difficult to think of Sharda Ben Mehta alone without reference to her husband Dr. Sumant Mehta, in the social and political life of the country, particularly Gujarat in the earlier part of this century, she holds this place in her own right as well. Born in a family of reformers, her father Gopilal Manilal Dhruv and mother Balaben, granddaughter of the founder of the Prarthana Samaj in Gujarat, Bholanath Sarabhai Divetia, she was given along with her elder sister Vidya Ben (later Vidyagauri Nilkantha) the very best education much to the chagrin of many in their caste of the Nagars at Ahmedabad. Matriculating in December 1897 and graduating from a college at Ahmedabad in November 1901 with Logic and Moral Philosophy, the two sisters were the first two lady graduates among Gujarati women. In her formative years Sharda Ben appears to have been greatly influenced by her mother and her brother-in-law Ramanbhai Nilkantha (later knighted) in the art of combining household duties with social life, as well as in matters of religious outlook. The latter even taught her Sanskrit. The rest of her lifelong schooling was in company with her husband, after their marriage in 1898, and in time they came to be revered as an ideal couple, 'a visit to whom was something like a pilgrimage'. The Hindu Shastras and classical Sanskrit literature with Shri Aurobindo's philosophy and ideas and the writings of Pandit Sukhlalji, M. G. Ranade and Dr. S. Radhakrishnan left her deeply impressed. The study of the Bible, the Kuran and English literature also left abiding marks on her thinking.

From the day she plunged into public life with her husband after 1921, she associated herself with the work of education, improving the lot of Indian women, abolition of caste rigours and untouchability and advancing the cause of independence of the motherland. She even took the bold step of sheltering a Hindu child widow, gave her education and helped in her remarriage against the extreme hostility of the orthodox society. Though catholic in religious outlook but equally broadminded, an admirer of western learning and education but desirous of moulding it to the Indian situation, a staunch believer and participant in Gandhiji's non-violent non-cooperation movement but sympathising with the aspirations

of young revolutionaries, an admirer of parliamentary form of government, she stood and fought for complete independence for India. For spreading these ideas she spoke and wrote in Gujarati periodicals from time to time. After 1906, she took to wearing Khaddar and propagated ideas of Swadeshi.

In 1917 she organised the people against the evils of forced labour popularly known as *Girmitia* system. In 1919 she helped Indulal Yajnik in the work of editing Gandhiji's *Navjivan*, a national weekly. She stood by the side of her husband in 1928 as Chairman, Reception Committee of the Gujarat Farmers' Conference at Ahmedabad; and in the same year waited with four others on the Bombay Governor at Surat in connection with the Bardoli Satyagraha. In 1929, she helped the Whitley Commission in surveying the conditions of mill workers of Ahmedabad. In 1930 she volunteered to picket before liquor shops and in the following year established a Khadi Mandir at Ahmedabad and looked after her husband's Ashram at Shertha near Ahmedabad. A co-operative store called *Aapana Ghar ni Dukan*, a pioneering effort, was started by her in 1934. Her long association with the Baroda Praja Mandal, and with the institutions connected with women and education at Baroda, Ahmedabad and Bombay was very fruitful. During 1931-35 she was a member of the Ahmedabad Municipality. In 1934 she established at Ahmedabad the Jyoti Sangh, a leading institution looking after the welfare work among women.

Her written works in Gujarati are: 'Puarano ni Balbodh Varta Sangrah' (1906), 'Florence Nightingale nu Jivancharitra' (1906), 'Griha Vyavastha Shastra' (1920), 'Balak nu Grih Shikshan' (1922) and 'Jeevan Sambharna' (1929); and her translations into Gujarati include 'Sudha Hasini' or Romesh Chandra Dutta's 'Lake of Palms' (1910-11), 'Hindu Samaj man Stri nu Sthan' of Maharani Chimnabai Gaekwad's 'The Position of Indian Women' (1910-11).

She died at the age of 88 years in fullness of life on 13 November 1970.

[Mehta, Sharda Ben—Jeevan Sambharna, Ahmedabad, 1929; Mehta, Dr. Sumant--Samaj Darpan, Ahmedabad, 1964; Yajnik, Indulal—Atmakatha (1950-55); Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. Chavda

MEHTA, SUMANT (DR.) (1877-1968)

Sumant Mehta was born in a progressive Nagar Brahmin family of Surat on 1 July 1877. His father, Dr. Batukram Shobharam, was a personal physician of Sayaji Rao Gaekwad III, the Maharaja of Baroda, while mother Dahigauri came from another cultured family of Surat, and could converse in English in those days. Sumantbhai inherited his father's strong character and love of the medical profession. After completing primary and secondary education at Baroda and Bombay (1884-94) he joined the Medical College at Bombay for three years, later going to Manchester (U.K.) and receiving the M.B.Ch.B. degree from the Victoria University in 1901. On the death of his father, he took up his post with the Maharaja and continued the same cordial relationship with the royal couple. In 1898 he married Sharda Ben, one of the first lady graduates from Gujarat and the daughter of a reforming respectable family of Ahmedabad. She not only reared a family of six children, but shared undeterred the ups and downs of the family, while fully participating in her husband's public life.

Dr. Sumant's visits with the Maharaja to countries like China, Japan, England, Germany, Italy, France, the U.S.A. and Canada, during 1910-11, widened his vision, while works of Ramakrishna Paramahansa and Vivekananda, the study of Buddhism, the tenets of Islam and the writings of Omar Khayyam left deep impressions on him. And as he himself admitted, Maharani Chimnabai Gaekwad II infused in him the spirit of patriotism. In the early part of his life his way of life was all English and luxurious, but the transformation began with the 1906 Calcutta session of the Indian National Congress; and by 1915 with Gopal Krishna Gokhale's encourage-

ment he decided to join with his wife the Servants of India Society. However, Gokhale's death changed his mind but he reduced to a minimum his needs of life and had become a habitual wearer of Khadi. As he leaned more and more towards all-round reform and became frank and outspoken he could not continue with the Baroda State service, though the Maharaja, out of attachment towards both Sumantbhai and Sharda Ben, did not relieve him from service till 1921. Now began in full swing the life of social service.

In 1922-23 he led in Baroda State the backward Raniparaj people in their fight for prohibition. In 1923 he presided over the Cultivators' Congress held at Sojitra in Kheda district of Gujarat and in that very year presided over the Baroda Praja Mandal's Conference held at Billimora in South Gujarat. He was picked up during the Bardoli Satyagraha to be in charge of Sarbhon sector (1928). In his efforts to mobilise the youth of Gujarat, he became the president of the Yuvak Sangh, Ahmedabad, in 1929 and organised a Yuvak Sangh Conference. In the following year he was again called upon to preside over the Baroda Praja Mandal's Conference at Navsari and also organise the Salt Satyagraha in Surat district. In 1931 he helped in starting Stri Swaraj Sangh. As a Secretary of the Social and Literary Association at Baroda (1906), Patan Ayurvedic Pathashala and Society for the Protection of Children (1922) he helped in expanding the scope of these service projects. Being an Allopath, he was bold enough to champion the cause of the Ayurveda system of medical science.

A crusader against orthodoxy, social and religious evils of the Hindu society and 'slavish mentality' of the people, a believer in secularism, parliamentary form of democracy, 'Purna Swaraj' for India, Swadeshi and non-violence, he even harboured radical tendencies and had met during his European tour such revolutionaries as Madam Cama, Birendra Chattopadhyaya and Syamji Krishna Verma and at a great personal risk even brought a proscribed work of barrister Savarkar called 'The Indian War of Independence' in the privileged royal baggage, which later on got reprinted in India. Like many nationalist soldiers, he too had his share of five years' prison life during three imprisonments at Navsari, Sabarmati and Nasik jails.

His reminiscences of an eventful career can be found in his 'Samaj Darpan' (Mirror of Society) published in 1964. His long and happy married life with Sharda Ben provided a glowing example of what a life of understanding and affection could achieve. He died on 15 December 1968.

[Mehta, Sumant—Samaj Darpan, Ahmedabad, 1964; Mehta, Sharda Ben—Jeevan Sambharna, Ahmedabad, 1938; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

MEHTA, VAIKUNTH LALLUBHAI
(1891-1964)

Vaikunth Mehta was born on 23 October 1891 at Ahmedabad. His father, Sir Lallubhai, came from Bhavnagar (Saurashtra) where his father Samaldas Mehta and elder brother Vithaldas Mehta had been Diwans (Chief Ministers). Vaikunthbhai's mother, Satyavati Ben, came from a family which had made notable contributions to social reform and literature in Gujarat. His sister Sumati Ben was a talented poetess who died at a young age, and his younger brother is G. L. Mehta, formerly India's Ambassador to the United States.

Vaikunth Mehta was educated at the New High School (Bombay) and stood first in Mathematics in the Matriculation examination. He graduated from the Elphinstone College, obtaining a First Class Honours degree in Mathematics and also standing first in English in the University and winning the Ellis Prize. Among his college contemporaries were Mahadev Desai, later Gandhiji's Personal Secretary, and Syed Abdulla Brelvi, who was afterwards Editor of the *Bombay Chronicle*, both of whom remained his lifelong friends.

Gopal Krishna Gokhale was a friend of Lallubhai Samaldas and but for his untimely death Vaikunthbhai would have joined the

Servants of India Society. He shared his father's interest in the Co-operative Movement and joined the Bombay State Cooperative Bank, an institution which he nursed and served for 34 years and made it the pivot of rural reconstruction work in the Bombay State. In 1947 he was appointed the Finance Minister and Minister of Co-operation in the Kher Ministry (1947-52). In 1952 he became a member of the Finance Commission and of the Taxation Enquiry Committee. In 1953 he was appointed Chairman of the All India Khadi and Village Industries Board which in 1957 became the Khadi and Village Industries Commission. He had been a member of the Bombay Province Banking Inquiry Committee (1929), Textile Labour Inquiry Committee (1939-40), Textile Inquiry Commission (1953-54) and Chairman, Commission on Agricultural Co-operative Credit (1959). He was a member of the Bombay Provincial Board of the Harijan Sevak Sangh and Chairman of the Bombay Branch of the Gandhi Smarak Nidhi.

He was awarded the Kaiser-i-Hind Silver Medal in 1916 and the Gold Medal in 1921, both of which he returned in 1930 in protest against the Government's repressive policy. In 1954 he was awarded the 'Padmabhushana'.

Vaikunth Mehta was the author of several books on the co-operative movement and village industries. Among them were 'The Co-operative Movement' (1915), 'The Co-operative Movement in India' (1918), 'Studies in Co-operative Finance' (1927), 'Planning for Co-operative Movement' (1941), 'Why Village Industries', 'Economics of Non-Violence', and 'Decentralised Economic Development' (1963).

A devoted Gandhian, Vaikunthbhai was more interested in the Mahatma's constructive activities than in politics. He accepted the Finance Ministership in 1947 only after personal pressure was brought upon him by Gandhiji and Sardar Patel. He spun daily and wore only khadi. His one hobby was reading and he built up a rich library of his own. His favourite authors were H. G. Wells, Joseph Conrad and among poets, Browning. He regularly read the *Punch* and the *New Statesman and Nation*.

Though Vaikunthbhai subscribed to Gandhian economics and believed in a decentralised economy and village self-sufficiency, he was a moderate in his political views and never, for instance, went to jail. He was a man of genuine humility who abhorred publicity of any kind. His life provides an excellent example of quiet dedicated service to the nation in the fields of co-operative movement and village industries.

[Most of the information is derived from personal knowledge as the Contributor is the niece of Shri V. L. Mehta. Information has also been obtained from an interview with her father, G. L. Mehta, V. L. Mehta's brother. Also Mehta, G. L.—The Face of My Brother, in the Indian Express, 22.11.64; The Khadi Gramodyog, Vaikunthbhai Memorial Issue, December 1964; The Times of India, 13.1.59, 2.10.64, 28.10.64, 29.10.64, 11.11.64; The Financial Express, 29.10.64.]

(Kumud Prasanna) APARNA BASU

MELA RAM WAFA

—See under Wafa, Mela Ram

MENEZES BRAGANZA, LUIS

—See under Braganza, Luis de Menezes

MENON, C. ACHUTHA (1913-)

Chelat Achutha Menon was born on 23 January 1913 at Trichur. His parents were Sarvasree Achutha Menon and Lakshmikutty Amma. It was a lower middle-class family. Father Achutha Menon was a Revenue Inspector. Menon's parents were Hindu Nairs. Achutha Menon was married to Vellappallil Lakshmikutty Amma alias Ammini Amma of Crangannur on 31 January 1944. She hails from a comparatively rich family. They have two daughters and one son.

Achutha Menon had his education up to the secondary school level at the C. M. S. High School, Trichur. He took his B.A. degree from the St. Thomas College of the same town. There-

after he joined the Law College, Trivandrum. He had a distinguished educational career. He was awarded the Bhasyam Iyengar Medal for Hindu Law while at the Law College. As a student he used to take a lot of interest in sports and was particularly good at football. He used to be a silent, soft-spoken, competent student, thought of very highly by his teachers. A student with a keen intellect, he used to converse but rarely with his colleagues. He was an avid reader, laying hands on all sorts of books, particularly history and literature.

After securing his B. L. degree, he began practising as a lawyer at Trichur (1936). He entered active politics as a Congress worker from 1936. By 1939-40 he was drawn towards the Congress Socialist Party and peasant and labour movements as many of the first generation Prajamandalam workers in the erstwhile Cochin State did. He joined the CPI in 1942, and was sent into detention for one year along with several other Communist leaders for anti-war activities.

After Independence when the CPI adopted a militant policy, Achutha Menon went underground (1948-52). He was elected to the Travancore-Cochin Assembly in 1952 and to the Kerala Assembly in 1957. He was Minister for Finance in the first Communist Government of the State (1957). He was Secretary of the Cochin State unit of the Party and Secretary of the Kerala State Council of the CPI from 1963 to 1967. He was elected to the Rajya Sabha in 1967. He was a member of the CPI Central Secretariat from 1967 to 1969 until he was called in to head the second United Front Ministry in the State in late 1969 when the Marxist-led Government under E.M.S. Nambudiripad was voted out. He fought a by-election in April 1970 from Kottarakkara Constituency and won with a 26,000 vote majority over his nearest CPI (M) rival. In the mid-term poll of February 1971, he won from Kotakara in his home district of Trichur and became the Chief Minister of the State for a second term.

His principal works are: 'Loka Charithra Sangraham' (translation of 'A Short History of the World' by H. G. Wells), the major portion of which was done by Menon while undergoing imprisonment; 'Kerala Samsthanam—Prasnnangalum Sadhyathakalum' (Kerala State—Problems and Possibilities); 'Manushyan Swayam Nirmikkunnu' (translation of 'Man Makes Himself' by Gordon Child); 'Ormayude Edukal' (Reminiscences about friends, colleagues and contemporaries in literature and politics) and 'Kisan Patah Pusthakom' (a text book on Peasant questions).

Achutha Menon is an atheist. He hardly ever visits a temple but is capable of appreciating monuments of artistic value. He is of the view that the medium of instruction should be the regional language. At the same time he wants that English should be given an important place in the scheme of education.

He is quite simple in appearance, manners and mode of life. He can be generally qualified as austere and quiet. His daily life is marked by cleanliness, punctuality, regular habits and systematic work. Normally he talks very little and expresses himself only when it is absolutely essential. He very rarely wastes time on expression of greetings, which, incidentally, causes embarrassment to visiting dignitaries. He is very genuine in his reactions. One can see his face which normally wears a grave look brightening with laughter when somebody cracks the simplest jokes. Not very good at expression of courtesies, and quite straightforward in his attitudes and utterances, he lacks what is normally characterised as 'diplomacy'.

He has intense concentration, particularly when he reads and writes, and normally refuses to be disturbed; for instance, when he is writing or reading, normally he will not take notice of the presence of any person who walks into the room until he finishes what he is writing or reading.

As an administrator his ability and honesty of purpose is unhesitatingly acknowledged even by his political opponents. His efficient stewardship of the State in the past four years has been accepted as by far the most effective and purposeful that Kerala has had since Independence.

[Viswa Vijnana Kosh (Encyclopaedia in

Malayalam); D. R. Mankekar—The Red Riddle of Kerala, Bombay, 1965; N. E. Balaram—A Short History of the Communist Party in India (in Malayalam); Kazhinja Kala Chithrangal, 1950; Personal interview with Achutha Menon.]

T. V. KRISHNAN

MENON, K. A. DAMODARA (1906-)

Thazhathu Veettil Achyuthan Pillai and Kalappurakkal Nagu Amma, both of well-to-do Hindu Nair families of Karumalloor, near Alwaye (Kerala), have four sons and two daughters. Among the former is K. A. Damodara Menon, born on 10 June 1906.

One of Damodara's paternal uncles, T. R. Narayana Pillai, was a Judge of the Travancore High Court. His maternal uncle, K. Achyutha Menon, was a prominent citizen in Parur. K. A. Parameswara Menon, who served as Textile Commissioner, and K. A. Gangadhara Menon, who was the first Attorney-General of Travancore and later a Judge of the Travancore-Cochin High Court, were his brothers. Parental influence—their simplicity, piety and charitable disposition—left its abiding impress on Damodara Menon.

Brief instruction of the traditional type, imparted by a domestic tutor, was followed by his formal schooling at the Primary School, Kottappuram (1911-16), Middle School course at the Government High School, Parur (1916-19), and Secondary School education at the S.M.V. High School, Trivandrum (1919-22), wherefrom he matriculated.

The Intermediate (1922-24) and the B.A. degree (1924-26) courses were pursued in the Maharaja's College, Trivandrum (Madras University). During the next three years (1927-30) of his stay in Burma he took the Diploma in Teaching (Rangoon University) and served as a teacher in High Schools.

Returning to India in 1930, he studied law at Trivandrum and was enrolled as an Advocate (1935). Politics and Journalism fascinated him more than Law. In 1937 he gave up legal practice and joined the *Mathrubhumi* as its Editor. In June 1941, Menon married V. K. Leela of Ottapalam (Palaghat district). They have a daughter and three sons. Leela Menon is an active social and political worker with a good record of active service in both fields.

1930-47 was perhaps, the most crucial period in the public life of Damodara Menon when he participated actively in the struggle for India's freedom. Among his political heroes Gandhiji and Jawaharlal inspired him most. Menon became an active Congress politician, organising Congress activities in manifold fields in the then district of Malabar (Madras Presidency). He served as an office-bearer of the District and the Pradesh Congress Committees in several capacities. His participation in the Salt Satyagraha (1930), the Civil Disobedience (1932) and the Quit India Movement (1942) landed him in jail for short and long terms. Releases from jail were only short intervals before return to the same. The last phase of his imprisonment (1942-45) was at Vellore and Amraoti jails, totalling a period of about three years.

While much of Menon's public life during the freedom struggle was spent in Malabar (Madras Presidency), he was deeply involved also in the politics of the Princely State of Travancore, the activities of whose State Congress received Menon's guidance and assistance.

As Editor of the nationalist Malayalam daily, the *Mathrubhumi* of Calicut (1937-48), he contributed much to the powerful Congress propaganda and to the political education of the masses.

After 1947, Menon devoted himself to active participation in the task of evolving a well-ordered political, administrative and social structure in independent India.

In 1950 he was elected to India's provisional Parliament. Dissatisfied with the Congress, he joined the Kisan Mazdoor Praja Party, and was elected to the Lok Sabha (1952-57) on its ticket. He served as Secretary of that Party in the Parliament.

He was Secretary of the Aikya Kerala Committee (1948-56) formed for the unification of the Malayalam speaking areas into a single State. In 1956 this was realized.

Returning to the Congress in 1957, Menon became the Pradesh Congress Committee President. Elected to the Kerala State Legislature (1960), he became Minister for Industries (1962-64) and helped in the establishment of some important industries in Kerala. The fall of the Ministry (1964) saw Menon back in the *Mathrubhumi* (May 1965) as its Resident Editor at Ernakulam—a post which he still occupies.

'Rashtra Vijnanam' (1934), 'Bhavana Soonam' (1931), 'Balaramam' (1934), 'Narmakathakal' (1946) and 'Thoppilenidhi' (1948) are among his treatises in Malayalam.

He is a front rank journalist in Kerala. He had edited the *Samadarshi* (1936), the *Swathanthra Kahalam* (1949-50) and the *Powrasakhti* (1953). His longest association is with the *Mathrubhumi*, the daily with the largest circulation in the Malayalam language.

He is an effective speaker in Malayalam and English. He believes in the fundamental unity of India.

Menon's attitude to socio-economic problems has been influenced by Gandhi, Marx, Bernard Shaw and Bertrand Russel. A socialist in outlook, he opposes exploitation. One-time Presidentship of the P. & T. Workers' Union, Mercantile Employees' Union, and Tile Workers' Union, Calicut, and organisation of the Kisan Mazdoor Party in Kerala, revealed his faith in trade unionism. He holds that well-organised small-scale industries provide a solution to unemployment. Menon views nationalism in the background of broad-based internationalism.

He believes in the efficacy of non-violence and of democratic methods for effecting necessary changes in the social and economic set-up in India.

Accepting the rationalism and the scientific approach of the Western type of education, he is not, however, for its slavish imitation in India. The Indian educational system, according to him, must be rooted in the spiritual and cultural values of India with necessary adaptations suited to a scientific and progressive society. He supports the Basic type of education at the primary level.

He is a broad-minded Hindu theist, believing in Advaitam, and tolerant to all religions. He considers religion as the affair of each individual. Caste distinctions and untouchability are taboos to him. As Secretary of the Guruvayur Temple Entry Referendum Committee, he exhibited his organisational talent and his support for social reform. He stands for universal education for men and women, intercaste and inter-religious marriages, widow-marriage, etc. He has not been abroad except to Burma (1927-30).

[Harisharan Sharma—Opposition in the Parliament, Delhi, 1952; N. Ahmed Koya—The Year Book and Who's Who in Malabar, Kozhikode, 1954; Kerala Legislative Assembly Who's Who, 1962, published by the Department of Public Relations, Kerala, 1962; Nair Service Society Suvarna Grandham, published by the N.S.S. Golden Jubilee Committee, Changanacherry, 1964; The Trichur District Congress Convention Souvenir, dated 28 March 1958; E. Moidu Moulavi—Ormakal, Calicut, 1960; A. K. Pillai—Congress and Kerala, published by the Kerala Provincial Congress Committee, 1935; The Mathrubhumi (weekly), dated 28 August 1956; Personal interviews with K. A. Damodara Menon, and with Kurur Neelakantan Nambudiripad, a pioneer Nationalist leader of Kerala, Trichur.]

(N. M. K. Nair) P. Kochunni Panicker

MENON, K. B. (DR.) (1897- ?)

Dr. K. B. Menon, a top-ranking Socialist leader of India, was born on 18 June 1897 at Taliparambu, North Malabar, in the district of Cannanore in Kerala. His original family is at Pymkulam village in the taluka of Thalappilly (Trichur district). His father Raman Menon belonged to the famous Vengali Tharawad at Calicut. He was a Munsiff in Malabar. His mother, Lakshmi Amma of the Konnanath family, also could claim aristocratic origin. His uncle Kunjan Menon was a Sub-Judge while his grandfather Pallakkal Raman Menon was the Diwan Peishkar in the State of Travancore. The

distinguished national leader, V. K. Krishna Menon, and K. R. K. Menon, a retired Finance Secretary to the Government of India, are his cousins. Thus Menon had aristocratic environments both on the maternal and paternal circles; and the fact that he remained a lifelong bachelor could further add to his opportunities to attain leadership in public life.

Menon started his education and completed the lower primary stage from the Board L.P.S., Guruvayoor. He passed the Matriculation examination from the Zamorin's College High School, Calicut, and the Intermediate from the Zamorin's College. In 1918 he passed the B.A. examination from the Christian College, Madras, with a scholarship. He went for B.Com. to the Sydenham College of Commerce in Bombay and in the Inter Com. examination he obtained Presidency rank and scholarship for foreign study. Thus he joined the University of California in Berkeley (U.S.A.) in 1924 and passed M.A. in Economics. Then he worked for M.S. in Commerce. This was later changed into Ph.D. and he went to the Colorado University in Boulder and took his Ph.D. in 1935.

During the course of his education Dr. Erdman, Head of the Department of Agricultural Economics, California University, and Dr. (Mrs.) Pischetto, Professor of Economics of the same University, influenced him deeply. From 1936 to 1947 Pandit Nehru was his Political Guru. From 1939 to 1942 he lived with Gandhiji and was influenced by the philosophy of the Bhagavat Gita. "Attention to details and personal integrity in public life" were the result of Gandhiji's training.

Extensive travel also enriched his knowledge and widened his outlook. He visited South East Asia and Japan as also all the States in the U.S.A. (1923-35) and the European countries and Ceylon in 1935-36.

Menon started his career as a teacher in the City High School, Hyderabad (1918-23). While in America, he worked as Professor in the University of Colorado. During 1953-54 he became a member of the Senate of the University of Madras and also the Founder-President of the Thrithala High School in the district of Palghat.

His political career started from 1925 with his membership of the Ghadar Party which championed the Indian Independence Movement in America. A journal, the *Independent India*, was edited by him (1925-30). An organisation called the 'Sons of India' to help the national movement in India was also started. The *Hindustani Student* was another journal which he edited with the same purpose. Such activities were continued in California till 1935.

In 1936 he returned to India and at the instance of Pandit Nehru he became the General Secretary of the Civil Liberties Union. As Menon had to fight against the policy of Rajagopalachari and K. M. Munshi, the Union could not work effectively.

From 1937 onwards he worked as Joint Secretary of the All India States People's Conference. During this period he was closely associated with Gandhiji for four years. In 1942 he came to Bombay along with Gandhiji and the latter was arrested on 8 August 1942. Menon, thereafter, started a violent movement and was in charge of the nationalist activities in South India.

In Kerala a Socialist Group was formed under the leadership of Menon and violent activities were conducted. Violence reached its zenith in the 'Keezhariyur Bomb Case' which was very sensational. Twenty-seven persons, including K. B. Menon, were arrested. Menon was convicted and sentenced to ten years' rigorous imprisonment. But he was released before the expiry of the period of punishment in 1946, when a General Jail release was ordered.

After release Menon left the Congress and organised the Indian Socialist Party. In the General Election that followed he was returned to the Madras Legislative Assembly. Ever since then he remained an influential leader of the P.S.P. and the S.S.P. He was a member of the Lok Sabha during 1952-57 and a member of the Kerala Legislative Assembly in 1965.

As an author, he has written a book entitled 'Press Laws of India'. This was published (in English) in 1939.

Though not a strict disciple of Gandhiji, Menon was profoundly influenced by him in his behaviour and habits. He was never addicted

to liquor or smoking and in spite of his pretty long stay in America, he led a very simple life. The teachings of the Bhagavat Gita contributed an inspiring influence in his practical life. Religion, according to him, should not affect or influence social behaviour or political attitude. In politics his views are pragmatic and revolutionary.

As a staunch supporter of the Western system of education, developed on the basis of Ancient Indian Culture, he has little faith in the Basic Educational System chalked out by Gandhiji. He could not reconcile himself to the ideas of self-sufficient economy either.

In the modern age of international interdependence and world-citizenship every major agitation in any country has to gain the sympathy and support of other countries in the world. The services of K. B. Menon should be appreciated in that light in view of his political activities in America. Like his cousin, V. K. Krishna Menon who concentrated his activities in England, Dr. K. B. Menon worked in America to gain the sympathy and support of the American people for the struggle for Indian freedom. The Socialist section of the people in India, in particular, can never forget the strenuous work of Dr. Menon.

[A. Sreedhara Menon—Kerala District Gazetteers, Kozhikode, Trivandrum, 1962; N. Ahmed Koya—The Year Book and Who's Who in Malabar, Kozhikode (1954); Lok Sabha Who is Who (1957), published from the Lok Sabha Secretariat, 1957; K. P. Kesava Menon —Kazhinja Kalam, published by the Mathrubhumi, Calicut, 1960; Nair Service Society Suvarna Grandham (1964), published by N.S.S. Golden Book Committee, Changanacherry.]

(N. M. K. Nair) P. KUNJIKRISHNA MENON

MENON, K. MADHAVA (1897-1971)

The second son of the late Chelanat Achutha Menon, a High Court Vakil of Calicut, and Kozhipurath Parvathi Amma, Madhava Menon was born in the illustrious middle-class Nair family of Kozhipurath in Calicut on 26 July 1897. He had an elder brother. Menon's father having died early, he was brought up by his widowed mother, very pious, modest and charitable, who endowed him with a strong character and religious outlook.

On 11 May 1925, Menon married Anakkara Vadakkath Kuttimalu Amma (A. V. Kuttimalu Amma), who later became famous all over India as a Member of the Congress Working Committee, a Member, Madras Legislative Assembly, a Member, Senate of the Madras University, etc. etc.

Menon had two eminent sons holding high positions, and two daughters, very well-placed.

He was a pious Hindu, but with very progressive views and outlook.

He took his S.S.L.C. and Intermediate examinations from the Zamorin's College, Calicut, and passed his B.A. from the Maharaja's College, Trivandrum, in 1920 with distinction in Malayalam, and winning the Kerala Varma Gold medal from the Madras University. He took his law degree (B.L.) of the Madras University in 1924 from the Law College, Madras.

Gandhiji's teachings, and the *Young India* infused in him the spirit of nationalism and service; and afterwards, the Gita acted as his spiritual guide.

Since he entered active politics, prominent senior leaders like C. Rajagopalachari, K. Madhavan Nair, K. P. Kesava Menon and others influenced him greatly and shaped his political career.

He started his career as a clerk in the Travancore Government Secretariat, Trivandrum, from 1916 to 1921. Even so, he evinced an interest in the Home Rule movement. In 1921 he resigned his job in the Secretariat at Gandhiji's call and joined the Congress movement in Malabar.

Right from the early non-cooperation days, his was an unbroken struggle for the freedom of the country till India attained Independence in 1947. In all the struggles under the Indian National Congress—Salt Satyagraha, boycott of foreign goods, prohibition of liquor, Civil Disobedience Movement, Individual Satyagraha, Quit India Movement, Harijan Movement, etc.—

he and his wife took prominent parts, courting jail several times. In Kerala, another such couple who sacrificed everything dear to them, their children, mothers, etc., as well as wealth and well-being for the sake of the freedom of the motherland was rare. Menon had spent seven years in various prisons in India from 1930 to 1945. During the Quit India Movement he was a detenu in the Nagpur and Amraoti jails. He was a member of the Kerala Provincial Congress Committee, All India Congress Committee and other Congress bodies for several terms. He was also the President of the Kerala Provincial Congress Committee for two terms.

After taking his law degree in 1924, Menon set up practice as an Advocate at the Calicut Bar. Soon he shone as a good lawyer and was having a lucrative practice. But as he had to stop practice off and on due to his imprisonment and political activities, he had to bid farewell to the Bar and the courts in 1942, dedicating his life entirely to the nation. The fact that the judges and the members of the Calicut Bar Council paid encomiums to him at a meeting to bid him farewell was a proof of the esteem in which they held him.

During the Malabar Rebellion (1921) he had done yeoman service for the relief of hundreds of refugees.

He was associated with the *Mathrubhumi*, the national Malayalam daily of Calicut, from its inception in 1923, to propagate Congress views. Since 1960, he is the Joint Managing Director of the Mathrubhumi Printing and Publishing Company Ltd., Calicut.

As a city father, his services to Calicut were great. He was an elected Councillor of the Calicut Municipality continuously from 1925 to 1942, and was its elected Chairman for three years.

He was a prominent member of the Madras Legislative Council from 1937 to 1942, and Minister of Law, Education and Agriculture, Government of Madras, from 1947 to 1952. He was a member of Parliament (Rajya Sabha) right from 1954 to 1966 (two terms).

He was an elected Member of the Senate of the Madras University for six years; and while he was Minister of Education, he was holding the distinguished position of Pro-Chancellor of the University for five years.

In all these capacities his work, combined with a sincerity of purpose and vast abilities, won the praise of all.

He was an ardent social reformer who, instead of preaching, put things to practice. Though a member of an orthodox Hindu high caste family, early in the days of the national movement, Menon alone had the courage to take an orphan Harijan boy as a member of his family till he grew up and had his education and training in tailoring. In those days it had created a great sensation in Malabar. Menon had worked hard to redeem the Harijans and to fight the caste system. He had also endeavoured to foster unity and brotherhood among all creeds and religious faiths. As Minister of Education, he tried not to disrupt the sound principles laid down in our educational system by distinguished educationists of the pre-Independence days. He was strongly for building up our society on the sound foundations of our great culture and traditions. He was in favour of basic education, too.

A lover of Khadi and Swadeshi, he and his wife spun on the Charka every morning. He felt that Khadi and Cottage industries could solve, to a great extent, the unemployment problem in the villages. But he was not against heavy industries which he recognised as a necessity in our country.

He was against linguistic and geographical divisions in the country which tend to disintegration. He had always been against regionalism.

Fair and good-looking, he was a habitual wearer of simple Khadi dress from 1921. His mode of life also was simple. Generous to the core, and hospitable, he was charitable and very courteous. He spent a lot to help the poor people, especially students.

Good at heart, sincere in words and actions, all his early life was one of sacrifice. A great patriot, his signal services to the country can never be forgotten.

[Kerala District Gazetteers, Kozhikode; The

Year Book & Who's Who in Malabar, 1937; Parliament of India, Rajya Sabha, Who is Who, 1957; Nair Service Society Suvarna Grandham, 1964; A. K. Pillai—Congress and Kerala; K. P. Kesava Menon—Kazhinha Kalam; Personal knowledge of the Contributor; Personal interviews with K. Madhava Menon and A. V. Kuttimalu Amma.]

(N. M. K. Nair) KIZHEDATH VASUDEVAN NAIR

MENON, K. P. KESAVA (1886-)

K. P. Kesava Menon was born on 1 September 1886. Today, eighty-seven years old, he continues to give to the public, through speeches and writings, the mature fruits of his recollections on the extremely varied experiences of his life. He was born in the Kizhakke Pottey House, in Tarur village, about eleven miles south-west of Palghat, as the son of Bheeman Achan of the Palghat Raja's family. His mother was Meenakshi Naithyar, daughter of the Crown Prince of the Palghat Raja's family. As a feudal overlord's family, it had a high social status in those days. Kesava Menon belongs to the Nair Community. He married somewhat early, in 1906, while yet a student. The bride was Lakshmikutty Naithyar, who also was related to the Raja's family in Palghat. After nineteen years of wedded life she died in 1925. Then Menon married her sister, Ammukutty Naithyar, who was herself a widow with two children. When he was about sixty-five years old, he was unfortunate enough to lose his second wife also.

Kesava Menon's school education was completed in Kerala Vidyasala in Calicut. Then he went to Madras and from the Christian College took his Bachelor of Arts degree. In 1912 he went to London, qualified for the Bar, and returned to India in 1915.

While at school in Calicut, he stayed with Sir M. Krishnan Nair, whose nobility and industry made a deep impression on Menon's mind. As a student in Madras, he was elected Secretary of the Malayalee Club there, and as such came into contact with leading Malayalees like Sir C. Sankaran Nair and Dr. T. M. Nair. His national spirit was intensified and he was inspired to join the nationalist movement by C. Rajagopalachari and T. Prakasam. Besides, he derived confidence from a host of friends and co-workers like K. Kelappan, M. P. Narayana Menon and others. Besides these contemporaries, books also like 'Speeches of Epictetus', 'Life of Buddha', the Ramayana and the Bible influenced him. While confused or pessimistic he sought guidance and courage from the Gita.

While in England, he visited some European countries. From 1927 to 1948 he was in Malaya and during the Second World War had occasion to visit Tokyo and Bangkok.

Returning from England as a Barrister in 1915, he started practice, but being a zealous Indian, soon got involved in nationalist activities. He created a sensation by leading a walkout from a meeting in Calicut, when he was refused permission to speak in Malayalam by the European Collector who was presiding. In 1916, when a branch of the Home Rule League founded by Mrs. Annie Besant was started in Malabar, Menon became its Secretary. Next year he met Edwin Montagu in Delhi, as a member of the Home Rule League delegation, to discuss constitutional reforms in India. The year 1919 saw him organising Labour Unions for the scavengers and rickshaw-pullers in Madras. More and more national work came on him, and in 1920 he gave up legal practice. He became a full-time worker for the Indian National Congress and started a branch of the Congress in Kerala. Menon was the Secretary of the branch. Next year he started a school in Calicut, where subjects of special significance to Indians were taught, like biographies of famous Indians and spinning. When the Moplah rebellion broke out in Malabar in 1921, Menon organised relief works for the victims and also tried, though fruitlessly, to reconcile the Moplahs and the Government.

Organising the Mathrubhumi Company in 1922, Menon worked as Editor-in-Chief of the Malayalam paper of the same name from 1923 to 1925. From a tri-weekly, he developed the paper into a leading daily of the highest standard and a champion of the Congress cause. When the

Vaikam Satyagraha started in 1924 to secure various civic rights for all Hindus, Menon took part in it, courted arrest and was imprisoned in Travancore jails for a while. During these years, from 1921 to 1926, he also toured Kerala on vigorous Congress propaganda work.

Then Menon left for Malaya and till 1948 stayed there, practising law and trying to improve the welfare of the Indian population at various centres in that area. By 1935 he was the leader of the Indian Association in Singapore and of some Trade Unions there. When the Second World War broke out and the Japanese invaded Malaya, an Indian Independence League of Japan got started. Menon became a member of its Council of Action and the Minister for Publicity. However, when he suspected Japanese intentions, he resigned. The Japanese authorities promptly imprisoned him. From April 1944 to August 1945 he was in Japanese prisons and suffered much.

He came back to Malabar in 1948. By then India had won independence and he started national work again in encouraging circumstances. He was appointed High Commissioner for India in Ceylon in 1951. Staying in Ceylon for a year, he returned to India and resumed charge of the *Mathrubhumi* publications in 1952. He raised the paper to the top of Malayalam dailies. He also started steady literary activity which is still continuing.

His writings are mostly in his mother tongue, Malayalam. As early as 1907 he had published a short life of Lala Lajpat Rai. His 'Bhilathi Viseshangal' (News from Britain) came out in 1916, perhaps the first travelogue in modern Malayalam literature, and it was well received. 'Kazhinja Kalam' (Bygone Das) is an extremely readable autobiography, and it secured the Central Sahitya Academy Award. The book is a valuable contribution to autobiographies in Malayalam. Another book 'Jailil Ninnu' (From the Jail) spotlights his experiences in Trivandrum prison. 'Bhoothavum Bhaviyum' (The Past and the Future) describes some of his experiences during the Second World War. In 'Jeevitha Chinthakal' (Thoughts about Life) he gives us his philosophy of life. Two volumes of 'Mahath Charitangal' contain biographies of eminent Indians. Besides a drama on Gandhiji's life, his 'Rashtra Pithavu' is a full-sized biography of Gandhiji in two volumes. He has a few short stories to his credit. An article by him, in his characteristic, simple but forceful style, on how to meet the various problems of life has been for some time a weekly feature in the *Mathrubhumi* daily, of which he continues to be the Chief Editor.

At one time or another he has been President of various associations and committees like Aikya Kerala Committee, Kerala Sahithya Academy, Vallathol Memorial Committee, Hospital Amenities Fund Association, Powra Sangham and so on.

These give an idea of his varied interests and achievements. Menon fought against untouchability and caste discriminations. He supported remarriage of widows and he himself married a widow. He is intensely religious but his is not the religion of rituals, but of humanity. He is a devout Hindu and has an unshakable faith in the Supreme Being. His charitable disposition landed him in difficulties more than once. While he believed that Western education could broaden the mind, he championed national education to maintain national culture and develop national interests. He is a champion of nationhood, believing, like Pythagoras, that the sanctity and security of the family depended on the support of the nation. Though he wanted Aikya Kerala, he is against exclusive regionalism.

Menon is quite unostentatious, but he likes to enjoy life and the company of friends. He has many, because of his intense loyalties and the services he has rendered in the political and social fields. His contribution to Malayalam journalism and literature is substantial. In spite of various reverses, handicaps and sufferings in life, he has malice towards none, only amity for all, and with a serene outlook continues to give the public the benefit of his wisdom and experience over many years of living. Menon is a fine 'Karma Yogin'.

[K. P. Kesava Menon—Kazhinza Kalam (an autobiography); —Jeevitha Chinthakal (Thoughts about Life); —Bhoothavum Bhaviyum (The Past and The Future); —Jailil Ninnu (From

the Jail); A. Sreedhara Menon—Kerala District Gazetteers, Kozhikode.]

(N. V. Nair) T. C. SANKARA MENON

MENON, LAKSHMI N. (1899-)

Lakshmi N. Menon was born in 1899 at Trivandrum. Her father was Rama Varma Thampan, a distinguished educationist, and her mother Madavikutty Amma, a member of an old and respectable Nair family from Central Travancore. In 1930 she married Professor V. K. Nandan Menon of the well-known Kauruppath family of the former Cochin State. He was sometime Vice-Chancellor of Travancore and Patna Universities, and Director of the Indian Institute of Public Administration, New Delhi. Lakshmi Menon had her education in Trivandrum, Madras, Lucknow and London, from where she took the M.A., L.T., LL.B. degrees and Teachers' Diploma respectively. Besides her home training and institutional education, her contacts with leaders like Jawaharlal Nehru, Sarojini Naidu and Cousins, and her world travels moulded her mind and developed her naturally rich talents.

Lakshmi Menon started with teaching. From 1922 to 1926 she was on the staff of the Queen Mary's College, Madras. For a time she taught in the Gokhale Memorial School, Calcutta, and from 1930 to 1932 in the Isabella Thoburn College, Lucknow. She practised as an Advocate from 1933 to 1935. She is a founder-member of the All India Women's Conference and for some time was its Secretary and President. For a while she edited its magazine *Roshni*. She was the Principal of the Teachers' Training College, Patna, from 1951 to 1952.

She is an enthusiastic nationalist. In 1952, to her surprise, her name was included in the Congress list for election to the Rajya Sabha from the Bihar legislature and she was also elected to the Rajya Sabha. This was primarily due to Jawaharlal Nehru's desire to see persons of her talents in Parliament. A number of times she was Alternate Delegate from India to the U.N.O. General Assembly. In 1949-50 Lakshmi Menon was Chief of the U.N. Section on the Status of Women and Children. In the Rajya Sabha she was a very active member. Her services to the country were substantial as a Parliamentary Secretary from 1952 to 1957. She was a Deputy Minister from 1957 to 1962 and Minister of State from 1962 to 1967, all in the External Affairs Ministry. These appointments with increased responsibilities proved that the trust in her was not misplaced, and that those in political authority appreciated her work. To Lakshmi Menon these posts afforded opportunities to show that she could rise as occasions required and to do more and more important work for the country. Inside and outside India she has travelled extensively on official and non-official business and participated in various national and international conferences. Where-ever she attended, she made appreciable contributions. One of the most memorable of her foreign tours was the one she made to explain to various countries India's stand in the conflict with China on the border question.

She is a founder-member of the Federation of University Women (India) and for some time was its President. In 1966 she decided not to stand for election to the Rajya Sabha. She retired from political work and turned to cultural and social welfare services among Indian women. Apart from many articles and contributions to various symposia, she has written a book titled 'The Position of Women', for the series known as Oxford Pamphlets on Indian Affairs. In its brief span there is an account of the unfortunate lot of Indian women and the happy changes which are taking place. She also points out in what matters Government action is necesary for the uplift of women and at the same time calls on the women of India to continuously claim their rights from the society and the Government. Lakshmi Menon's primary interest in life has been the improvement of the lot and status of women, specially Indian women. She has always supported the expansion of aids and social reforms among women. She believes that the progress of a nation depends on the betterment of the position of women. Her Hinduism is comprehensive and dynamic,

without exclusions and superstitions. She is opposed to regionalism in politics also.

In recognition of her talents and services she was awarded the title Padmabhushan in 1957. Now, relieved of official duties she is as busy and mobile as ever, continuing her favourite work, namely service to the women and children of India.

Austere in personal requirements, she is a fine hostess. Though a very good speaker, a Parliamentarian and a Minister, she is quiet, but knows quite well when to speak and what, whether it be to help policy decisions in Parliament, or brighten table-talk at home. She is a rare example to show that women can combine, quite felicitously, a very busy life of national and social service with a very happy life at home.

[Parliament in India, Rajya Sabha Who is Who, 1957, New Delhi, 1957; Laxmi N. Menon —From Constitutional Recognition to Public Office, reprinted from the Annals of the American Academy of Political and Social Science, Philadelphia, Vol. 375; Nair Service Society Subarna Grandham, Changanacherry, 1964; Personal interviews of the Research Fellow with Mrs. Laxmi N. Menon and with C. Narayana Pillai, a reputed journalist of Trivandrum.]

(N. M. K. Nair) T. C. SANKARA MENON

MENON, U. GOPALA (1883-1964)

U. Gopala Menon was born on 23 June 1883 in the illustrious middle-class Nair family of Ullattil in Tiruvannur in Calicut City to Achayath Valappa Menon (father), who was Manager, Pierce Leslie & Company Ltd., Calicut, and Ullattil Unnipparu Amma (mother). He was highly connected. He was a devout Hindu with progressive views. He had four brothers and three sisters, all well-placed in life.

In 1911 he married Narayani Amma of Perumbilavil House, an aristocratic Nair family in Malabar. He had two daughters and one son by her.

After studying Malayalam and Sanskrit under a Guru, he passed his Matriculation examination from the Basel German Mission College, Calicut, in 1898. He took his First in Arts (F.A.) from the Kerala Vidya Sala, Calicut, and B.A. from the Madras Christian College.

In 1906 he passed the B.L. examination of the Madras University from the Law College, Madras.

Fr. Nebluck of the Basel German Mission College, Calicut, shaped his early character and cultural life. And later, Gokhale, Gandhiji, Mrs. Annie Besant and C. Rajagopalachari influenced him in moulding his political, national and social outlook.

While the Mahabharata, the Ramayana and the Gita were his guides, Sri Ramana Maharshi was his teacher who influenced his spiritual thinking. He took pleasure in reading the Kuran and the Bible.

Starting practice at the Calicut Bar as a lawyer in 1910, he steadily rose to become the leader of the Bar and its President. He was the Government Pleader and Public Prosecutor of Malabar from 1937, and an authority on both civil and criminal law.

As early as 1905 he had joined the Indian National Congress and in 1907 attended the Surat session of the Congress as a delegate. He strongly supported the Home Rule and the Khilafat Movements and was active in the field in Kerala right from the beginning.

When Gandhiji started the Non-Cooperation Movement in 1921, Menon was arrested at Calicut along with some other leaders and jailed for six months on 16 February 1921. On release from jail after the full term, he stopped practice at the Bar and plunged himself in Congress work. He was a member of the Kerala Provincial Congress Committee and the All India Congress Committee for a long time. He was President of the K.P.C.C. for a term.

Though he was, at the outset, for Dominion Status for India, he supported the Complete Independence move when the Congress adopted the resolution. He had resumed practice at the Bar in 1924, but when Gandhiji launched the Salt Satyagraha in 1930 he again stopped practice and broke the Salt law for which he was arrested

on 9 July 1930 and imprisoned for four months.

From 1931-32, under instructions from Gandhiji, he along with other leaders, including C. Rajagopalachari, organised the 'Guruvayur Temple Entry Referendum' most successfully. President of the Kerala Harijan Sevak Sangh (1932-33), his work in fighting untouchability was laudable. A great labour leader, he was Secretary, South Indian Railway Labour Union, Calicut.

A voracious reader and lover of books, he was the Founder-President of the Kerala Literary Society which later evolved into the Public Library, Calicut. He was also the Founder-Editor of the *Naveena Kerala*, a Malayalam journal propagating Congress ideals (1921-1925).

As a member of the Calicut Taluk Board (1918-22) and as a member, Calicut Municipal Council for several terms, and its Chairman from 1936 to 1939, his services to local administration were highly commendable. He was a Member of the Madras Legislative Assembly, too.

Vice-President of the Aikya Kerala Committee (1946), he took a leading role in forging the Kerala State. His all-round activities suddenly stopped when he fell seriously ill in 1950. He died on 30 June 1964.

A devout Hindu, he tried to cleanse the Hindu society of its evils. A lover of English and Western education, he was also developing Hindi and Sanskrit and Malayalam. In Khadi and Cottage industries, he saw the salvation of our country, and a solution to unemployment in the villages. He was not a parochialist. His activities spread all over Kerala and beyond.

He loved beautiful, soft hand-spun khadi, and wore it. A lover of good life he was charitable and liberal-minded. Heroic in personality, he was gentle and affable. He was a good orator, too.

He did serve the country selflessly and sacrificed a lot. A real leader, he could infuse respect even in his adversaries. He was a scholar, a historian, and a good writer, too.

[Kerala District Gazetteers, Kozhikode; A. K. Pillai—Congress and Kerala (in Malayalam); Nair Service Society Suvarna Grandham, 1964; K. P. Kesava Menon—Kozhinzha Kalam; E. Moidu Moulavi—Ormakal; Personal knowledge of the Contributor; Personal interviews with K. P. Ramunni Menon, K. A. Damodara Menon.]

(N. M. K. Nair) KIZHEDATH VASUDEVAN NAIR

MENON, V. K. KRISHNA (1896-)

V. K. Krishna Menon was born on 3 May 1896 at Panniankara in Calicut in a wealthy Nair family. His father, Komath Krishna Kurup, was a prosperous lawyer at Calicut. Krishna Menon's mother's name was Lakshmikutty of Vengalil House. Menon had six sisters and one brother. The most notable traits of his character were shaped by his parents. His father was famous "for his blunt matter-of-factness and his sense of right". He was "uncompromising on the one hand, loyal and tender on the other". Krishna Menon's mother, an accomplished musician and scholar, was strongly obstinate in matters she thought right. Those in Malabar who knew Menon's parents are not surprised when they are told of Menon's so-called arrogance, his imperiousness and obstinacy. Krishna Kurup was a strict father and his ideas had the greatest impact on his children. He was the main source of inspiration for the progressive, social and political views of V. K. Krishna Menon in his later life. After the death of his mother, Krishna Menon's sister, Janaji Amma, influenced him profoundly.

Krishna Menon started his education at the Municipal School at Tellicherry. For a year he studied at the High School of the Brennen College. Next he joined the Native High School at Calicut, from where he passed the School Leaving examination in his sixteenth year. He passed the Intermediate examination from the Zamorin's College, Calicut, in 1915 and B.A. examination from the Presidency College, Madras, in 1918. After graduation he joined the Madras Law College but only for a few months.

Then he joined the National University, Adyar, for some time. In 1924 he went to London and obtained a Teacher's Diploma in 1925. He also taught History for a year at St. Christopher's School in Hertfordshire. Next he joined the London School of Economics and took his B.Sc. degree in Economics with a First Class Honours in 1927. He obtained his M.A. degree from the University College, London, in 1930 and M.Sc. degree from the London School of Economics in 1934. In the same year he was called to the Bar from the Middle Temple.

Among those outside his family circle who profoundly influenced Krishna Menon were Professor Harold Laski, Jawaharlal Nehru and Mrs. Annie Besant. It was Laski who implanted socialist ideas in his young pupil. Their relationship became very close in course of time. Laski's advocacy of Socialism and of Indian independence naturally cemented a permanent bond between the Professor and his pupil. The friendship between Nehru and Menon, also based on common ideas, developed from 1932 onwards and lasted till the death of Nehru. Both came to have deep admiration for each other. In his younger days Krishna Menon came under the influence of Mrs. Annie Besant and imbibed from her a deep faith in law and constitutionalism.

Krishna Menon's public life started with social welfare work and the theosophical movement before his departure for England. He had political leanings as a student, but he did not associate himself with any particular group or party. His political activity really started in England where he stayed continuously from 1924 to 1947. During his stay in England he contacted many intellectuals in almost all walks of life and had a large circle of friends. His socialist leanings brought him into active association with the Labour Party, in which he created an important position for himself. He was a Councillor of St. Pancras, London, and was one of the leading figures in different committees. For political work for Indian independence he started the India League in London which soon became an important factor in British politics. Among his friends and supporters were Peter Freeman, Reginald Sorensen, Bertrand Russel, Stafford Cripps, Aneurin Bevan and J. B. S. Haldane. Even outside England he had a large circle of friends and supporters, mainly because of his participation in international socialist meetings on the Continent.

Menon was a voracious reader and was known in his circle for the speed in which he read books, mainly dealing with politics. In matters of social reforms he holds progressive views and is firmly opposed to most of the evils of the Hindu society. He was not interested in religion. "London and Laski made him an agnostic." He is in favour of western education, but at the same time he wanted the Indian educational pattern to fulfil the special requirements of the nation.

He was a staunch nationalist and worked incessantly for India's independence from 1924 to 1947, but he was a firm believer in constitutional method. He is also an ardent internationalist and has a deep knowledge of world affairs. He is a prolific writer and also a good journalist. He was London Correspondent of a number of Indian newspapers and periodicals. He acted as an editor and publisher to Bodley Head and Pelican Series. He also wrote a large number of pamphlets and articles relating to India's struggle for independence. He is also a brilliant speaker and has the quality of clear-cut ideas and felicity of expression.

Before his departure for England, Krishna Menon was more interested in social service work, although as a student at the Presidency College, Madras, he had flown the Red and Green Flag of Mrs. Annie Besant's Home Rule League on the college building. He, however, escaped expulsion through the intervention of one of his Professors. He joined the 'Brothers of Service' founded by Mrs. Besant, an organisation meant for national work. In 1920 he came back to Malabar and started his public life mainly under the influence of Mrs. Besant. He was the Boys' Scout Commissioner, Malabar-Cochin territory and founder of the 'Nineteen-Twenty Club', Calicut, and 'Social Service League', Calicut. From 1924, while in England, his horizon broadened and he came to take an increasingly active part in political work. He was the founder of the

Indian League in London in 1929, which in course of time became almost the London Agency of the Indian National Congress. His contribution in the rousing of public opinion in England on the question of Indian independence was immense. Although closely associated with the British Labour Party, he severed his connection in 1941 for a few years when the Labour Party refused to press for Indian independence until after the War. During World War II he also tried to rouse public opinion in the Allied countries in favour of India's independence.

In 1946 he advised the Congress to accept the Cabinet Mission's proposals. He also took an active part in the negotiations which followed. After independence V. K. Krishna Menon returned to India and was sent to various European countries as the Prime Minister's Personal Envoy to explore the possibility of exchanging diplomats. He represented the Government of India at the U.N.O. General Assembly Meeting held at Lake Success in 1946-47. He served as High Commissioner for India in London from 1947 to 1952 and he also led the Indian delegation to the U.N. a number of times. He was elected a member of the Lok Sabha in 1957 and again in 1962. From 1956 to 1957 he was appointed a Minister without portfolio in the Government of India and from 1957 to 1962 he served as the Minister of Defence in the Government of India. Krishna Menon was one of the closest friends and confidants of Prime Minister Nehru and his quick success was due mainly to Nehru's personal support. His record as Minister of Defence, however, was most disappointing and India's sad debacle in the War with China in 1962 was mainly attributed by public opinion in India, including prominent Congressmen, to his sad neglect of India's military preparedness vis-à-vis China. On one occasion when he was Minister of Defence, all the Service Chiefs tendered their resignation in protest against the Minister's policy of neglecting India's military preparedness, specially on the northern border. He escaped censure at the time in Parliament as Nehru shielded him against all attacks. But after the debacle in the India-China War in 1962, opinion against him became so violent that Nehru was compelled to sacrifice his friend, much against his own will. Since his exit from the Cabinet in 1962 Krishna Menon's political fortunes declined sharply. He had no following in the Congress Party and was denied a Congress ticket from Bombay in the 1967 General Election. He then virtually left the Congress and allied himself with the Leftist block, although he remained an independent.

After the death of Nehru Menon's position in politics dwindled to nil, and although some people still remember his past services to the cause of India's nationalism, more people remember him as the cause of India's failure in the war with China. In public life he still makes an appearance from time to time but he no longer plays any significant role. He lives a virtually retired life. One of the main reasons for this sad end was his own temperament, haughty and obstinate and refusal to listen to sober advice from others. He also did not feel the necessity of creating a following in the Congress Party, being confident of Nehru's support.

A life-long bachelor, he is known for his ostentatious way of life and somewhat blunt manners. But with all his shortcomings he will be remembered, after the present clouds are off, as a valiant fighter for India's freedom in England from 1924 to 1947.

[T. J. S. George—Krishna Menon: A Biography, London, 1964; P. Sitaramayya—History of the Indian National Congress; Jawaharlal Nehru—An Autobiography, London, 1936; — Discovery of India, Calcutta, 1946; Michael Brecher—Nehru: A Political Biography, Oxford, 1961; V. P. Menon—The Transfer of Power, Calcutta, 1957; Abul Kalam Azad—India Wins Freedom, Calcutta, 1959; The Condition of India (India League Publication), London, 1932; Lok Sabha Who is Who, 1957; N. Ahmed Koya —The Year Book and Who's Who in Malabar (1954), Kozhikode, 1954; Welles Hangen—After Nehru, Who? London, 1963; Ernakulam Kunjan Pillai—Janmi System in Kerala, Kerala, 1959; Nair Service Society Suvarna Grandham, Changanacherry, 1964; Malayala Manorama (Malayalam daily), 7 October 1955; Menon's Letter to

the Editor of the New India, Madras, dated 17 January 1930.]

(N. M. K. Nair) DIWAN CHAMAN LALL

MENON, VALLATHOL K. NARAYANA (1878-1958)

The only son of Mallisseri Damodaran Elayath (father) and Kuttipparu Amma (mother) of the Kondayur branch of the Hindu Nair, aristocratic, landholding, matrilineal family of Vallathol, some of whose members in the past had been ministers to the Rajahs of Vattathnad, Narayana Menon was born at Chennara in Vattathnad (Ponnani taluka, Kerala) on 16 October 1878.

Faith in God, especially in Siva-Parvathi, and an unruffled temperament he inherited from his mother. Love of music and Kathakali he inherited from his father, while his maternal uncle, Ravunni Menon, imparted to him love for Sanskrit.

On 29 November 1901 he married Madhavikutty Amma, daughter of another maternal uncle, Achyutha Menon. They had five sons and a daughter.

Menon had only the traditional type of education (Sanskrit and Malayalam), initiation into which was done by Kunjan Nair (1883-86). Uncle and preceptor Ravunni Menon taught him systematically (1886-93) Sanskrit Classics, Jyotisha and Ayurveda. Thereafter, he concentrated on Sanskrit literature. Kaikulankara Rama Variyar, Parakkulam Subrahmania Shastri, Karuthuppara Damodaran Nambudiripad, Punnasseri Nambi, Neelakanta Sharma and Vellanasseri Vasunni Moosad helped broadening and deepening his knowledge of Sanskrit, logic, poetics and prosody. He studied carefully the works of the great Sanskrit poets of the past. Valmiki Ramayana, the Vedas, 'Srikrishna Charita' and 'Harinamakeertana' fascinated him.

Among moderns who impressed him most were Gurudev Rabindranath Tagore, whose genius for poetry and art influenced his own literary and cultural aptitudes, and Gandhiji, whom he revered as his Guru, and in whom he found the compound of Jesus's capacity for sacrifice, Krishna's zeal for righteousness, Buddha's devotion to non-violence, Harischandra's truthfulness, Rantidev's compassion, Shankara's intellectual grandeur and Mohamed's integrity, and who inspired his nationalist fervour.

The assumption of the Managership (1904) of the Kerala Kalpasuman Press took Menon to Trichur, where, during 15 years, he participated actively in the proceedings of the literary club, along with eminent scholars and litterateurs. His editorship of the *Keralodayam*, a weekly, was short. The editorship of the monthly *Atmaposhini* (1918) moved him to Kunnamkulam, till in 1932, on the establishment of the Kerala Kala Mandalam, he shifted to Cheruthuruthi, where he spent the rest of his life.

Love of beauty, natural and man-made, led him to relish the good things in life, among which he regarded literature and Kathakali as supreme. He was one of the earliest among Malayalees to take to literary composition as a career. In his twentieth year he assumed the pen-name of 'Vallathol', and has been known as such thereafter.

Vallathol's literary contributions are too numerous to be listed in this short biography. His works, original, translation and adaptation, both prose and poetry, are one in Sanskrit and sixty-eight in Malayalam. Again his incomplete, lost and unpublished works number three in Sanskrit and nine in Malayalam. Among his translations (from Sanskrit into Malayalam) are the Vishnu, Markandeya, Matsya and Vamana Puranas in prose, and Valmiki Ramayana, 'Abhijnana Sakuntalam', 'Svapnavasavadattam', 'Pancharatram', 'Bodhisatva Padana Kalpalatha', Rig Veda, etc., in verse. The Ramayana was translated while he was only 26. His original Malayalam compositions include a Mahakavya (verse), seven Khandakavyas, one Kathakali, a host of lyrics, miscellaneous writings, etc., and a collection of book reviews and another of speeches, both in prose.

His active literary career (1890-1955) may be divided into three different stages: (a) 1890-1916, when the dominant note was Classicism; (b) 1916-32, when the dominant note was Realism and Nationalism; (c) 1932-55, when the dominant

note was Progressivism, Nationalism and a touch of Internationalism and Communism.

The numerical data emphasise: (i) the long period of his active literary career (1890-1955) commencing with the 'Kiratasataka' (composed when he was only 12) and culminating in the translation of the Rig Veda (while 75); (ii) the large number (69) of his extant compositions; (iii) the diversity of literary forms and the quantitative distribution of the compositions thereof; and (iv) the dominant notes behind the compositions during the different stages.

Among the important facts unindicated by the data are the literary qualities of his compositions, and significance, historical and otherwise, of many of them.

Vallathol's inborn poetic talent was enriched by his study of Sanskrit classics and by keen observation. His ignorance of English and the premature deafness that overtook him (while only 28) seem to have sharpened his sense of visual observation. His 'Badhiravilapam' is comparable to Milton's sonnet 'On His Blindness', and his 'Vilasalatika' to 'Amaruka Satakam'.

He was a versatile poet—"the classicist, the progressivist and the nationalist rolled into one in him" (K. M. Panikker).

Vallathol achieved remarkable success in handling Sanskritic and Dravidian prosodical subtleties. The Mahakavya ('Chithrayoagam'), some of the Khandakavyas, Prahasana, Bhana, Sthothras and some other forms composed in Manipravala style are in Sanskrit meters, while some of the Khandakavyas and many of the lyrics are in Dravidian meters.

He was an artist in diction, combining economy in words with harmony in their content and emotion. He is unrivalled and unsurpassed among Malayalam poets in the lucidity, colour, resonance, vivacity and the aroma of intimate association characteristic of his style.

While the Classicist influence dominated his early compositions in the themes and in the literary forms, romanticist influence and Dravidian prosodical varieties weighed more during the second and third stages of his career. Classicism, however, never deserted him. These stages are predominantly the era of his numerous lyrics (10 volumes of the 'Sahityamanjari'). The latter are rich in imagery, and their themes breathe realism. The common flora and fauna and the hard realities of the life of the common man are the themes. They reflect the march of romanticism in Malayalam at its best. He is the poet of the people. Some of his poems have been translated into Hindi, English and Russian.

Another notable feature about his lyrics is that they reflect the time spirit. Patriotic and nationalist fervour, then surging up in the Indian subcontinent under Gandhian leadership, found forceful poetic expression in Vallathol's lyrics, providing the emotional background to the Satyagrahis in the freedom struggle. His 'Poara Poara Nalil Nalil' (the song on the tricolour flag) is only one of the many poems that gave strength, faith and hope to the freedom-fighters. He equated freedom with spiritual liberation. He was the foremost poet of nationalism in South India.

Respect for and pride in India's spiritual and cultural traditions are deeply rooted in his compositions. He regarded Gandhian philosophy and strategy as a part of the evolution of Indian tradition.

His broad sympathies for the poor, his denunciation of socio-economic evils like caste-distinctions, untouchability and unapproachability, religious intolerance, landlordism, inequitable distribution of wealth, etc., are well reflected in his numerous poems. He had high respect for Indian womanhood, and vigorously pleaded for the observance of a high standard of rectitude in family and sexual relationship (vide 'Bharathasthreekalthan Bhavasudhi', 'Radha's gratitude', etc.). 'Mary Magdalene', 'Pamsusnanam' and other poems point to the great respect Vallathol had for other religions, their founders and followers, while he remained a devout Hindu.

In Kerala he is remembered best as a great poet. Outsiders revere him as the reviver of the Kathakali, the art of dance drama indigenous to Kerala. This great art, in which literary themes are interpreted in visual expressions, was threatened with extinction. Vallathol's love of beauty led him to undertake the herculean tasks of reviving this art, establishing it on a stable footing and elevating it to a World-art. The

Kerala Kalamandalam, which he founded in idyllic surroundings on the banks of the Bharata river at Cheruthuruthi, is the proud product of his unstinted efforts, organisational skill and inspiring personality. He took his troupe to the different parts of India and to South-East Asia. Today the Kalamandalam Kathakali troupe and the alumni of this great academy serve as cultural ambassadors of India the world over.

His foreign contacts were established primarily through the Kathakali (South-East Asia, Italy, France and West Germany). Leanings towards Communist-inspired pacifism took him into close association with the Communist-sponsored Peace Conferences at Warsaw (1951) and Peking (1953) and to a tour of the U.S.S.R. (1951).

Respect for Indian honour encouraged him to decline the decoration offered by the British rulers in honour of the visit of the Prince of Wales (1922). Recognising his poetic eminence, the Maharaja of Travancore honoured him with a bracelet (1923). The Government of Madras appointed him 'Asthanakavi' (Poet-Laureate) (1948-53). The President of India conferred on him the Padma Bhushan award. The people acclaimed him Sahityatilaka, Kavisarvabhouma, Mahakavi.

Full of age and honours, Vallathol expired on 13 March 1958, a short period after the last volume (4th) of the translation of the Rig Veda had been published.

Vallathol's place in history is secure. He is the best representative of the cultural renaissance in modern Kerala. He is the poet of nationalism. He raised Kathakali to a World-art. "He had as his ideal Harmony, harmony of life and harmony of art; the true harmony that only Liberty can bring; and most cherished dreams of all, harmony of the poet and the people" (Vladimir Rogoff).

[Vallathol Commemoration Volume, published by Vallathol Grandhalayam, Cheruthuruthi; V. Unnikrishnan Nair—Vallathol (Biography); Kuttippurath Kittunni Nair—Mahakavi Vallathol: A Short life-sketch of Poet Vallathol; P. Damodaran Pillai—Deepanthikam (Essays); Vallathol Upahara Grandham, presented by the Malayalees of Madras; Vallathol Narayana Menonde Jeevacharithram (Life-history of Vallathol Narayana Menon); Vallathol Narayana Menon's own numerous publications, specially Sahityamanjari (in 10 vols.) and Anirudhan and other Khandakavyas; The Mathrubhumi, Vallathol Pathippu, 1958.]

(N. M. K. Nair) P. Kochunni Panicker

MIAN, ABDUL-AZIZ
—See under Abdul-Aziz, Mian

MIAN, ABDUL-HAYE
—See under Abdul-Haye, Mian

MIAN, FAZAL-I-HUSSAIN
—See under Fazal-i-Hussain Khan (Sir)

MIAN, IFTIKAR-UD-DIN MIAN
—See under Iftikar-ud-din, Mian

MIAN MUMTAZ DAULTANA
—See under Daultana, Mian Mumtaz

MIR WAIZ YUSUF SHAH
—See under Yusuf Shah, Mir Waiz

MIRZA BASHIRUDDIN
—See under Bashiruddin, Mirza

MIRZA GHALIB
—See under Ghalib, Asadullah Khan

MIRZA ISMAIL (SIR)
—See under Ismail, Mirza Muhammad (Sir)

MIRZA SAMIULLA BAIG
—See under Baig, Mirza Samiulla

MISHRA, DWARKA PRASAD (PANDIT)
(1901-)

Pandit Dwarka Prasad Mishra was born on 5 August 1901. He comes from a Brahmin family

of Padri village, Unnao district, in Uttar Pradesh. His father, Pandit Ayodhya Prasad Mishra, was a contractor working in Raipur, Madhya Pradesh, where Mishra had his schooling. Dwarka Prasad had four brothers, who later lived with him. He married only once at an early age, and his wife Ram Devi is living. They have four sons and one daughter. After passing his Matriculation examination from the St. Paul's High School, Raipur, Dwarka Prasad joined the Christ Church College, Kanpur. Later he took his first degree from the Robertson College, Jabalpur. Subsequently he joined the History Department, Allahabad University, for his M.A. and obtained the Law degree as well.

Pandit Mishra was inspired by the nationalist movement as it developed during the First World War period and was greatly influenced by the nationalist writings of the time. Thus, when Mahatma Gandhi started the non-cooperation movement, Dwarka Prasad gave up his studies and joined it. It was during that phase of the political struggle that he was drawn once more to the then Central Provinces and was brought into association with Pandit Ravi Shankar Shukla, Seth Govind Das, Brij Lal Biyani and Jamna Lal Bajaj, and organised the Congress activities in that Province with Jabalpur as its centre. When the movement was withdrawn, he joined the college again, but his political and journalistic activities did not suffer. As a student of the Allahabad University, he was elected to the Legislative Assembly as a Swarajist member, with Pandit Motilal Nehru as his leader. From 1920 onwards he has been actively in the forefront of the national movement and was brought into close association with Sardar Vallabhbhai Patel and other national leaders. He joined the Civil Disobedience Movement and was in jail for a number of years, both then and later in 1942. But Pandit Mishra's greatest contribution has been in the legislative bodies and in the Government, when he became a Minister in 1937 and again in 1946.

Pandit Mishra is an ardent nationalist, whose political views have been influenced by his romantic love for ancient Indian culture. Like Tilak, he had an uncompromising faith in India's independence and would not tolerate British rule in any form. He was a vehement critic of the British bureaucratic administration, to which he attributed the backwardness of the Indian people and all the ills to which they were subject. His speech in the Legislative Assembly on 15 March 1928 on the issue of the appointment of an all-white Statutory Commission was a condemnation of the British rule, and he held that communal disturbances were an outcome of the British policy of 'divide and rule' and British ignorance of India's real condition. He declared, "If the bureaucracy is allowed to deceive the Parliament as to the real conditions prevailing in India a day will surely come when England will lose India in a state of similar absent-mindedness." He opposed the distinction between the military and non-military castes as the principle sapped the manhood of India and demanded "democratic self-defence" as a preliminary to the democratic self-government. As regards imperial connection, he stood for complete independence but desired England "to come to some agreement with us, in her own interest" so that there might be an "honourable partnership".

He stood for industrialisation, a rational rupee-sterling ratio as aid to a "stable economy". He did not want India to "be the field for England's outdoor relief and dumping ground for England's superfluous steel and superfluous sons over there". He believed in an industrialized self-sufficient economy.

In social and religious matters he is a nationalist who does not believe in the rigidity of caste system and superstitious ritualism. His views find expression in his epic poem 'Krishnayan' which he wrote to focus the attention on the current problems in the background of Krishna's life and work. In this book his dream of a happy and free India, in which the highest welfare of the people is served, has been portrayed.

He used journalism, books and public platforms to express his views. He was a Minister in the Congress Governments of 1937 and 1946 in the Central Provinces. He was also for some time Chief Minister of Madhya Pradesh. He edited the *Lokmat*, the *Sharda* and the *Saarthi* in Hindi. He was a Member of the Legislative Assembly of

India and President of the Jabalpur Municipality, and he crystallised the Congress Party in the Central Provinces, and later in Madhya Pradesh. Even now he is respected as a veteran Congress leader of all-India stature.

[D. R. Toliwal—Bharatbharsh Ki Vibhutiyan (in Hindi); The Times of India Directory and Indian Year Book, 1964-65; D. P. Mishra —Krishnayan (in Hindi); Indian Legislative Assembly Debates, 1927-29; Indian National Congress Bulletin, 1930-34; Indian Annual Register, 1928, Vol. I; History of Freedom Movement in Madhya Pradesh (M.P. Government Publication), 1956; Personal knowledge of the Contributor.]

(L. Dewani) BISHESHWAR PRASAD

MISHRA, GAURI SHANKAR (PANDIT) (1888-1955)

Gauri Shankar Mishra was born in 1888 in Gorakhpur in a poor Brahmin's home. His father was a Sanskrit teacher. Gauri Shankar passed the High School examination in 1906 and the Intermediate examination in 1909 from the Hindu College, Varanasi. He took his B.A. and LL.B. degrees from the Allahabad University in 1916. He was deeply influenced by Pandit M. M. Malaviya and Mrs. Annie Besant while in college. He joined Pandit Motilal Nehru in 1916 as his junior, but left his legal practice to join the Non-Cooperation Movement. He was the first person to take Pandit Motilal Nehru and Pandit Jawaharlal Nehru into the interior parts of Oudh districts in 1921 to acquaint them with the conditions of the poor peasantry. Raja Awadhesh Pratap Singh of Kalakankar was deeply touched by their example and he also began to sympathize with the poor kisans in Oudh. Gauri Shankar was arrested in 1921 with Pandit Jawaharlal Nehru and put in Agra Jail.

On coming out of the jail, he was sent to Ceylon on behalf of the Indian National Congress to study the conditions of Indian settlers there. In 1922-23, he served the A.I.C.C. as its General Secretary. However, he resigned from this position following some differences with the Congress High Command.

As he was greatly influenced by Malaviyaji in his early years, he joined the Hindu Mahasabha in 1930 on the latter's advice. He served the Hindu Mahasabha for four years from 1930 to 1934. In 1935 he rejoined the Congress. He, however, declined to join the U.P. Legislative Assembly as he felt that for him the proper field for work lay outside the legislature. During the period of World War II, he wrote several one-act plays, dramas and essays in Hindi whose theme was generally the defeat of Hitler and Nazism. He eked out his existence by writing small books and essays. Some of his well-known one-act plays were 'Shabri Achhut', 'Thhos Azadi Kaise' and 'Pakistan Ke Adhure Sapne'.

After Independence he continued his work among the peasants and factory workers in Eastern U.P. In 1952 he was appointed Chairman, Zilla Parishad, Gorakhpur, and his work was praised by the people in the district. He passed away on 24 December 1955.

[Primarily based on information furnished by B. N. Singh, Ex-Member of Parliament, and Treasurer, Gorakhpur University.]

L. DEWANI

MISHRA, GODAVARISHA (1886-1956)

Godavarisha Mishra, popularly known as 'Pandit Godavaris', made brilliant contributions in the field of nationalism from 1910 till his death in 1956.

He was born on 26 October 1886 in Srinivaspur under Banpur P.S. in the District of Puri. His father, Lingaraja Mishra, was a pious man and lived a life of austerity. Lingaraja Mishra had poetic powers. He could also cure diseases by reciting *Mantrams*. Godavarisha, who accompanied his father to nearby villages on special occasions, drew inspiration from him to help the distressed in the countryside. Though brought up in a conservative atmosphere, he was a born reformer of social evils. During his stay in

Calcutta for higher education, he was seized with a spirit of revolutionary change in India. So bitter were his feelings against some of the traditional religious customs and practices that he finally threw away even his sacred thread, generally considered to be the criterion of a Brahmin in India. He did not even care for being regarded as an outcaste by the Sanatanist diehards. Instead, he retained his moustache on his face which was objectionable in his society in those days.

He began his education in the Banpur Lower Primary School in 1892. Later, he took admission in the Zilla School, Puri, in 1901. A year after he passed the Matriculation examination in 1904, his father and mother died. He next took admission in the Ravenshaw College, Cuttack, in 1907, from where he graduated. In 1910 he went to Calcutta and joined the Post-Graduate Classes. He passed the M.A. examination in Economics. He also completed the Law Lectures but did not appear at the examination. He passed the B.T. examination in 1916, when he was a teacher of the Satyabadi High School. He married Ambika Devi at the age of twelve.

The first quarter of the present century witnessed tremendous developments in the national life of Orissa. Pandit Gopabandhu Das established at Satyabadi, near Puri, a High School which attracted great personalities like Nilakanth Das, Acharya Harihar Das and others. After higher studies, Godavarisha was offered a chance to go to England but he declined the offer. He was also offered a chance to go to the United States, which again he rejected. He was thereafter offered the post of a Deputy Collector. This too he rejected. Instead, he joined the Satyabadi School as a teacher on Rs. 30/- per month.

Godavarisha was of a quiet temperament, kind-hearted, widely-read and ever helpful to the poor. He was a humorist and a brilliant orator, who could make people shed tears or burst into laughter as he wanted. He had a wonderful sense of time.

As a literary figure, Godavarisha shines bright in the firmament of modern Oriya literature. In addition to his being a first-rate creative genius in Oriya, he had wonderful poetic talents in English, too. He was in favour of Western education with the firm conviction that it would enlighten the people of India to stand on their own legs and also to be the architects of their own fate. He supported basic education in order to help poor students and also to change the outlook on education.

The literary contributions of Godavarisha are manifold. He was a poet, a lyricist, a novelist, a dramatist, a short-story writer and a biographer. His autobiography has received the national Sahitya Akademi Award after his death. His study of English, Bengali and Oriya literature was very deep and he spoke English like an Englishman. As a ballad-writer, he is second to none in Oriya. His short poems are as simple as they are thought-provoking. The common man, his pleasures and pains, occupy a high place in the poems of Godavarisha. Of late, his writings have been collected and published in several imposing volumes.

He advocated female education and also interdining among the different Hindu castes. He attended dinners in Muslim houses without hesitation. In 1927 Mahatma Gandhi visited Orissa and stayed in Godavarisha's house for two days. Between 1919 and 1923, he did splendid work for the uplift of the Oriya-speaking people in Fuljhar, Mandasa, Tekkali, Jeypur, etc.

Godavarisha was connected with various associations of Orissa for more than 50 years. He began his career as a teacher, but from the third decade of the present century he became a great national leader of Orissa, now working as Editor of the *Samaj*, Orissa's leading daily, now inspiring the people in the countryside with the message of Mahatma Gandhi, now agitating for the unification of the Oriya-speaking tracts that lay scattered in four Provinces of India, now writing books for children and for the masses as well, in addition to superb poetry, and now delivering thoughtful speeches in the Bihar and Orissa Legislative Assembly (prior to 1936, and in the Orissa Legislative Assembly after that). In 1921 he joined the Non-Cooperation Movement. In 1924 he joined the Bihar and Orissa

Legislative Council from the Banpur Constituency, representing the Swarajist Party. He was the Minister for Education and Finance in the Orissa Government from 1941 to 1944. The Utkal University (Orissa's first University) owes its origin to his efforts. Later, he joined the Jana Sangha with Pandit Nilakanth Das. Later still, he joined the Ganatantra Party (later merged with the Swatantra Party) in 1955. In 1955 the Utkal University conferred on him the Degree of Doctor of Literature, *honoris causa*. He was a member of the Senate of the Patna University from 1919 to 1942. From 1924 to 1932 he was a Member of the Bihar and Orissa Legislative Council. In 1934 he edited a paper called the *Lokamukha*. He founded a High School in 1931 and established the Prachi Insurance Company in 1947. He died on 26 July 1956, at the age of seventy.

[Godavarish Granthabali, in 3 vols.; Radha Charan Panda—Ganasevak Dr. Godavarish; Murari Mohan Jena—Godavarish Smaranika; S. C. Dash—Pandit Gopabandhu; Harekrushna Mahatab—Freedom Movement in Orissa, in 3 vols.]

(J. C. Rath) G. K. BRAHMA

MISRA, GOKARAN NATH (PANDIT) (1871-1929)

Pandit Gokaran Nath Misra was born on 20 December 1871, in an upper middle-class Kanyakubja Brahmin family hailing from Mallawan in District Hardoi, Uttar Pradesh. His father, Pandit Devi Sahai Misra, was a Deputy Collector. At the age of seventeen Gokaran Nath was married to Parvati Devi, an enlightened lady who shared her husband's ideas and ideals.

Pandit Misra matriculated from the Sultanpur High School, Sultanpur (U.P.). Madhusudan Mukherji, the Headmaster of the School, was one of the first few persons who influenced his life very much. A Government scholarship for higher studies in England was offered to him after his graduation, but the opposition of his grandparents led him to refuse it. He joined the Physics Department of the Canning College, Lucknow, and secured a first class in the M.Sc. examination of 1893. He qualified as an Advocate and joined the legal profession as a junior of Mr. D. Gruther; and by 1916 was recognised as one of the most prominent lawyers of the Province.

In the course of his eventful career he came into contact with such important figures as Babu Ganga Prasad Verma, Pandit Madan Mohan Malaviya, Pandit Motilal Nehru, Pandit Bishan Narayan Dhar, Munshi Ishwar Saran and Pandit Hridaya Nath Kunzru. His foreign associates and friends included Sir Anthony Macdonnel, Sir Harcourt Butler, Sir Benjamin Lindsay, Sir James Meston and Mrs. Annie Besant.

Pandit Misra attended the 1898 Session of the Indian National Congress at Lucknow and thus entered into active public life. He took an active part in the deliberations of the Congress. In the 17th Session at Calcutta (1901), he supported the resolution on Police reform. Commending Tilak's resolution on famine, poverty, economic enquiry and land revenue at the 21st Session at Benares (1905), he made a forceful plea for the extension of the Permanent Settlement to the rest of India. The severity of the Government's land tax engaged his attention at Calcutta (1906), where he also asked for the separation of the Judiciary from the Executive. The Morley-Minto Reforms found favour with him at the Madras Session (1908), though he objected to the provision of retaining an official majority in the Supreme Council. He suggested that the members of the electoral colleges be given more than one vote to prevent a voting cleavage on communal lines and demanded a statutory provision for the appointment of an Indian member to the Supreme Council and the Councils of Madras and Bombay. At the Allahabad Session (1910) he pleaded for the establishment of Executive Councils in the U.P. and the Punjab. Speaking at the 1912 Session, he asked for the introduction of the system of competitive examinations in place of nomination for public services and to repeal all bars on the recruitment of Indians to various

posts as well as to appoint a fair proportion of lawyers in judicial posts. From 1914 onwards he supported the demand for self-government for India. He also expounded India's right to be represented at the Paris Peace Conference. In 1918 he was appointed the General Secretary of the Congress, a post he held till 1920, when on the issue of Non-Cooperation he left the Congress and joined the National Liberal Federation.

While serving as an elected Member of the U.P. Legislative Council from 1915 to 1920 and again from 1920 to 1923, he made his mark as a valiant fighter for public causes, especially the grievances of the peasantry and Hindu-Muslim unity. In 1917 he severely attacked the migration policy of the Government.

In 1907 and 1924 respectively he tendered evidence before the Decentralization Commission and the Muddiman Committee. He retired from politics in 1925 and the same year was appointed a Judge of the Oudh Chief Court, a position he held until his death in July 1929.

Pandit Misra had a deep regard for John Stuart Mill and was an avid reader of his works. Mill's influence moulded him into a liberal and a constitutionalist.

He was deeply sympathetic to the plight of the depressed classes. He worked for the lessening of the rigours of the caste system and made impassioned pleas on behalf of widows on the question of their remarriage. He set a personal example by remarrying his widowed daughter in spite of stiff opposition from all sides. A believer in the equality of men and women, he did pioneer work in spreading education among women so that they might attain their rightful status in society.

Though he was a devout Sanatanist, he was not rigid in his orthodoxy. He regarded religion as a purely personal matter and as such believed in the freedom of religion and its separation from politics. It was his lifelong endeavour to reduce communal tension and strife between the Hindus and the Muslims.

He supported the Western system of education. Apart from the Mahila Vidyalaya (Lucknow), he started a High School, which subsequently became an Intermediate College, at his place of birth and endowed a number of scholarships and medals at the University of Lucknow.

The economic distress of the peasantry attracted his attention and he ascribed it to the defective land revenue policy of the Government. He was a staunch supporter of the Swadeshi movement and opened a number of Swadeshi Bhandars at Lucknow and other places. He wanted the industrialization of the country for the mitigation of poverty and for relieving the heavy pressure on land.

A simple and unassuming man, he was very austere in dress and mode of life. While attending official banquets and dinners he carried his own food with him. He also refused all honorifics and titles which the Government offered to bestow on him from time to time.

During the twenty-five years of his active public life, particularly after he left the Congress, Pandit Gokaran Nath Misra focussed his attention on issues relating to social reform and education. His efforts towards the amelioration of the lot of widows, his anxiety for Hindu-Muslim unity and the establishment of educational institutions and endowments show his zeal and generosity in the cause of social reform and education. He was also seized of the grievances of the peasants and the depressed classes and worked for their betterment.

He belonged to the liberal section of politicians who adhered to the policy of pursuing constitutional methods to secure their objective, which was responsible self-government within the British Empire.

[Report of the Reforms Enquiry Committee, 1924, Chapter V; U.P. Legislative Council Proceedings (1917-18); Indian Annual Register, 1924. Vol. 2; Indian National Congress Proceedings, Delhi Session, 1920; —Calcutta Session, 1901; —Benares Session, 1905; —Calcutta Session, 1906; —Madras Session, 1908; —Allahabad Session, 1910; —Madras Session, 1914; Interview of the Research Fellow with Pandit Harkaran Nath Misra, younger brother of Pandit Gokaran Nath Misra.]

(L. Dewani) D. N. SHUKLA

MISRA, KRUPASINDHU (PANDIT) (1887-1926)

Bir Harekrushnapur is a little village surrounded by . the sky-kissing and ever-green cocoanut and palm trees, two or three miles away from the famous town of Puri. Under the lengthening shadows of these trees the village, always cool and pleasant, presents a lovely sight which at once attracts the eyes of the pilgrims plodding along the popularly known Jagannath Road to Puri, the seat of Lord Jagannath. In this village, in a poor Brahmin family, Krupasindhu Misra was born in the year 1887. It seems he was born commissioned to explore the mysteries of the unknown histories of Orissa. The period from 1914 till his death was the period of his greatest contribution to Nationalism. His father was Janardhan Mahapatra and his mother was Chandramoni Devi. Pandit Artaharan Das was his maternal uncle.

Krupasindhu completed his primary education from the village school. In 1908 he passed his Entrance examination in the first division from the Puri Zilla School. He passed the Intermediate and B.A. (Hons.) examinations from the Ravenshaw College, Cuttack, and it was in 1914 that he obtained the M.A. degree in Philosophy from the Calcutta University, being placed in the Second Class.

He married Savitri Devi.

The establishment of a National School at Satyabadi was an important event in the history of modern Orissa. Instructions in this school were imparted on a nationalist basis. The teachers of the school were all thoroughly nationalistic in outlook.

The teaching staff consisted of Pandit Gopabandhu Das, the founder, Pandit Nilakantha Das, Acharya Harihar Das, Pandit Godavarisha Misra and Pandit Basudev Mahapatra, and it is but natural that Krupasindhu was intimately associated with the organisers and teachers of the Satyabadi School. He was simple, affectionate and unostentatious.

The Geeta exercised a deep influence on him and the Satyabadi Association deepened that influence. Besides, the autobiography of many revolutionary personalities, like Mazzini, inspired him directly.

In personal life Misra was opposed to caste-system, regionalism and untouchability. He advocated widow-marriage. He had implicit faith in Hindusim but he did not believe in superstitious practices. He worked for radical changes in the social system of the country. In this task the Satyabadi Association was very vigilant. Regarding his ideas of education Krupasindhu Misra was in favour of a well-planned national education and he supported Basic education. In 1914 he joined the Satyabadi National School as a teacher and became its Headmaster in 1921. There the teachers experimented with basic education. Krupasindhu Misra was a front-ranking nationalist in those days. He associated himself with the national movement and he always favoured constitutional and non-violent methods of agitation. He liked the English form of government and democracy. A good speaker, he had a wonderful memory. He was well-equipped to devote himself to the study of Orissa's history. His scholarly bent of mind has been reflected through all his works of research.

The real enduring contribution of Pandit Krupasindhu Misra to Orissa is his massive collection of historical materials from the numerous forgotten chapters of history and preparation of books therefrom. Some of his books of great historical importance are 'Utkal Itihas' (History of Orissa), 'Barbati' (The history of the ancient military fort of Baravati) and 'Konark' (The comprehensive history of the famous Sun-God temple of Orissa). His treatment of the subject speaks of his masterly understanding of the entire subject and the dimension of his knowledge. These three works have been hailed by the historians as pioneer steps in the field of Orissa's history and archaeology. He was a research scholar par excellence. His investigations into the ancient monuments and places of antiquity brought to light many hidden treasures of history. He was engaged in historical research till the end of his life. For his scholarly pursuits and unassuming nature, he occupied a commendable position in his party circle. He participated in the Non-Cooperation Movement. He was a

member of the Utkal Union Conference. For some time he was a member of the District Board, Puri.

He sacrificed his personal comfort and pleasures of life and cast his lot with the Satyabadi Association. He encouraged community feeling in the Satyabadi School and promoted universal brotherhood. He preached 'Swadeshi' and roused national consciousness among his students.

Though an M.A. in Philosophy, he chose history to be his subject of study and taught history in the Satyabadi School. He was an excellent teacher. His historical essays used to find a place of honour in the leading journals.

A close and intimate member of the Satyabadi Association, he was given the popular title 'Pandit' by his associates and countrymen. He was one of the five Associates of Satyabadi.

He passed away in the year 1926.

[Bhubaneshwar Mohapatra—Pandit Krupasindhu; Pandit Lingaraj Misra—Aitihasika Krupasindhu; S. C. Das—Pandit Gopabandhu: A Biography; Satyabadi School Report; Amar Charit, published by New Students' Store, Cuttack; Nilakantha Granthabali; Nilakantha Atma Jibani; S. Tripathi and B. Tripathi—Pandit Gopabandhu.]

(J. C. Rath) GOPAL CHANDRA MISRA

MISRA, LOKANATH (1902-1966)

About 50 miles away from the town of Cuttack, Lokanath Misra was born in the month of October 1902 in a middle-class family in village Sanadhanga situated on the bank of the river Chitrotpala in Patkura thana. Intersected by rivers, this area is every year devastated by floods. Pandit Hari Charan Misra was his father and his mother was Rani Devi. Brahmin by caste, Hari Charan Misra had acquired traditional scholarship and profound knowledge in philosophy. Although he had not received much school education he could rise to the rank of a Lecturer in Philosophy at the Ravenshaw College, Cuttack, for some time. It is but natural that Lokanath was influenced by such an erudite father in his pursuit of higher education. His brothers were Gopabandhu Misra, Gaganbihari Misra and Dukhibandhab Misra.

In 1912 and 1919 Lokanath Misra passed the M.E. and the Matriculation examinations from Tendakuda M.E. School and Kendrapada H.E. School respectively. He passed I.A. in 1921 and B.A. in 1924 from the Ravenshaw College, Cuttack, and passed his M.A. examination in English in 1926 and B.L. in 1928 from the Patna University. A good speaker, he was a good student.

In 1917 he married Harapriya Devi, after whose death in 1929 he married Heimavali Devi on 7 June 1929, who was the daughter of Anant Charan Mahapatra, Jayatsinghpur, Cuttack.

Lokanath was influenced, among others, by Pandit Gopabandhu Das, Jadumani Mangaraj, Harekrushna Mahatab, Gopabandhu Choudhary, Nabakrushna Choudhary, Rajkrushna Bose, Madhu Sudan Dash, Pandit Godavarish Misra, Pandit Nilakantha Das and Acharya Harihar Das. The then District Board Chairman of Cuttack, Devendra Kishore Das, Bipin Behari Mitra (father of Biren Mitra, ex-Chief Minister of Orissa), Professor Bepin Bihari Roy, Mohini Mohan Senapati and Ratnakar Pati also directly influenced him. Books of mythological importance, the Geeta, the Mahabharata and the Ramayana moulded his ideas. The works of Michael Madhusudan Dutta, Bankim Chatterjee, the writings of English poets like Wordswoth, Tennyson and Coleridge and the philosophy of Edmund Burke, Kant, Hegel and many others greatly inspired him. Though a staunch Hindu, he believed in the fundamental truth of all religions.

Under the spell of Mahatma Gandhi he joined the Indian National Congress and courted imprisonment on a charge of conspiracy for five years. He was released in 1946. He was against regionalism and supported wholeheartedly basic education and parliamentary form of government and democracy. He organised social work in various levels from 1921 to 1957 and preached against untouchability. In 1942 he started a secret society at Cuttack with Surendranath Dwivedi, Guru

Charan Das, Malati Choudhary and others, following which he was taken to jail.

His work during the floods in different years is unforgettable. As a supporter of educational developments he was associated with the establishment of thirty M.E. Schools, fifteen High Schools and six dispensaries in the rural areas. Through his efforts a canal was dug under the Delta Irrigation Scheme in Orissa. It must be said to the credit of his many-sided career as a social worker in rural life that he also worked as the Headmaster of Barir Khetramohan Institute (High School) in 1934.

An elected member of the Orissa Legislative Assembly from 1937, he was the Deputy Speaker in the Assembly in 1960-61. In 1931 he was the collection secretary of the Reception Committee for the Indian National Congress when he was arrested in Calcutta. He was the Secretary of the Utkal Pradesh Congress Committee from 1949 to 1952 and Secretary of the Gandhi Smarak Nidhi in 1948, and due to his efforts a sum of twelve lakhs of rupees was collected in Orissa. He used to help the needy and deserving persons with money. As President of the Arya Sanskriti Mandir, Bhubaneswar, and President of the Ekamara House Building Co-operative Society, he showed ability of a high order.

The period from 1921 to 1947 was the period of his greatest contribution to nationalism.

He passed away in 1966.

[The information is based primarily on a personal interview with Lokanath Misra.]

(J. C. Rath) GOPAL CHANDRA MISRA

MISHRA, PRAJAPATI (1898-1953)

Prajapati Mishra was born at Ranipur in the Bettiah subdivision of the Champaran district in Bihar in a respectable middle-class Maithili Brahmin family on 2 October 1898. His father, Shitladatta Mishra, an adviser of the Raja of Bettiah and a small zamindar in his area, died when Prajapati was only five years old. His mother, a pious lady, took a keen interest in his education and left an indelible mark on his character. One of his near relations courted imprisonment during the salt satyagraha movement. Ketki Devi, whom Prajapati married in 1924, discarded *parda* in 1928, worked for the emancipation of women and participated in the Swadeshi movement.

Prajapati passed his Matriculation examination in 1918 from the Bettiah Raj High English School in the first division, read in the B. N. College, Patna, up to the B.A. final class, and then gave up his studies to join the non-cooperation movement.

Haribansh Sahay, a nationalist teacher in the Bettiah Raj School, first kindled a sense of patriotism in young Prajapati. Later, nationalist leaders like Rajendra Prasad, Brajkishore Prasad and Bipin Behari Verma influenced him a good deal. Some Hindu scriptures and the writings and speeches of Bal Gangadhar Tilak and, later, of Mahatma Gandhi also stirred his mind.

Mishra started his nationalist career as a volunteer in the non-cooperation movement. Later, by dint of his sincere work he became the President of the Bettiah Subdivisional Congress Committee and eventually of the Champaran District Congress Committee. While opposing the British planters and the manager of the Bettiah raj he was once beaten up by the oppressors in 1924. As the President of the Bihar Youth Conference in 1929 he exhorted the youth to shun casteism and to work for the complete independence of the country. He took an active part in the Swadeshi movement and in the non-violent civil disobedience and non-co-operation movement of Mahatma Gandhi. He founded an *Ashram* in Brindavan near Bettiah with a network of basic schools and charkha centres. He was intimately associated with the Harijan welfare work and anti-untouchability movement. As the chief organiser of the Champaran Earthquake Relief Committee he sincerely helped the cause of the suffering humanity after the earthquake of 1934. As the Commissioner of the Village Development Organisation in 1938-39 he rendered valuable services to the poor and the downtrodden. As a valiant fighter for the tenants' cause he started the Adivasis' *Bakasta* land movement against the Ramnagar estate.

In the post-independence period he did useful work as the President of the Bihar Provincial Congress Committee (1948 and 1952) and as a member of the Bihar Legislative Assembly (1946-53).

He did commendable work as a member of the five-member Advisory Committee for the constructive programme of the Bihar Congress. He also served with credit as the Chairman of the Champaran District Board and the Bettiah Municipal Board. He opposed the spread of Western education, working for the development of a national education for the regeneration of India's rural economy and political progress.

In 1940 he participated in the Individual Satyagraha started by Mahatma Gandhi and suffered two and a half years' rigorous imprisonment for taking part in the August Revolution of 1942. He again incurred the displeasure of the British Government in 1945 by delivering a fiery speech at the Bihar Constructive Workers' Conference at Patna.

Prajapati Mishra believed in plain living and high thinking. He was an embodiment of fearlessness, tolerance, forbearance and dedication to the nationalist cause. He was a traditionalist at home but liberal outside, observing the rites and rituals of the Hindu religion but attacking caste barriers and encouraging female education. He was one of the foremost Gandhian constructive workers of Bihar, a champion of secularism, Bhoodan Yajna and cottage industry. His dream of establishing a rural university could not materialise due to his premature death, but he bequeathed his zeal for selfless work to his wife and son who also became M.L.A.s later.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. II-III, Patna, 1957; The Indian Annual Register, Vol. II, 1929; Proceedings of the Bihar and Orissa Legislative Council, IX, 1929; The Indian Nation, 5 and 6 May 1953; The Searchlight, 8 April 1938, 5 and 6 May 1953; Personal interviews with some friends and relations of Prajapati Mishra.]

(Rameshwar Prasad) J. C. JHA

MISHRA, RAMANANDAN (1905-)

Ramanandan Mishra was born on Magha Krishna Shasthi, Samvat 1962, Saka 1827 and San 1313, according to his horoscope. He came of a respectable aristocratic Bhumihar family of village Raghunathpur, Post Office Pator, District Darbhanga in Bihar. He lost his mother when he was only one year old. His father, Rajendra Prasad Mishra, was an orthodox Brahmin and a strict disciplinarian. His brother, Janaki Raman Mishra, was an eminent nationalist leader of Darbhanga. Ramanandan Mishra's wife, Rajkishori Devi, even though the daughter of a well-to-do zamindar of Gaya, never shirked her responsibilities even in very trying circumstances.

Mishra received his elementary Sanskrit education from his village Pandit. Later he took his 'Shastri' degree from the Kashi Vidyapith in 1926. In 1928 he took to the Gandhian way of simple living.

Mishra was closely associated with nationalist leaders like Braj Kishore Prasad, Jaya Prakash Narayan, Anugraha Narain Sinha, Asoke Mehta, Achyut Patwardhan and a host of other Congress and Socialist leaders. He was influenced by the Geeta. When a student at the Benares Hindu University he was profoundly influenced by a speech of Poet Rabindranath Tagore, deprecating westernization and loss of faith in spiritualism. Mahatma Gandhi's influence on him was equally great since 1926.

As early as 1927 he wrote to his father that he would do everything possible to stop the ruination of India by the foreign rule. He tried to join the non-cooperation movement when still a school student and in his college days he began to take a keen interest in the nationalist movement.

He began his public life as a rebel against orthodoxy and traditionalism. On his return to his village home after the completion of his education he started an anti-*parda* movement. He brought his wife out of the *parda* even though he incurred the wrath of his family members. She was trained in social work first by Maganlal Gandhi's daughters at Mahatma Gandhi's request and then at the latter's Sabarmati Ashram for a year. Eventually the couple lived in a

Darbhanga village in penury because of social ostracization. In 1929 Mishra founded the Magan Ashram in the name of Maganlal Gandhi at the village Majhaulia in Darbhanga, soon developing it into a centre of female education, charkha, etc. National leaders like Mahatma Gandhi and Vallabhbhai Patel took a keen interest in its work. This Ashram did much valuable national work before the Civil Disobedience Movement, training volunteers for the same.

Ramanandan Mishra was also instrumental in the establishment of charkha centres and girls' schools at Motihari, Bettiah, Raxaul, Gaya, Patna, Chapra, Bhagalpur and several other places, working against caste restrictions and *parda* and popularising khadi and swadeshi. Social reform, he thought, was an intergal part of the struggle for swaraj.

In April 1930 Mishra, along with Satya Narain Sinha, was arrested for breaking the salt law and sentenced to eighteen months' rigorous imprisonment. This as well as the destruction of the Magan Ashram added fuel to the fire and salt began to be produced with a vengeance. On his release Mishra engaged himself in the socialist and Kisan movements. He became one of the founders of the Congress Socialist Party in Bihar. In 1939-40 he was engaged in an anti-War propaganda. In April 1940 he was arrested under the Defence of India Rules.

It was between 1928 and 1947 that Ramanandan Mishra made his greatest contribution to the cause of social reform as well as to the freedom movement, taking to an austere life. At the outset he was a firm believer in the non-violent civil disobedience sponsored by Mahatma Gandhi, addressing public meetings in this connection; but gradually he turned to revolutionary methods. During the Quit India Movement of 1942 he went underground, kept a close contact with the secret revolutionary societies of Bengal and Bihar and organised the revolutionaries in Madras, Calcutta, Cuttack, etc.

After a good deal of efforts by the Government detectives Mishra was arrested in Orissa, kept in different jails and finally in the Hazaribagh jail. In November 1942 he along with Jaya Prakash Narayan and Yogendra Shukla scaled the walls and fled the jail. He evaded arrest in spite of the Government's announcement of a reward of Rs. 5,000, visited Benares, Bombay and Calcutta, collected arms and tried to incite the armymen. Finally he was arrested and tortured in the jails.

On his release in 1946 Mishra remained actively associated with the work of the Socialist Party of India. He was a prominent member of the Bihar Congress Socialist Party and for some time a member of the National Executive of the All India Socialist Party. For some time he used to take classes on socialism in the Darbhanga C. M. College.

In 1951 Ramanandan Mishra censured the national Executive of the Socialist Party in his pamphlet 'Socialist Party Kidhar' and then left politics for good. On 8 December 1952 he was initiated into a life of renunciation and spiritualism by Kalipada Guha Ray of Calcutta. Since then he has been studying Indian philosophy and religion and leading the life of an ascetic.

Ramanandan Mishra was for a while associated with the publication of a Hindi journal of the Congress Socialist Party, the *Janata*. In the Hazaribagh jail he wrote a book entitled 'Kranti Kaise Ho'. Its English and Bengali editions were proscribed by the Government of Bengal, but still in 1952 it was reprinted. He also wrote 'Marx Ka Darshan' (1952), 'Jiwan Ke Char Adhyaya' (1952), 'Jamin Ka Bantwara' (1952) and a few others. He translated Dwijendralal Roy's book 'Meera' into Hindi. Then during 1952 he edited the 'Samajwadi Granthamala' from Laheriasarai.

Mishra was a pioneer of the anti-*parda* movement in Bihar. He was an advocate of female education. He denounced caste restrictions and social prejudices. His ideas on social reform were revolutionary and modern: he wanted a radical transformation of the Hindu society. He has been a firm believer in Hindu religion. but for the humanity at large he has prescribed a spiritual religion. As an ardent nationalist he denounced the British rule and its centralised government in India. As a socialist he stood for a collective control over all sources of wealth and production.

Mishra has been a unique combination of a Gandhite, a revolutionary and then a philosopher-saint. Because of his political honesty,

social outlook and spiritual attainments he is still respected by all those who know him.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. II and III, Patna, 1957; Mishra, Ramanandan—Jiwan Ke Char Adhyaya, Laheriasarai, 1952; Weekly Reports of the Provincial Congress Committee; The Yuvak, January 1927 and January 1929.]

(Rameshwar Prasad) J. C. JHA

MISHRA, SADASIV (PANDIT) (1857-1929)

Pandit Sadasiv Mishra was one of those few persons who are remembered for their contributions to the shaping of modern Orissa in the early half of the present century. He was born in 1857 in a poor but respectable Brahmin family in the village of Sasan Damodarpur in the district of Puri, Orissa. His father, Shreedhar Mishra, a great Sanskrit scholar, and his mother Ambika Devi, had two sons, Ganeswar and Sadasiv. The latter was the younger and was adopted by his uncle, Bamdev Misra. At the age of twenty Sadasiv was married to Haramani Devi of Balabhadrapur.

Sadasiv's early education consisted in learning Sanskrit grammar, literature and philosophy and also having lessons in arithmetic, geometry, geography and history. At Puri he continued further studies at the Sanskrit Vidyalaya, appeared at and passed, with a first class, the examination conducted in Calcutta by the Bengal Sanskrit Association which conferred on him the degree of Kavyakantha.

On a testimonial of Dr. Haraprasad Sastri, Principal of the Calcutta Sanskrit College, and on the recommendation of poet Radhanath Roy, then Inspector of Schools, Sadasiv was appointed in 1889 as Head Pundit, Puri Zilla School. Since then he continued to teach for long thirty-four years. He was liked by all students, colleagues and officers of the Education Department.

Sadasiv combined with his career of a teacher the role of an educationist and a socio-religious reformer. Unlike the orthodox Brahmins of his time, he was in favour of the spread of western education and oriental learning. Through his indefatigable efforts Schools and Sanskrit Tols were established in different parts of Orissa and centres for examination in Sanskrit were opened at Puri, Cuttack and Balasore. The present Veda-Karmakanda Vidyalaya and its nucleus in the Veda Vidyalaya were established by Pandit Sadasiv at Puri in 1907. This institution was designed by him to promote regular and authentic study of the Vedas. Through years of tenacious efforts Sadasiv was successful in founding in 1913 the present Sanskrit College of Puri which was housed in the building of the old Sanskrit Vidyalaya. On his death in 1929, the Government named this college after him and made it a living monument to his hallowed memory.

To help poor students in the pursuit of light and learning was a mission of his life. He voluntarily assisted Muktear Ramachandra Das in laying in 1899 the foundation of the Brahman Samiti hostel at Puri and subsequently developed the same as its President by raising public subscription. This hostel provided shelter to many illustrious sons of Orissa including Utkalmani Gopabandhu.

The reorganization of the Muktimandap Sabha at the Jagannath temple of Puri is one of his enduring services to the Hindus of India. He freed it from the clutches of the priests, provided it with a good library, and organized it as a body of Brahmin scholars who used to offer learned counsels on all spiritual and religious matters referred to it. Under the able guidance of Sadasiv, the Sabha conferred titles on such foreign scholars and admirers of India's ancient religion and culture as Sir John Woodroff, Professor Macdonald and Sir Edward Gait.

Pandit Sadasiv was the author of several works in Sanskrit. The most remarkable was 'Kalyapad Dharma' which was the fruit of five years' hard labour and research. Based on a penetrating analysis of the Smritis, Shastras and Puranas, this book established that Hindus going abroad were not to be treated as outcastes but deserved to be welcomed into the fold of Hinduism. The book thus provided an arsenal to fight out superstitions of the Hindus and was eagerly published by

Byomakesh Chakravarti, a Barrister of Calcutta.

In recognition of his distinguished services to the cause of the people of Orissa and India, the Government honoured him in 1909 with the title of Mahamahopadhyaya. But he never indulged in eulogising the British Government as other Government servants did.

Sadasiv served with distinction on the Senates of the Benares Hindu University and the Patna University, as a member of the Asiatic Society and as a life-member of the Bangotkal Education Committee. The Bharat-Dharma-Mahamandal of Benares honoured him with the titles of 'Mahopadesak' and 'Utkalbhusan'.

Pandit Sadasiv was noted for his charity towards the poor and the suffering, and for his love and hospitality towards men of culture and learning. He cultivated friendship with such eminent persons as Pandit Madan Mohan Malaviya and the Maharaja of Darbhanga. He was an enlightened man of noble ideas and great determination.

[Upendra Misra—Mahamahopadhyaya Sadasiv; S. S. Dash—Pandit Gopabandhu: A Biography.]

(J. C. Rath) S. N. RATH

MISRA, SHREEHARSA (1919-)

Shreeharsa Misra was born in a lower middle-class Brahmin family on 20 October 1919 in the village of Lunighati (Gopinathpura Sasana) in the District of Ganjam. His father's name was Rama Chandra Misra who was a teacher in the Chhamanda Board Elementary School. His maternal uncle was Rama Chandra Nanda, a reputed Sanskrit scholar.

He had his early education in the Lunighati Gopinathpur Pathsala. Then he joined the Chhamanda Board Elementary School where his father was a teacher. Having completed his elementary education he was admitted into the Polasara Middle English School. Raghunath Misra, the Headmaster of that School, was a staunch nationalist and exercised a tremendous influence on Shreeharsa Misra. A scholarship was arranged for him at Parlakhemundi High School. But he could not avail himself of this opportunity as he preferred to sacrifice his studies for the sake of his country and join the Salt Satyagraha Movement in 1930 in response to Mahatma Gandhi's clarion call to the nation.

The year 1930 marks the beginning of Misra's political career which came to an end in 1947. He was profoundly influenced by three great nationalists of Orissa, the three redoubtable Pattanaiks—Niranjan, Banchanidhi and Dibakara.

Bengal, Bihar, Orissa and Madras were the centres of his political activities. Being inspired by Gandhiji he conducted the nationalist movement peacefully and non-violently. He had close personal relations with Gopabandhu Chaudhury, Nabakrushna Chaudhury, H. K. Mahatab, the organisers of the Satyabadi High School, Biswanath Dash, Sasibhusan Rath, Purushottam Das Tandon, Hemanta Kumar Basu, Bipin Bihari Ganguly and Shilabhadra Yaji. He was closely associated with the revolutionaries of Bengal and was in charge of Orissa. He was put in charge of the secret organisations formed by Netaji Subhas Chandra Bose in Orissa. He was a member of the Indian National Congress, Forward Bloc, Faridpur Group of the Yugantar Party of Bengal, Utkal Pradesh Congress Committee, Servants of the People Society and many other organisations from 1944 to 1963.

As a journalist he was the Sub-Editor of the *Asha* (1937-41), Assistant Editor of the *Nababharata* (1941-42), Sub-Editor of the *Samaj* (1950-54), Joint Editor of the *Samaj* (1954-57) and Editor of the *Samaj* (1957-61). He was also the Editor of the *Kalinga* and the *Janasakti*. At present he is the Editor of the *Prajatantra*.

He is a great litterateur and has published many monumental works, such as: 'British Sasanara Chakratala', 'Ganatantra Bharat', 'Swadhinata Andolana', 'Acharya Krupalini', 'Paschima Diganta', 'Bipula cha Prithivi' and others. For his literary excellence he was awarded the first prize in literature by the Orissa Sahitya

Academy in 1964. He is closely connected with several literary associations of the State. He is a member of the P.E.N. He is the President of the 'Rabi Basariya Sahitya Parishad' and the 'Kalinga Sisu Kishore Samsad'.

He does not believe in caste distinction and hates caste discrimination. He has no faith in any religion. He is an atheist. He is in favour of National Education. He stands for the policy of 'live and let live' in the international affairs. He has a strong faith in democracy. He is in favour of a Parliamentary form of government and giving equal rights to women. He is a forceful speaker and knows how to sway his audience.

He is a widely travelled person. On the invitation of the Government of U.K. he visited England, France, Germany, Switzerland and Italy. In 1961 he visited Germany, England, U.S.A., Canada, Japan, Hong Kong and Thailand on the invitation of the Federal Republic of Germany and in the Leadership Exchange Programme of the U.S.A.

[The information is primarily based on personal interview with Shreeharsa Misra.]

(J. C. Rath) R. K. Das

MISRA, SHYAMSUNDAR (1909-)

Shyamsundar Misra, a well-known social worker and reformer of Orissa, was born in a middle-class Brahmin family in Gangadhar Sasan of Ganjam district (Orissa) in February 1909. His father Chandrasekhar Misra was a reputed Sanskrit teacher of the local school. After completing his education at the Puri Zilla School, Shyamsundar went to the Patna College in Bihar for higher studies and obtained his Bachelor's degree with Honours in Economics and Political Science in the year 1933. At a young age when he was hardly thirty-one, his first wife expired, but two years later, forced by circumstances, he married Kadambini Misra, the daughter of a school teacher.

Though Shyamsundar was a great believer in western education, the influence of the then 'National School' of Satyabadi (Puri) had initially prompted him to choose the career of a social worker. Moreover, the writings of Harold J. Laski, G. D. H. Cole and particularly the authors depicting the Indian struggle for independence had helped a good deal in shaping his views on various problems.

In the public life Shyamsundar is a true social worker. By keeping himself aloof from all petty politics, he has endeared himself to all sections of the people in Orissa. Though he hails from an orthodox Brahmin family, he is opposed to caste distinction. As a reformer, he is free from religious taboos and dogmas. He believes in equal status for men and women in society.

From an early age he is associated with many official and non-official welfare organisations. In 1936 he became a life-member of the Servants of India Society and served for two years (1936-38) on the editorial staff of its weekly publication, *The Servants of India*. He was the General Secretary of the Utkal Harijan Sevak Sangha from 1937 to 1950. He also continues now as the Secretary of the Orissa Relief Committee (a non-official organisation) and a member of the Indian Council of World Affairs. For some time he was a member of the Senate and various committees of the Utkal University.

Shyamsundar is a firm believer in constitutional means for achieving all ends. He is an ardent nationalist and is opposed to regionalism. While admiring the British Parliamentary system of government, he condemns all forms of colonialism and imperialism. He visited the United States as a Fellow of the U. N. Committee for Social Welfare in the year 1950. He has many friends among social welfare workers in U.S.

A tall and thin man with an amiable disposition and admirable oratory, Misra has played a significant role in the field of social welfare in Orissa for the last few decades.

[The information is based primarily on a personal interview of the Research Fellow with Shyamsundar Misra.]

(J. C. Rath) R. C. Mohanty

MITRA, DIGAMBER (RAJA) (1817-1879)

Raja Digamber Mitra may be ranked as one of the Bengal celebrities of the mid-19th century, who worked unceasingly till his death for the redress of grievances, political and economic, of the people then under foreign yoke, and thus contributed immensely to the awakening of their national consciousness.

Digamber was born in 1817 at Konnagar (Hooghly district) at the ancestral residence of the well-known Mundirabati Mitra (Kayastha) family of West Bengal. Both his father, Shivcharan, and his grandfather, Ramchandra, were men of liberal and charitable disposition, who worked in mercantile establishments in Calcutta. Though in middle-class circumstances they lived decently and did not care much for saving for posterity. But they were wise enough to provide a fairly good education to Digamber who had his schooling at the Hare School (1827-30) and then at the Hindoo College (1830-34). The Hindoo College, the nursery of 'Young Bengal', not only provided him with a good grounding in English language and literature but also enlarged his vision with the scientific rationalism of western thinkers.

It was then that he came in contact with Dwarkanath Tagore who initiated him in politics and kindled in that young heart the fire of nationalism that burned in him throughout his career. By his cultured companionship with the Tagores (Prasanna Kumar, Ramanath, Gopal Lall and Kali Kissen, besides Dwarkanath, his mentor) Digamber imbibed a refined outlook on men and matters and acquired the courage of conviction to work for their upliftment.

Digamber's early career was not very remarkable. He became a school teacher at the Nizamut School, Murshidabad, immediately after leaving his college in 1834. Then he worked in different capacities at Rajshahi and Murshidabad Collectorates till 1838. But he left the Government service rather in disgust when he realised that the authorities failed to appreciate his sincere work and honesty of purpose. Some time in 1838 or thereabouts he became a tutor as well as Dewan to Raja Kissennath Ray Bahadur of Murshidabad, and this office he held till the latter's death under strange circumstances in 1844. But his association with Raja Kissennath was of momentous significance in his career. The Raja in recognition of Digamber's devoted services made a princely gift of one lakh of rupees which the latter utilised in business, primarily in silk and indigo manufacture. As a businessman Digamber displayed his capacity to work hard and also his acumen in exercising discretion at the proper time. With his thorough knowledge of the material resources and with his power of organisation he achieved a remarkable success in the silk trade, even against keen competition from the English Houses like that of Watson & Company. Fortune favoured Digamber in his other commercial transactions too, including that of stock jobbing in Government securities, and by 1850 he became a man of wealth. Digamber now moved down to Calcutta and withdrawing himself gradually from manufacturing business he employed some of his surplus funds in acquiring real estates in 24-Parganas and other districts in Bengal as also in the adjoining areas of Orissa. Circumstances changed no doubt but Digamber, as zamindar, did not swerve an inch from his long acquired habit of assiduity. He personally inspected his landed properties, meeting ryots directly and acquainting himself with their needs and problems in a sympathetic manner. Thus Digamber became a popular landlord.

With Calcutta as the centre of his activities Digamber now was drawn into the vortex of active public life. His first-hand knowledge of men and matters, both in the field of indigenous crafts and industries, and also in rural agricultural life, inspired him to found an organisation to focus on their difficulties and plead for their redress. With this end in view the British Indian Association was formed on 31 October 1851, of which he was one of the prime movers. Digamber became its first Assistant Secretary and since then with his initiative and energetic efforts the Association grew up to be an effective mouthpiece of public opinion in the country. One of the major moves of the Association in its early days was the submission of a strong Memorial on the Charter Act of 1853, and it was drafted by Digamber. It was again Digamber who took a

leading part in the Black Act agitation in 1857 and forcefully argued against sanctioning judicial privileges and exemptions to Europeans. His wide experience blended with intensive study of problems in their proper perspective endowed him with an insight, and his views could not be brushed aside easily; so he was chosen on many an occasion to represent the Association in public bodies like the Municipal Commission (1861), the Income Tax Conference (1861), the Epidemic Fever Commission (1864), the Orissa Famine Relief Committee (1866) and the Road Cess Committee (1871), in each of which he made significant contributions. Already Digamber had been appointed as a Justice of Peace and Honorary Magistrate in Calcutta, and a visitor to the Wards' Institution. In consideration of his abiding interest in public matters Digamber was nominated as a non-official member of the Legislative Council of Bengal in 1864. From the very beginning of his legislative career which continued successively for three terms, Digamber became a well-marked figure in the Council, contributing to the deliberations on all important measures, of which mention may be made of the Road Cess Scheme and the Embankment Act. About the former, Digamber had been acknowledged as the de facto author, and the latter was born out of his knowledge of the subsoil condition of deltaic Bengal. Reclamation of the Dancooni Beel in the Hooghly district was also decided upon at the insistence of Digamber, who with his erstwhile colleague, Jotindra Mohan Tagore, fought against Sir William Grey's Irrigation and Drainage Bill, till it was modified.

While the British Indian Association, of which he was a Founder-Member, honoured him by choosing him as a Vice-President in 1869 and President in 1873, the then Government in recognition of his distinguished services made him a Companion of the Most Exalted Order of the Star of India (C.S.I.) in 1876, and a Raja in 1877. The Sheriffhood of Calcutta was also conferred on Digamber in 1874, and he was the first Indian to occupy this high office. A fitting reception to the then Prince of Wales was organised by Digamber as the Sheriff of Calcutta during the Prince's visit to the city in 1875.

Raja Digamber was a thorough-going utilitarian who fondly cherished the motto of 'the greatest good to the greatest number'. In that respect he was more an advocate of democratic than aristocratic interest, both inside and outside the Council Chamber. His outspoken speeches and his numerous articles in contemporary papers criticising the taxation policy of the Government and their imposition of additional cess on agricultural land, as also his relentless efforts for the improvement of the lot of agrarian labour show that Digamber's ideas verged on a socialistic pattern though he himself was a landlord. He was thus much ahead of his time in thought and action.

As a politician Digamber believed in the method of constitutional agitation without cutting adrift from the British Government. He held that substitution by an Indian Government would be tantamount to the "redemption of the whole population". He had his fixed ideas which often differed from those of his educated countrymen. In social matters, however, he was quite catholic and cosmopolitan in his views, free from any parochialism of caste, creed and religion. But it is indeed a paradox that he was rather conservative in his ideas about female emancipation. Nevertheless, he did not refuse aid to female schools. But in the matter of education for the young men he was an ardent advocate of western learning, preferably at the European centres. He sent his only son, Girish Chandra, to England for higher studies. He was a staunch supporter of the freedom of the Press and was deeply grieved when Lord Lytton's Press Act was passed. Himself a regular contributor to the *Hindoo Patriot,* he was broadminded enough to lend his moral support and encouragement to Sisir Kumar Ghosh and his *Amrita Bazar Patrika* He felt that an outspoken and fearless journal was a desideratum at the time.

A self-made man, Digamber's sympathies were generally with the 'have-nots' and he was always ready to espouse a cause if it was for the upliftment of the common people. He was an Honorary Secretary of the District Charitable Society where he created an endowment to support at least 20 poor persons every month. He also provided for the maintenance of no less than 80

indigent students. It will be evident that his philanthropy was not for acquiring personal merit but for an utilitarian purpose.

This was Raja Digamber, a princely personality and a leader of public opinion whose life and action left a deep and abiding impress on his fellow countrymen.

In the last days of his life Digamber, this man of action, developed an attachment for Spiritualism, but it was exclusively a personal affair. At his death on 20 April 1879, he left behind his second wife and two grandsons, Kumar Manmathanath and Kumar Narendranath, his only son having predeceased him.

[Ramgopal Sanyal—A General Biography of Bengal Celebrities; Bholanath Chunder—Raja Digamber Mitra; The Hindoo Patriot, 21 April 1879; The Proceedings of the Legislative Council of Bengal, 1864, 1870-74.]

(Sujata Ghosh) S. K. MITRA

MITRA, DINABANDHU (1830-1873)

Dinabandhu Mitra was born at Chouberia, a little to the north-east of Kanchrapara Railway Station, District Nadia. His father was Kalachand Mitra. Dinabandhu was Kayastha by caste and Hindu by religion. His wife Annadasundari was a spirited lady who once turned down Vidyasagar's offer for assistance. She came from Bansabati, District Hooghly. Annadasundari was a devoted wife, and was an amiable company. Dinabandhu had eight children, of whom Lalit Chandra Mitra was well-known. Dinabandhu's father named him Gandharbanarayan but he assumed the name 'Dinabandhu' (a friend of the poor).

Dinabandhu's educational career began in the Hare School at a very early age. He got a Junior Scholarship in 1850 when he took admission in the fourth year class of the Hindu College. Mitra obtained Junior and sometimes Senior Scholarships as a student. In examinations he showed proficiency in Bengali. In the second year Senior class he left the college (1855).

After leaving the College Dinabandhu took to teaching in that College, also in other educational institutions for some time. In 1855 Mitra took over as Postmaster, Patna. He played a great part in organising the Postal Department in the Eastern part of India. Very soon he was promoted to the Inspecting Postmaster of the Orissa Division. He was also appointed as an Inspector of the East India Railway. From the Orissa Division he was transferred to the Nadia and then to the Dacca Division. It was at this time that Dinabandhu studied the system of indigo cultivation at first hand. He felt the pitiable plight of the ryots. The European planters and servants of the Indigo factory forced the ryots to accept advances for indigo or to fulfil their contracts. Mitra, in the famous work 'Nil Darpan', depicted his experiences vividly. Dinabandhu with others established a press at Krishnagar. In 1870 he became a Supernumerary Inspecting Postmaster. At the time of the Lusai War (1871) he went to Cachar for postal work and he got the title 'Rai Bahadur' from the Government for efficiency in work. Though Dinabandhu discharged his duties effectively, he did not get a fair deal from the Government. Dinabandhu supported the Postmaster-General in the controversy between the Postmaster-General and the Director-General of Post Offices. In his service he was "made to travel incessantly with his bad health from one district to another". Hard official work told upon Mitra's health. He died prematurely in 1873.

In school Dinabandhu got acquainted with Iswarchandra Gupta and in course of time became his disciple. His first poem 'Manab Charitra' was published in Gupta's *Sadhuranjan*. Afterwards he contributed poems to the *Sambad Prabhakar* occasionally. His 'Jamai Sasthi' in the *Prabhakar* earned a good name. Bankim Chandra Chatterjee was Dinabandhu's close friend. Mitra had close contact with Harish Chandra Mukherjee as well. He was influenced by the views of the *Hindoo Patriot*. Dinabandhu also wrote dramas. His dramatic works are: 'Nil Darpan Natakam' (1860), 'Nabin Tapasvini' (1863), 'Biye Pagla Buro' (1866), 'Sadhabar Ekadasi' (1866), 'Lilabati' (1867) and 'Jamai Barik' (1872). Besides dramas, he wrote poems and stories. His

'Suradhani Kavya' (1871) was written after the style of Iswar Chandra Gupta.

Dinabandhu wrote dramas in a period when Bengali stage and stagecraft were not so developed. Mitra gave impetus to his younger contemporaries to build up the Bengali stage. Girish Chandra Ghosh considered Mitra as one of the founders of the National Theatre. Before the advent of the National Theatre Dinabandhu with Madhusudan dominated the Bengali stage. Mitra excelled in farce and comedy. His dramas were correctives to social evils. By throwing light on the oppression of the Government and by exposing the moth-eaten social customs and conventions, Dinabandhu made a great contribution towards his country's progress. His dramas were not error-free. Technical defects might be noticed here and there. But a pioneer's works should be judged not by what the authors had written but by what they wanted to write. The influence of Sanskrit and English dramas might often be traced. But, after all, they were nationalist Bengalees. Dinabandhu fought against social evils and championed those suffering from social oppression. The evils of Kulinism and wine-drinking, too, came under his attack.

His greatest achievement lay in mobilising public opinion through his drama 'Nil Darpan' against the Indigo planters. As Mitra was a Government servant, 'Nil Darpan' had to be published without the author's name from Dacca in 1860. Rev. J. Long, with the secret assistance of W. S. Seton-Kerr, published the English version (written by Madhusudan Dutt). 'Nil Darpan' made public the tribulations of the Indigo ryots. The depiction of the horrors of the planters' rule moved the reading public. Educated Bengal responded vigorously to the challenge issuing from the struggle of the indigo ryots. On the other hand, the British Indigo planters condemned Long for publishing the drama. The trial of Rev. J. Long was held at the Calcutta Supreme Court on 19, 20 and 24 July 1861. Sir Mordaunt Wells, a biased Judge, fined Rev. Long a thousand rupees and sentenced him in the common jail for a month. It was reported that Seton-Kerr was humiliated and Madhusudan was rebuked and insulted. During the trial Sir Wells made indiscriminate attacks on the character of the Indians. A big public meeting, over five thousand strong, was held at Calcutta to give vent to their protest against Sir Wells. Bankim Chandra rightly remarked that 'Nil Darpan' was the 'Uncle Tom's Cabin' of Bengal. It played a great part in emancipating the ryots from the clutches of the oppressive planters.

Dinabandhu also took the initiative in preserving Harish Chandra Mukherjee's memory. A meeting was organised for that purpose. It was reported that Dinabandhu carried the entire audience with him. But he had high regard for such truly great Englishmen as Lord Canning, Mr. Grant, Mr. Eden and Mr. Herschel. In the preface to 'Nil Darpan', Mitra pleaded with these gentlemen to hold the rod of justice straight in order to stop the sufferings of the ryots. Mitra was not a political worker but by extending support to the British Indian Association he joined in awakening the political consciousness of educated Bengal.

Faithful as he was to his religion, Mitra was never dogmatic. On the contrary he was modern in his outlook. He appealed to the reason and good sense of the people. Dinabandhu led a simple life. He was a source of pleasure to his friends. He was modest and quiet. He always helped the needy.

[Dinabandhu Granthabali (2 vols. ed. by Brajendranath Bandyopadhyaya and Sajani Kanta Das); Bankim Chandra Chattopadhyaya —Roy Dinabandhu Mitra Bahadurer Jibani O Kavitva; Lalit Chandra Mitra—History of Indigo Disturbance in Bengal, Calcutta, 1903; Brajendranath Bandyopadhyaya—Dinabandhu Mitra; Sukumar Sen—Bangala Sahityer Itihas, Vol. II.]

(Amalendu De) Bijit Kumar Dutta

MITRA, DWARKANATH (JUSTICE) (1833-1874)

A legal luminary, Dwarkanath Mitra was an important figure of the 19th century.

A scion of the Mitra (Kayastha) family of Janai (Hooghly district), Dwarkanath was born in 1833 in the village of Augunsi. His father Harachandra, a Mukhtear at the Hooghly Court, was well-known for his philanthropic activities. Dwarkanath passed the Senior Scholarship examination as a regular student of the Hooghly Branch School in 1850, First Arts in 1853, and Law in 1856. He also learnt Latin and French languages. He married thrice, first time in 1850 when he was only 17, and on the death of his wife, he married Prasannamayee in 1853. But she too predeceased him in 1866, when he married again in 1868.

Dwarkanath joined the legal profession in 1856 and in course of time earned a great reputation as a leading Advocate of the Calcutta High Court. During the 11 years of practice as an Advocate, the most important case that he conducted and won has been known as the Great Rent Case, in which he supported the cause of plantation labour without any remuneration and vindicated their stand against the Indigo Planters. His performance in this case highlighted his acumen for marshalling of legal principles as well as his sympathy for the labouring class against vested interests.

Because of his wide knowledge of law, Dwarkanath was raised to the Bench in 1867. As a distinguished Judge of the Calcutta High Court from 1867 to 1874, he gave decisions in a number of highly complicated cases, some of which are recorded in Law Journals and Reports. Those reveal his genius as a jurist possessing a fine sense of critical interpretation of the Statutes and Enactments. His dissertation on the 'Position of Women in Hindu Law' is a record of painstaking researches on scientific lines.

Dwarkanath possessed a commanding personality which cast his image beyond his own professional domain. He was conservative to some extent no doubt, particularly in the matter of the Indian social order which stood the test of time, but surely he was not blind to the incongruities, like untouchability, etc. He was in favour of liberal education for the womenfolk and associated himself with the Bethune School (1867-73). Dwarkanath felt keenly for the negligence of the Government in providing facilities for diffusion of education among the masses. He was of the opinion that it was the primary duty of any Government to discharge to take recourse to taxing the people if necessary. He himself founded an Anglo-Vernacular School in his native village, and supported a number of indigent students with funds, food and lodging. So far as the method of teaching is concerned, Dwarkanath wanted the Western pattern, particularly the study of sciences, to be introduced, but it must be in keeping with the glorious cultural heritage of India. His association with different educational institutions demonstrates his keen interest in the spread of general education. He was nominated a Fellow of the Calcutta University in 1868 and served as a Vice-President of the Social Science Association in 1869.

In political ideas, however, Dwarkanath was a constitutionalist, who did not favour the idea of secession from the British Empire. He had a deep regard for the English system of government and liked the British rule to continue, provided more political privileges were allowed to the Indian people. But for the matter of that he never failed to criticize the Government for its failure to strike a suitable educational policy and for its indifference to public opinion in matters of taxation and public expenditure. Dwarkanath did not associate himself with the active nationalist movements of his time, but the warm interest that he took in public questions made him a distinguished leader in the country.

[Dinabandhu Sanyal—Life of Justice Dwarkanath Mitra, Calcutta, 1833; Kaliprasanna Dutta —Bicharpati Dwarkanath Mitrer Jibani, Calcutta, 1299 B.S.; Amritalal Basu—A Collection of Memoirs of Six Distinguished Patriots, Calcutta, 1884; The Amrita Bazar Patrika, 3 March 1874; The Hindoo Patriot, 2 March 1874; The Bengalee, 2 March 1874; The Englishman, 2 March 1874; The Indian Mirror, 1 March 1874; Hundred Years of the University of Calcutta (1857-1956), Vol. I, Calcutta, 1957.]

(Amiya Barat) S. K. MITRA

MITRA, KISSORI CHAND (1822-1873)

Son of Ram Narain Mitra and Ananda Mayee Devi, Kissori Chand Mitra was born in a respectable wealthy Kayastha family in Calcutta on 22 May 1822 and died at the age of 51 years on 6 August 1873. His ancestral home was at Panihesala village in Hooghly district. His grandfather Ganga Dhar Mitra, a thriving businessman and a partner of Ram Dulal Sarkar, came to Calcutta in connection with his business activities and ultimately settled there.

Mitra had his early education in the traditional system in the Pathsala of Ramanarain Sarkar. After that he made an unsuccessful attempt at mastering Persian. He had his initiation in English in the Hindoo Databya Vidyalaya established by a group of students of the Hindu College. Later he joined David Hare's School (1834) and became a favourite student of Hare. Thereafter he joined the Hindu College. Here Mitra distinguished himself by his brilliance and attracted the attention of Capt. D. L. Richardson. While he was a student in the final year in the Hindu College he was married to Kailash Basini Devi, daughter of Gorachand Ghosh of Rajpore.

In the formative years of his life Mitra was deeply influenced by his elder brother Peary Chand Mitra, who himself was as zealous a reformer as his younger brother. Next to Peary Chand came David Hare, Dr. Alexander Duff and Capt. D. L. Richardson. Apart from these the other decisive influence came from the Geeta.

Mitra had a colourful and varied career. After the completion of his studies he joined as a clerk of the then Legal Remembrancer Mr. Alexander and ended as the Editor of the *Indian Field*. In between he was for a time Assistant Secretary of the Asiatic Society (1845) and was appointed a Deputy Magistrate (1846) but was removed from the service on the ground of negligence of duty (1859).

Mitra's personality was as colourful and varied as his career. He was a radical reformer (and unlike his elder brother found delight in scorning and flouting the prevalent conservatism) who believed that social reform must precede political reforms. He was a champion of women's emancipation and endorsed widow-marriage and violently opposed polygamy and child-marriage.

Mitra, a monotheist, was opposed to idolatry. He believed that the proper cultivation of religious and ethical sentiments that a man possesses was the only way to worship God.

Mitra was an advocate of Western education but at the same time was fully aware of the Indian context. His theories he expressed clearly and sensibly in his pamphlet 'Education in India' where he suggested that agricultural education should be the main objective of all our educational policies.

In his political views Mitra was a moderate. He did not like to sever all connections with the British Empire. But he had full sympathy for the movements launched by the British Indian Association. In his attitude to political reforms he shared the views of Raja Rammohan Roy.

Mitra's greatest virtue lay in his clear-headed and sensible understanding of the social, educational, political and economic problems of our country. He understood that the social reform could become effective only when backed up by mass education. So he always advocated for mass education. He also realized that political problems could be solved through constitutional agitation. So he did not hesitate to call the Sepoy Mutiny as a 'military insurrection' which had no popular support. He also realized that for the prosperity of India all attempts must be made to revive the decadent industries.

Mitra was associated with almost all the reformatory societies of his time. He was an executive member of the Society for the Promotion of Industrial Art. He was also closely associated with the Society for the Acquisition of General Knowledge, the British India Society, the British Indian Association, the Samaj Unnoti Bidhayini Sabha (The Association of Friends for the Promotion of Social Improvement), the Asiatic Society and the Bethune Society.

Mitra was a prolific writer and wrote on a wide variety of subjects.

[Manmatha Nath Ghosh—Karmabir Kissori Chand Mitra; B. B. Mazumdar—History of Political Thought; C. E. Buckland—Lieutenant-

Governors of Bengal, Vol. 2; Kissory Chand Mitra—The Mutinies, the Government and the People in East India Pamphlet (1857-58); —Education in India.]

(Sujata Ghosh) SUKUMAR SEN

MITRA, KRISHNA KUMAR (1852-1937)

Krishna Kumar Mitra was born in December 1852 in Baghil, a small village in the Tangail Sub-division of Mymensingh district, now in Bangladesh. The Mitras were Kayasthas by caste and orthodox Hindus by religion. Krishna Kumar's father, Gurucharan Mitra, belonged to the landed middle-class. He had a spiritual bent of mind and led a simple life. He was a fearless patriot and organised an armed resistance against the rapacity of the Indigo-planters in his native village. Krishna Kumar's uncle was a lawyer in the District Court. In 1881 Krishna Kumar married Lilavati Devi, the fourth daughter of the famous Rajnarain Bose, according to the rites of the Sadharan Brahmo Samaj. Pandit Sivnath Shastri acted as the priest. Lilavati Devi was a facile writer in Bengali. Krishna Kumar had two daughters and a son. His wife predeceased him in 1923.

Krishna Kumar came to study in Mymensingh at the age of five and took admission in the Hardinge Vernacular School. He went over to the District School at the age of twelve and passed the Entrance examination from this School in 1870 with a scholarship of rupees ten per month. He then joined the Presidency College for the F.A., but took it finally from the General Assembly's Institution in 1874. He studied Law for some time but could not stick to it.

As a boy, he was profoundly influenced by his school teacher, Girish Chandra Sen, a local Brahmo leader, besides his father. In 1865, Keshab Chandra Sen visited Mymensingh. Krishna Kumar was impressed by his personality but could not gather much from his English address. But in 1867 Bijoy Krishna Goswami came to Mymensingh and his address in Bengali inspired young Krishna Kumar so much so that in 1869 he embraced Brahmoism at the local branch of the Brahmo Samaj. In 1870 he came in contact with the saintly Aghore Nath Gupta who had great influence on him. Because of his association with the Brahmo leaders, Brahmoism became the staple of his life.

In his college days, he stayed in the same students' hostel in Calcutta with Ashwini Kumar Datta. Ananda Mohan Bose and Surendranath Banerjea frequented this hostel. Among his friends of the time were Heramba Chandra Moitra, Dwarakanath Ganguly, Kalisankar Sukul, Sreenath Chandra and others. His later involvement in Swadeshi agitation can be traced to this charmed circle.

Before coming over to Calcutta, he was actively engaged in the activities of the Brahmo Samaj in Mymensingh as its Secretary and later its Vice-Preceptor. In 1879 he came to Calcutta on being appointed a teacher in A. M. Bose's City School and College. Later, he became a Lecturer and Superintendent of the college. During Swadeshi days, the Government threatened to stop the affiliation of the college if Krishna Kumar was on the staff because of his connection with the movement. He had to resign in 1908. He had already commenced his career in journalism since 1883 as the editor of the *Sanjivani*, a nationalistic Bengali weekly. For long fifty-four years, this journal remained his strict medium of public communication. Krishna Kumar entered politics at the instance of his friends, Ananda Mohan Bose and Surendra Nath Banerjea. He became an enthusiastic member of the Students' Association started by them; and from this Association, he was led to the Indian Association, founded by his friends in 1876. He became its Assistant Secretary. He was a close collaborator of Surendranath and accompanied the latter in his tour of North India for political propaganda. Krishna Kumar was one of the oldest members of the Indian National Congress since its foundation in 1885.

The partition of Bengal in 1905 created a new political ferment in the country. The anti-partition movement or the Swadeshi movement flared up. Krishna Kumar was deeply moved and plunged into the agitation. He came to the

forefront as the lieutenant of Surendranath. In the *Sanjivani* he supplied the blueprint of the movement. He openly preached boycott of foreign goods and refused to print advertisements of foreign goods in his journal. This was not all. He came out on the street and organised pickets. At the Barisal Conference of the Provincial Congress in 1906, he stood guard against police excesses. When Aurobindo Ghose was arrested in connection with the Manicktola Bomb Case (1908), he arranged for his defence by C. R. Das. Krishna Kumar was arrested by the Government on 10 December 1908 for his direct involvement in the Swadeshi movement and had to serve a term of fourteen months in the Agra jail.

He remained with the Congress till 1921. He had great faith in the efficacy of constitutional agitation. Like other moderates, he believed in Pax Britannica. He was in favour of co-operation with the Government when possible and opposition when necessary. Hence, he failed to subscribe to Gandhi's Civil Disobedience Movement and came out of the Congress.

Krishna Kumar earned a name as the fiery journalist of the *Sanjivani*. In its columns, he whipped up the national consciousness of his countrymen, demanded Home Rule and pleaded for Hindu-Muslim unity. The Government was afraid of his scathing criticism. He exposed the rapacity of the tea-planters in Assam in a blazing tirade captioned 'Tea or the Blood of the Coolies' and forced the Government to give legal protection to Indian coolies groaning under a state of slavery. His fight for the freedom of the Press and reduction of the salt tax are other conspicuous instances of his journalistic activity.

Krishna Kumar was also a dedicated social reformer. As a true Brahmo, he had been a life-long crusader against idolatry, casteism and superstition. He had a deep concern for the miseries of the womenfolk. He formed a society for the protection of women called 'Nari Raksha Samiti', the first of its kind in Bengal. He was also a strong advocate of temperance and squarely condemned the Government for allowing open pubs to operate in mofussil areas which ruined the poor people. He wrote strongly against it in his journal and organised a movement for the purpose.

Amidst his manifold activities, Krishna Kumar could still snatch time to write the lives of Buddha and Muhammad on the one hand and the lives of Queen Victoria, Alexandra and Edward VII on the other. He died in 1937 at the mature age of eighty-five.

Krishna Kumar was a staunch Brahmo in his religious belief, a liberal in social outlook, a zealous reformer, a moderate in politics but a cent per cent Swadeshi nationalist and a very effective journalist. He had made a lasting contribution to the Indian national movement through the columns of the *Sanjivani*.

[Krishna Kumar Mitra—Atma-Charit; Kumudini Bose—Pitri-Tarpan; Nagendra Kumar Guha Roy—Krishna Kumar Mitra, Jiban Katha.]

(S. Mukhopadhyaya) CHITTABRATA PALIT

MITRA, NABA GOPAL (1842?-1894)

Monomohan Bose, poet and playwright, wrote that Naba Gopal Mitra was the embodiment of our nationalism. He was nothing if not national. All the institutions sponsored by him got the epithet 'National'.

Naba Gopal came of the famous Mitra family of Konnagar, in the District of Hooghly. He was possibly born in 1842. We know almost nothing about his parentage. Perhaps he was so much thick and thin with his compatriots that the latter were indifferent to note it. This much we know that Naba Gopal was a class-mate of Satyendranath Tagore, the second son of Debendranath. He often visited the Tagores of Joransanko, Calcutta, and became intimate with them. He could not possibly complete his studies. We, however, get some information about his legal training. It is said that he passed the Muktearship examination and acquired considerable knowledge in Law-matters.

Maharshi Debendranath was very much impressed with Naba Gopal's zeal and industry. Keshab Chandra Sen severed his connection with the Calcutta Brahmo Samaj in 1865 and

took over the *Indian Mirror*. Debendranath induced Naba Gopal to start another weekly —the *National Paper*. The financial burden of the paper was entirely borne by Debendranath. The Calcutta Brahmo Samaj now came to be known as the Adi Brahmo Samaj and in its activities Naba Gopal took a prominent part. While the Brahmo Marriage Bill was on the legislative anvil, it was Naba Gopal and other friends of the Samaj who protested vehemently against the title of the Bill. They even went to Simla to expostulate with the Law Member of the Viceroy's Council. As a result, the word Brahmo was dropped and the Bill was passed as Civil Marriage Act, 1872. Naba Gopal was the Secretary to the 'Brahma Bandhu Sabha', along with Jyotirindranath Tagore. The object of this Sabha was to energise the age-old Adi Brahmo Samaj.

But Naba Gopal will be very rightly remembered by his countrymen as the principal promoter of the Hindu Mela, the English synonym of which is, according to Naba Gopal, the National Gathering. The Mela was also popularly known as the National or *Jatiya Mela*. Naba Gopal founded the Mela mainly with the help of Dwijendranath Tagore and his cousin Ganendranath. The Mela was held for the first time on the Chaitra Sankranti day of 1273 B.S., corresponding to the 12 April 1867. Its object was stated as cultivating in us the spirit of self-help and self-reliance, precisely defined on the occasion of the Second Mela. Its activities were varied. These included promotion of industries, agriculture, literature, art and physical and scientific education. An exhibition also was a part and parcel of this annual Mela. The indigenous products, the industrial and agricultural implements, display of physical feats, dramatic performances, reading aloud by the composers themselves poems and essays charged with patriotic spirit were some of the regular features of the exhibition. The principal function of the Mela lay in a general meeting of the elite as well as the commonalty presided over by eminent persons of the day. National songs composed for the occasion were sung.

From year to year the scope of the Mela widened. For proper management of the Hindu Mela an executive body of the present-day type was later on formed under the name of National Society. In its sittings held from time to time subjects were broached and discussed by prominent persons regarding social, cultural, literary and even legal matters. Naba Gopal was the prime mover of all these activities. He founded institutions, each one of which bore the name national, such as the National School, the National Gymnasium and the previously mentioned National Society. The founders of the first public theatre of Calcutta took the cue for its name from Naba Gopal and named it the National Theatre. It should be mentioned here that Naba Gopal was also one of the first Directors of this Theatre.

The Hindu Mela continued about 14 long years. Naba Gopal left no stone unturned to make the Mela a success, even at a considerable loss and sacrifice to himself.

Besides the Hindu Mela, Naba Gopal engaged himself in many other political and social activities during the seventies. He was connected with the Indian League of Sisir Kumar Ghosh. Since the inception of the Indian Association, Naba Gopal was on its executive committee and took a prominent part in all the matters that the Association had to tackle. The Vernacular Press Act and the Arms Act of the Viceroy Lytton caused a great commotion amongst the Indians, and leaders of the Association including Naba Gopal strongly protested against these anti-national and reactionary measures. After the Hindu Mela Naba Gopal started a National Circus where the wonderful physical feats of the Bengalee youths used to be exhibited. He is considered to be the pioneer also in this line of national industry. Naba Gopal was all along editor of the *National Paper*. His connection with the Bengal Academy of Literature, later transformed into the 'Bangiya Sahitya Parishad', was intimate and he delivered a course of lectures in English before the Academy on the Bengal Press of the nineteenth century. These lectures were published in the Academy's journal. Naba Gopal died on 21 January 1894.

[Bipin Bihari Gupta—Puratan Prasanga;

Jogesh Chandra Bagal—Bharater Mukti Sandhani, 1958; —Hindu Melar Itibritta.]

(Amiya Barat) JOGESH CHANDRA BAGAL

MITRA, PEARYCHAND (1814-1883)

Pearychand Mitra was born on 22 July 1814 at Nimtolla, Calcutta. His ancestors came from village Paniseola in the district of Hooghly and settled here. Father Ramnarayana was engaged in business and acquired considerable wealth. Amongst his five sons, Pearychand, the fourth, and Kissorichand, the fifth, were very famous for their literary, social and philanthropic activities.

Pearychand had his elementary instruction in a neighbouring Pathsala. As was the custom, he also started learning Persian but could not proceed much. In 1827 Pearychand was transferred to the Hindu College. Here he received instruction from Derozio and like many of his friends was greatly inspired by him. He associated himself with the Academic Association of which Derozio was the president. From an early age he developed a propensity for diffusing knowledge which he acquired at the college. Even while a student, he started a school at his house where poor boys of the neighbourhood got their instruction free of cost. Among the teachers of this school were some of his classmates —Radhanath Sikdar, Rasik Krishna Mallick and Sibchandra Deb. David Hare and Derozio even at the initial stage occasionally visited the school and encouraged the teachers and students.

Pearychand became connected with the Calcutta Public Library, predecessor of the present National Library, almost from its start and was appointed Sub-Librarian in 1836. He was promoted to the post of Librarian in 1848. The Library was transferred to the Metcalfe Hall (1844), the construction of which owed much to Pearychand's exertions. His connection with the Library lasted over four decades. After retirement in 1866, Pearychand was made an Honorary Member and Secretary of the Library. He was elected to the Council of the Library in 1874 and retained the post till his death. By his life-long association and zealous endeavour he turned this institution into a living academy of human knowledge. His services were sumptuously recorded by the library authorities.

Besides his work for the Library, Pearychand carried on business with some of his friends, most important of whom was his senior friend, Tarachand Chakravarti. After Tarachand's death in 1857 Pearychand reorganised the business with his own sons as partners. He earned a reputation for his business acumen and sterling honesty. It was mainly for these qualities that many foreign business firms took him on their Board of Directors. Like his friend Ram Gopal Ghosh, Pearychand believed that the progress of the Motherland lay broadly in two things: first, diffusion of useful knowledge among the ordinary people, and secondly, participation in large number in trade and commerce.

He associated himself with zeal and fervour with almost all the associations which stood for the country's progress. One of the founders of the Society for the Acquisition of General Knowledge, Pearychand took a lively interest in its proceedings and, according to its rules, read many important papers at its meetings. The Bengal British India Society owed not a little to the active efforts of Pearychand. This society was the first of its kind to take into consideration the political as well as social well-being of the country as a whole. Pearychand was one of the prominent members of the British Indian Association. His papers and notes for the Association showed his usual foresight in Indian affairs. He proposed that the Legislative Council should include Indian members, as it would provide them with an opportunity to bring to the public view the real causes of the ills prevailing in the country and suggest remedies. He also suggested that the Council should be representative like that of Ceylon or Jamaica.

Pearychand was closely connected with the Agricultural-Horticultural Society. Under the auspices of this Society, Pearychand edited *The Agricultural Miscellany*, a Bengali translation of important papers published in the Journal and the Transactions of the Society. It was a half-yearly publication. Five volumes of the *Miscel-*

lany were published between 1853 and 1855. Pearychand rendered valuable services for the proper functioning and development of philanthropic institutions like the Calcutta District Charitable Society and the Society for the Prevention of Cruelty to Animals.

With the death of his wife in 1860 Pearychand, a believer in the Brahma faith, became gradually drawn to spiritualism. His interest in spiritualism was so intense and widely known that while the Bengal Theosophical Society was founded in Calcutta in April 1882 in the presence of Madam Blavatski and Col. Olcot, he was unanimously elected its President.

Pearychand was a journalist of a high order. Since his early youth he contributed to various journals, such as the *Jnananvesan*. When the *Bengal Spectator* was started in 1842, Pearychand was taken as one of its regular contributors. We find in this journal discussions on agrarian problems of the day. It was written presumably by Pearychand. An elaborate paper on this subject was later contributed by Pearychand to the *Calcutta Review*. The Permanent Settlement fixed the rights of zamindars over land. But the ryots, tillers of the soil, were left in the lurch. Their right to property was not determined and this led to many evils. The extortion of the landlords and the oppression of the indigo-planters put the ryots to immeasurable sufferings. Pearychand brought to the fore the miseries of the poor peasants and by cogent arguments recommended agrarian reforms in order that the peasants might be the real owners under certain conditions.

Along with his friend Radhanath Sikdar, Pearychand started the Bengali monthly, the *Masik Patrika* (1854), mainly meant for the womenfolk. The articles of the Patrika were written in a lucid and easy style. It was in this Patrika that Pearychand's 'Alaler Gharer Dulal', the famous Bengali novel, under the pseudonym 'Tekchand Thakur', appeared serially and it was published in book form in 1858.

He wrote many other English and Bengali books conducive to social and moral welfare of the people. He has to his credit three important biographies in English—those of David Hare, Dewan Ram Comul Sen and Colesworthy Grant. Grant was an artist of repute and one of his principal collaborators in the formation of the Society for the Prevention of Cruelty to Animals. Pearychand breathed his last in Calcutta on 23 November 1883.

[Sibanath Sastri—Ramtanu Lahiri O Tatkalin Banga Samaj; B. B. Majumdar—History of Political Thought from Ram Mohun to Dayanand; Brojendranath Bandyopadhyaya—Pearychand Mitra (Sahitya Sadhak Charitmala); Jogesh Chandra Bagal—Unabingsha Satabdir Bangla.]

(Sujata Ghosh) JOGESH CHANDRA BAGAL

MITRA, PRAMATHANATH (1853-1910)

Pramathanath Mitra, popularly called 'P. Mitra', was a leading figure in the early phase of the growth of the revolutionary movement in Bengal during the late nineteenth and early twentieth century. He was born on 30 October 1853 at Naihati. He was descended from the well-known and well-to-do Mitra family (Kayastha by caste) of Naihati, 24-Parganas. His father, Bipradas Mitra, was a civil engineer in Government service.

After completing his studies in India, he sailed for England to qualify himself for the Bar. In January 1875, he was called to the Bar from the Lincoln's Inn. In his intellectual pursuits he was particularly interested in history, biography, literature and scriptures.

A disciple of Bijoykrishna Goswami, he was also greatly influenced by the teachings of Swami Vivekananda. He likewise came in contact with Swami Saradananda and Ganen Maharaj of the Ramakrishna Mission. He probably owed his patriotic initiation to Bankimchandra Chatterjee who also belonged to Naihati. Among his friends and associates mention may be made of S. N. Banerjea, Aurobindo Ghose, Chittaranjan Das, Barin Ghose, Aswinikumar Datta, Sakharam Ganesh Deuskar and Sarala Devi Chaudhuri. He was also in close touch with Sister Nivedita.

A well-known Barrister practising at the

Calcutta High Court, Pramathanath made his mark in the field of criminal law.

While he was in England in the seventies of the nineteenth century, he took an interest in the growth and activities of various secret societies organised at different times in different European countries, which fired his ambition to start a similar one in his own country.

Back in India, Pramathanath endeavoured to realise his revolutionary aspiration by organising the Secret Society movement in Bengal. Initially he was not successful. In 1897, assisted by Sarala Devi Chaudhuri, he set up a Secret Society in Calcutta, which turned out to be "the genesis of the future Anusilan Samiti".

Inspired by the teachings of Vivekananda as also receiving encouragement from Swami Saradananda and Sister Nivedita, Pramathanath now sought to fulfil Bankimchandra's philosophy of *Anusilan*, the religion of culture and training. In 1901-02, under his presidency, the '*Anusilan Samiti*' sprang up in Calcutta. About this time Aurobindo, who joined the revolutionary society of Thakur Saheb in Western India, was in Baroda. His emissary, Jatindranath Banerjee, who now came to Calcutta "with a programme of preparation and action" for revolutionary work in Bengal, met P. Mitra.

Before long the Anusilan Samiti became the chief centre of revolutionary activities in Bengal. Through this secret society Pramathanath wanted to create a disciplined and devoted band of vigorous and fearless youths to sacrifice their self-interest for the larger national interest. Discipline, self-sacrifice and reliance upon the youth as embodied in Mazzini's 'Young Italy' were discernible in this organisation. Apart from training in the use of *lathi* and sword, there was provision for the teaching of history and economics in the Samiti. "The French Revolution and the Italian nationalist struggle were held up as models." Mitra himself gave lessons in history. At different places he would also discuss various aspects of the nationalist movement.

Unfortunately, before long, Pramathanath had his differences with his young associates in the organisation, led by Aurobindo Ghose, Barin Ghose, Bhupen Datta and others, regarding its aims and activities, and this virtually led to a split.

In 1905 he took part in the agitation against the Partition of Bengal. He made a tour of many towns in East Bengal in connection with the Swadeshi movement which 'galvanised' the Anusilan Samiti 'into activity'. Branches of the Samiti were set up in different parts of Bengal. Pulin Das was enrolled as a member of the Samiti at Dacca.

Severance of all connections with the Imperial power was naturally the keynote of Pramathanath's political ideas. He believed in the potency of the physical and moral elevation of the youth of the country to free her from foreign yoke. With his firm belief in the efficacy of such a "preparation for revolution" he tried to train up the young men in order to build up a generation of fighters. Yet he never supported "the terrorist side of activity". At the same time he "had a distaste for the wordy politics of his friends of the Indian National Congress".

As regards his economic views, he reflected the growing consciousness against the evil of British economic exploitation. An advocate of the use of Swadeshi goods, he would, for obvious reasons, plead for encouragement to, and improvement of, indigenous industries.

Though alive to the value of Western education, he laid stress on the need of imparting education, literary and scientific, technical and professional on national lines. He was closely associated with the setting up of the National Council of Education in Bengal. He also appeared to have been in favour of the introduction of free and compulsory primary education. Further, he made valuable contributions to the Anglo-Bengali Press. For a pretty good while he was connected with the *Bengalee* as one of its leader writers. He was the author of *Tarkatattwa*, as also of *Jogi*, a historical novel published in 1886.

In social life he is believed to have felt the need of liberal reforms. He was perhaps one of those who stood for the emancipation of women and opposed untouchability. He was himself a Hindu, but his father, brothers and sisters embraced Christianity.

This distinguished revolutionary, whose patrio-

tic fervour was infused with spiritual influence, was the founder-leader of the Anusilan Samiti, the first enduring revolutionary organisation of its kind in Bengal. Repeated early failures could not quench the revolutionary fire in him. A man of action rather than of words, he was, however, somewhat 'old-fashioned'. As a strict disciplinarian, he demanded, perhaps unreasonably, from his young followers an unqualified obedience. In conclusion, he was one of the few pioneers who contributed to the growth, at the close of the nineteenth century, of the Indian revolutionary movement, reflecting the rising spirit of militant nationalism against British imperialism. He died of apoplexy on 23 September 1910.

[A biography of P. Mitra (in manuscript) by his son, Meghnath Mitra, and now with his grandson, Manas Mitra; Facts collected from Radharaman Mitra. associated with the Meerut Conspiracy Case; The Hindoo Patriot, 25 September 1910; The Bengalee, 24 and 25 September 1910; Majumdar, B. B.—Indian Political Associations and Reform of Legislature (1818-1917), Calcutta, 1965; —Militant Nationalism in India, Calcutta, 1966; Ray, Suprakas—Bharater Baiplabik Sangramer Itihas (in Bengali), Calcutta, 1955; Mukherjee, Jadugopal—Biplabi Jibaner Smriti (in Bengali), Calcutta, 1363 B. S.; Datta, Bhupendranath—Bharater Dwitiya Swadhinata Sangram (in Bengali); Haldar, Jibantara —Anusilan Samitir Sankhipta Itihas, Calcutta, 1965; National Council of Education, Golden Jubilee Souvenir Volume (1906-56), Jadavpur, 1957.]

(Amiya Barat) SUKUMAR BHATTACHARYYA

MITRA, RAJENDRALAL (RAJA)
(1822-1891)

Raja Rajendralal Mitra was one of the pioneer Indologists, but at the same time he was a profound nationalist devoted to enlightening the people about the glories of Indian cultural traditions in their proper perspective.

A scion of the aristocratic Mitra (Kayastha) family of Soorah, an eastern suburb of Calcutta, Rajendralal was born at their ancestral residence on 16 February 1822. He was the third son of Janamejaya Mitra, a cultured man of literary taste. Janamejaya was not very well off to provide for a comfortable living and good education for all his children. Rajendra showed signs of promise from his childhood and when only nine years old he was transferred to the care of his widowed aunt in Calcutta. There he had his early schooling at Kshema Chandra Bose's School and Bysack's Hindu Free School. But unfortunately his school life was disrupted by the sudden death of his aunt in 1837. When only fifteen, he was admitted to the Calcutta Medical College. In course of four years of medical studies he made a mark as a keen student and won prizes and distinctions for his merit. Dwarkanath Tagore wanted to send him to England for higher studies but his family scruples prevented him from accepting the offer. His medical studies were cut short as a result of an undesirable incident at the college in May 1841, and giving up medicine he took to the study of law. In a very short time he made sufficient headway in this new field and sat for the examination, which, however, was declared cancelled on a report of leakage of some of the papers set. Thus for reasons beyond his control his student career in general education, medicine or law, was fraught with disappointments in spite of his own best efforts. But he made it up by his own intellect and industry and acquired wide knowledge in varied subjects in Sanskrit, Persian, Bengali and English.

The year 1846 was a landmark in the life of Rajendralal, when he came to be associated with the Asiatic Society, as its Assistant Secretary and Librarian on a monthly salary of Rs. 100/-. The learned institution with its rich treasures of books, manuscripts and antiquities and the inspiring company of the band of devoted scholars, provided the young Rajendra with all that he had been craving for. The seed of scholarship, lying dormant in him, now in this congenial climate sprouted into a healthy plant amply making up the deficiencies of his early education. The duties of an official of such a learned body naturally were diverse in nature, which Rajendra

performed with intelligence, industry and enthusiasm. From 1846 to 1856, a period of ten years, that Rajendra served the Society was indeed the formative period in the life of the future Indologist, when he got substantial help, impetus and practical training in the methodology of antiquarian research. In 1856 Rajendra left the service of the Society to take up the appointment of the Director of the Wards' Institution, founded by the Government for the education of the sons of the zamindars and landlords on a salary of Rs. 300/- p.m. This office he held for the next 25 years till the Government decided to wind up the Institution in 1880, and Rajendra retired from active service on a handsome monthly pension of Rs. 500/-. All these years Rajendra, however, maintained a lively interest in the affairs of the Asiatic Society, and as one of its most energetic members participated in the academic activities of this learned body by editing important texts in the Bibliotheca Indica Series, by publishing descriptive catalogues of manuscripts and other antiquities in the archives of the Society, by contributing new ideas in numerous illuminating papers and monographs in its journals and also by taking the most useful part in scholarly deliberations. In fact, he utilised his leisure available during his tenure of Directorship of the Wards' Institution devotedly in the cultivation of knowledge, and the major portion of his scholarly productions that marked him out as one of the foremost Indologists belonged to this period. It was during this period again that Rajendra served the Society in different responsible capacities, viz., as its Secretary (1857, 1865), as Vice-President (1861-65, 1870-84, 1886-91) and even as its highest dignitary, the President, in 1885.

A man possessed with almost an inexhaustible fund of energy and enthusiasm, Rajendra also associated himself with all sorts of cultural activities of his time. For many years he was an active member of the Calcutta Corporation, a Fellow of the Calcutta University and the President of the Landholders' Association and it is a matter of pride indeed that each of these institutions held him in great esteem for his wise counsel and sincere services. He also served equally sincerely institutions like the Tattvavodhini Sabha, the Saraswat Samaj, the Central Text Book Committee, the Vernacular Literature Society, the Calcutta School Book Society, the Industrial Art School, etc. in different responsible capacities. He even took part in the deliberations of the Second Session of the Indian National Congress held in Calcutta in 1886 as the Chairman of the Reception Committee. His thought-provoking address on the occasion amply demonstrates his own national consciousness and political idealism of a very high order.

In recognition of his high academic eminence and significant contribution to human knowledge the Royal Asiatic Society of Great Britain elected him an Honorary Fellow in 1865 and the Calcutta University conferred on him its highest degree of Doctor of Laws (Honoris causa) in 1876. The Government also decorated him with the honorific titles of Rai Bahadur in 1877, C.I.E. in 1878 and finally Raja in 1888.

Full of years and honours Rajendralal died in Calcutta on 26 July 1891 after a short illness. He left behind two sons, Ramendra Lal and Mahendra Lal, by his second wife Bhuban Mohini whom he married in 1860.

The volume of literary and scholarly output of Rajendralal not only reveals his wide interest and deep erudition in a variety of subjects but also demonstrates his zeal in unravelling the cultural heritage of India and thus enlivening the national consciousness of the people of his time. Like an objective historian he found delight more in exploring core materials and interpreting them in a spirit of detachment. It was he who evolved for the first time a pattern for descriptive catalogues of manuscripts and antiquities, and his 'Notices of Sanskrit manuscripts' (9 vols.) and 'Sanskrit Buddhist Literature of Nepal' are still considered standard works in the field. But the most important contribution of Rajendralal was his edition of numerous texts and commentaries—Vedic, Brahmanical and Buddhist, with equal amount of confidence. During forty years of sustained researches he produced masterly treatises including Vedic texts like Chandogya Upanishad, Taittiriya Brahmana and Aranyaka, Gopatha Brahmana and Aitareya

Aranyaka, as well as Yoga Sutras of Patanjali, Agni and Vayu Puranas and the Buddhist texts —Lalitavistara and Ashtasahasrika Prajnaparamita. In each of these works his purpose was to rediscover the basic factors of India's cultural history. Imbued with the same spirit he applied his genius in the examination of archaeological and archival materials and contributed immensely to the reconstruction of the history of India's past. The long list of his research papers in different academic journals in India and abroad bears ample testimony to his untiring wisdom and commanding abilities as an interpretative historian.

In the field of art and architecture Rajendra's outstanding works were—'Antiquities of Orissa' (2 vols.) and 'Buddhagaya, the Hermitage of Sakyamuni'. It has to be mentioned that most of his findings, born out of his logical marshalling of facts, hold ground still to this day. A reference in this connection may be made to the conflict of his opinion with that of Fergusson regarding the origin and growth of Indian architecture. Later researches exploded the fantastic theory of western origin of the archaeologist and upheld Mitra's claim of its indigenous evolution.

Rajendra's works will thus testify almost unequivocally that his mind was saturated with deep feelings of nationalism but that could not deflect him from the path of logic. His clear statement, "It is not for me to plead in favour of Indian Mythology, nor am I its apologist," shows that he was a true historian first and last. Even his public utterances are marked with the same spirit of objectivity. At a meeting in Calcutta Town Hall on 2 July 1870, Rajendralal declared. "If patriotism means an insensate love of everything that is ours, good or bad, away with such patriotism." This was Rajendralal, whose scientific mind guided him both in his academic pursuits and also in his public life.

Naturally Rajendralal, with his intellectual equipment and scholarly output, exercised a deep and abiding influence on the minds of scholars of his own time as also of succeeding generations. But his liberal and refined outlook on men and matters made him alive to problems, social and political, and brought him out into the vortex of active public life. In this field also he proved himself to be one of the front-rankers in society, who associated himself in projecting wants and difficulties as well as hopes and aspirations of the people in different walks of life, sufficiently convincingly before the authorities that be. He was a forceful speaker, whose logical and irrefutable arguments, whether at the Calcutta Municipality or at the British Indian Associations, made a deep impression on the public mind. In political ideas, however, he was definitely a 'Moderate'. Complete freedom from foreign domination might have been his ultimate goal, but he believed in its achievement through constitutional agitation. Though he was no proclaimed social reformer, at heart he was much against the caste prejudices, which crippled the society not only morally but also economically. The remedy, according to him, was widening of the scope of primary education, not on the traditional pattern but modernised with an utilitarian orientation. In fact, he focussed on the revival of industrial arts and crafts in his Bengali treatise, 'Silpik Darshan'. For dissemination of knowledge among the common people he took upon himself the task of producing thoughtful books and articles in Bengali, and also of starting the first series of an illustrated monthly journal of the 'Penny Magazine' type, the *Vividhartha Samgraha*, under his own editorship as early as 1851. In no time it captured the imagination of the Bengali intelligentsia who eagerly awaited its issue every month. He also edited for some time the monthly journal, *Rahasya Sandharbha*, started in 1863. Rajendra thus substantially enriched Bengali literature and demonstrated in unambiguous terms that learned propositions can very well be presented for popular consumption. To make it more effective he pleaded for a simplification of Bengali spelling and a compilation of appropriate synonyms for common English expressions.

A versatile genius and a profound scholar, Rajendralal possessed an inexhaustible fund of energy and enthusiasm, every ounce of which he devoted to the service of his motherland, in the sphere of academic as well as socio-cultural life of his time.

[Nakur Chandra Biswas—Akshoy Charit, Calcutta, 1294 B.S.; Jogeshwar Mitra (Ed.) —Speeches by Raja Rajendra Lal Mitra, Calcutta, 1892; Rabindranath Tagore—Jibansmriti, Calcutta, 1963; Manmatha Nath Ghosh—Jyotirindranath, Calcutta, 1334 B.S.; University of Calcutta Convocation Addresses, Vol. I (1858-79); Education (Hunter) Commission Report, Calcutta, 1883; Rev. J. Long—Returns Relating to Publications in the Bengalee Language in 1857, Calcutta, 1859; The Pravasi, Jaistha, 1359 B.S.; K. K. Das Gupta—Rajendralal Mitra, an article in the Quarterly Review of Historical Studies, II; Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta, 1885.]

(Amiya Barat) S. K. Mitra

MITRA, RAMESHCHANDRA (SIR)
(1840-99)

An eminent judge of the Calcutta High Court in its pristine days, Rameshchandra Mitra came of a distinguished Kayastha family of Rajarhat-Bishnupur (not far from Calcutta) in the 24-Parganas district. He was born in 1840 as the youngest son of Ramchandra Mitra who attained to a high position in the Sadar Diwani Adalat and was also well-versed in Arabic and Persian. Rameshchandra, however, lost his father at the age of six and was brought up by his mother Kamalmani, a lady endowed with many good qualities. From her Rameshchandra inherited such traits as munificence and active interest in social welfare. These found expression in his later life in social services in which he got spontaneous and worthy support from his wife whose mind was saturated with compassion and generosity.

As a student he showed merit and won scholarships in both the Junior and Senior Scholarship examinations. After graduating from the Presidency College, Calcutta, he took his B.L. in 1861. He was widely read in foreign literature.

He started his career as a Vakil in the Sadar Diwani Adalat (amalgamated in the Calcutta High Court in 1862) and soon made his mark. For a while he worked as a reporter of the professional journal, *Hay's Law Report*. Among the distinguished judges and lawyers of the High Court with whom he came to be closely associated, mention may be made of Justice Dwarakanath Mitra, Justice Kemp, Justice Anukulchandra Mukherjee and Krishnakishore Ghosh. Dwarakanath was held in high esteem by him.

On Dwarakanath's death he was elevated to the Bench in 1874, a notable instance of the gradual, though only fractional, Indianization of the Higher Services in the second half of the 19th century. He was the first Indian to officiate as Chief Justice, first in 1882 and again in 1886. Under statutory restrictions he was, however, denied the honour of holding the permanent post.

His voluntary and premature retirement in 1890 as a sequel to his forgetting to deliver his judgement in a particular case on a specified date bears eloquent testimony to his exemplary sense of duty. Apart from his fine legal acumen and strong sense of justice, his eminence as a judge was due to his firm spirit of independence. He yielded to no threat, pressure or temptation. His learned decisions on issues of Hindu Law were much valued by the Judicial Members of the Privy Council. He was an adept in criminal and revenue laws as also in civil law. His impartial administration of justice was regardless of considerations of creed or race. The Chief Justice could not dissuade him from delivering his dissenting judgement in the Contempt of Court Case against Surendranath Banerjea (1883). In the case of Gibbon, a notorious cheat, he was undaunted by the agitation of the Anglo-Indian Defence Association. Though always courteous and patient in his dealings with the members of the Bar, he was ever opposed to unnecessarily lengthy arguments by the Counsel.

He was appointed a member of the Public Services Commission in 1887 and nominated to the Viceroy's Legislative Council in 1891. He was also on the Jury Commission (1893) as a member and his strong arguments led to the rejection of Elliott's Notification aimed at crippling the Jury system. His contention regarding the High Court as a Court of revision was upheld by the Privy Council.

In 1890 he was honoured with a Knighthood

and later with the title of K.C.I.E. A Fellow of the Calcutta University and the President of its Law Faculty, he was for some time the Vice-President of the Indian Association for the Cultivation of Science.

After retirement from service he joined the Indian National Congress. His patriotic feelings and nationalist outlook were already reflected in his support of the Ilbert Bill as also of the Indian viewpoint for holding in England and India simultaneous examinations for the I.C.S. He patronised the Swadeshi emporium established in Calcutta in 1891. He was also connected with the British Indian Association.

His speech as the Chairman of the Reception Committee, Calcutta Session of the Congress (1896), embodied his views on the competence of the alien rulers to determine the wishes and interests of the people and the role of the Congress and the educated community in the perspective of the growing national consciousness. In it he gave a fitting reply to Lord Dufferin's characterisation of the voice of the Congress as that of "a microscopic minority". To quote him, "The educated community represented the brain and conscience of the country and were the legitimate spokesmen of the illiterate masses, the natural custodians of their interests. To hold otherwise would be to suppose that a foreign administrator in the service of the Government knows more about the wants of the masses than their educated community."

He was an advocate of the fundamental concept of the unity of India. In subscribing to this underlying principle behind the national awakening in the 19th century, he observed: "If the Congress had borne no other fruit than the establishment of cordial relationship, mutual good understanding among the various Indian races and communities with apparently conflicting interests, it would certainly be a matter on which we might well congratulate ourselves.... We should . . . satisfy ourselves that really one sentiment pervades our counsels and underlies our union." Alive to the then growing Muslim apprehension of being politically swamped by the Hindu majority, he believed in the principle of the protection of minority interests.

Further, Rameshchandra was a believer in the gradual process of social reform and transformation. His progressive outlook was reflected in his advocacy of the curtailment of matrimonial expenses as also in his opposition to casteism, untouchability and the practice of 'purification' (*Prayaschitta*) on one's return from abroad. He was against the Age of Consent Bill (1891) which was regarded as a hasty and undesirable official intervention in social matters.

True to his interest in the eradication of social evils and prejudices, he realised the need of the spread of education, particularly in the primary and female sectors. He was, however, opposed to any system of female education detrimental to the ideal of Indian womanhood.

In his social activities he was associated with the foundation of such educational institutions as the Deaf and Dumb School, Bhowanipore Suburban School, Bhowanipore Girls' School and Bhagabat Chatuspathi. He also helped the Ripon College, particularly its Law Department, and the Metropolitan Institution. He made a handsome financial provision in his will for the maintenance of a Charitable Dispensary and two schools (including a Girls' School) founded by him in his native village. He gave monthly pecuniary help to the poet Hemchandra Bandopadhyaya who lost his eyesight in old age. A devout Hindu, he in later life devoted himself to religious pursuits, including the study of Hindu Scriptures.

Great as a jurist and a judge, Rameshchandra as a man was unassuming, amiable and large-hearted. Animated by the liberal and independent spirit characteristic of renascent Bengal, he was a patriot to the core of his heart. He served his country through his fearless propagation of nationalist views, his active urge for social reform and his generous help for the spread of education.

[Rameshcharit (in Bengali), Dacca (author and the year of publication not known; available in the National Library); Natesan, G. A. & Co. (publisher)—Indian Judges, Madras, 1932; The High Court at Calcutta: Centenary Souvenir, Calcutta, 1962; Banerjea, S. N.—A Nation in

Making, Oxford University Press, 1925; Bagal, Jogesh Chandra—Muktir Sandhane Bharat (in Bengali), Calcutta, 1367 B.S.; Mukherjee, Haridas and Uma—India's Fight for Freedom, Calcutta, 1958.]

(P. N. Banerjee) SUKUMAR BHATTACHARYYA

MITRA, SANTOSH (1901-1931)

A revolutionary who died young as a martyr to the cause of his country, Santosh Mitra was born in Calcutta in 1901. His father Durga Charan Mitra was a Kayastha by caste and was not known to have enjoyed any special eminence in contemporary society. Santosh was married but his wife's name is not known.

He passed the Matriculation examination in 1915 and the B.A. examination in 1919. He completed the course of his education in 1921-22 when he took his M.A. and Law degrees. In his political career he came into close contact with the famous lawyer-leader Jatindra Mohan Sen Gupta and one Barindra Ghosh who was one of the accused in the Shankharitola Murder Case of 1923.

The Non-Cooperation Movement offered him an opportunity to serve the cause of India. Since then he completely identified himself with the work of the Congress and formed the Swaraj Sevak Sangha, a volunteer organisation in 1922. In 1923 he was arrested in connection with the Shankharitola Murder Case for his alleged complicity with Barindra Ghose and others who had murdered the Postmaster. In the trial of the case, Santosh was defended by Lawyers like Jatindra Mohan Sengupta and Apurba Mukherjee who got him acquitted. Again, in the Alipore Conspiracy Case in which Santosh was an accused, he was defended by Jatindra Mohan and was eventually acquitted. But before long, he was arrested under the Bengal Ordinance and subsequently placed under detention under Regulation III of 1818.

In the Camp at Hijli, there were about 600 political prisoners, all of whom were interned without trial. Ill-feeling between the politicals and the authorities became a chronic feature which culminated in the firing that took place within the campus on 16 September 1931. Santosh received a fatal wound and died on the spot. The dead body was brought back to Calcutta and cremated at Keoratala. Eloquent tributes were paid to the memory of this great revolutionary by Rabindranath Tagore, Subhas Chandra Bose and many others.

His firm resolve to die for the cause of the country which remained unshaken till the end of his life evoked the love and admiration of his countrymen. He was extremely critical of British rule in India which according to him was the cause of the political and economic degradation of the country. When he was detained under the Bengal Ordinance immediately after his acquittal, he reacted sharply against this unlawful proceeding and swore to take action to remove the fetters of slavery and humiliation. If he died in the process, 'the soul', as he thought, 'at least would be free'.

[H. N. Das Gupta—Bharater Biplab Kahini, Parts I & II (1948); H. K. Guha—Banglaya Biplabbad, 1330 B.S.; The Amrita Bazar Patrika, 1931, Sept. 19.]

(P. N. Banerjee) S. B. CHAUDHURI

MITRA, SARADACHARAN (1848-1917)

Son of Ishanchandra Mitra, a Hindu Kayastha of the well-known Mitra family of Panisehola (Konnagar), Saradacharan was born on 17 December 1848 at Haripal in Hooghly district of West Bengal. His early education began in Haripal School. A brilliant student, Saradacharan topped the list of all school examinations. He passed the Entrance examination in 1866 and shifted to Shambazar in North Calcutta for higher studies.

Saradacharan stood first in the First Arts Examination in 1868 from the Hindu College (Presidency College). He passed both B.A. and M.A. examinations of the Calcutta University and occupied the top position in 1870. In 1871 he

got Premchand Roychand Scholarship from the Calcutta University and enrolled himself as a Vakil of the Calcutta High Court in 1873.

In Calcutta he had intimate relations with Sir Asutosh Mukherji, the then Vice-chancellor of the Calcutta University, and Justice Sir Gurudas Banerji. He had several foreign friends. Sir Daniel Hamilton, an Englishman who piloted an elaborate scheme of agricultural development in the Sunderbans, influenced Saradacharan who called upon the Bengalee youth to adopt agriculture as a means of livelihood instead of hunting for jobs and himself showed the way by taking up agricultural operations in his native village.

In 1876 he became a member of the Indian Association (Bharat Sabha) whose object, among other things, was to create a strong body of public opinion in the country. In 1885 he was nominated a Fellow of the Calcutta University. In 1895 he was appointed Tagore Law Lecturer. In 1904 he became the Dean of the Faculty of Law. The same year he became a permanent Puisne Judge of the Calcutta High Court and retired in 1908. Since 1902 he had been indirectly associated with the Anusilan Samity (later a Secret Society), often offering financial assistance. In 1909 he founded, in collaboration with Sir Daniel Hamilton, the Bengal Youngmen's Zamindary Co-operative Society, Ltd. At about this time he took the initiative in holding an All-Parties Religious Conference in the Town Hall, Calcutta. As a writer of some repute, he published three books, 'The Land Laws of Bengal', 'Utkale Srikrishna Chaitanya' and 'Prachin Kavya Sangraha' (1874-76).

A man of progressive outlook, he was opposed to caste, untouchability and regionalism. He had a high respect for women, a passion for Western literature and science and an interest in primary education. He had a feeling that British rule was responsible for the economic ruin of the country. A staunch nationalist, he believed in revolutionary methods without taking any active part in politics. He led a quiet life.

A brilliant scholar, a leading lawyer, an eminent judge and a sincere social worker, Saradacharan promoted in many ways the cause of national consciousness in India. He may fitly be regarded as a representative of the renascent century.

[Haldar, Jibantara—Anusilan Samitir Sankhipta Itihas, Calcutta, 1356 B S.; Hundred Years of the Calcutta University, Calcutta, 1957; Calendar of Rules and Regulations, Calcutta University; Bagal, Jogesh Chandra—Muktir Sandhane Bharat. Calcutta, 1367 B.S.; The High Court at Calcutta Centenary Souvenir (1862-1962), Calcutta 1962; Mitra, Saradacharan —The Land Laws of Bengal, Calcutta; Sastri, Pandit Shibendranarain—Banglar Paribarik Itihas, Parts II & V, Calcutta, 1940; Tagore, Rabindranath—Jibansmriti, 1319 B.S.; The Bharatvarsha, Vol. I, No. 4, 1324 B.S.; The Prabasi, Aswin, 1324 B.S.]

(P. N. Banerjee) BIMAL KANTI MAZUMDAR

MITRA, SATYENDRA CHANDRA
(1888-1942)

Satyendra Chandra Mitra was born on 23 December 1888, at the village of Radhapur, Noakhali district (now in Bangladesh). His father Uday Chandra Mitra, a pleader at Noakhali, and mother Udaytara Mitra, had six sons and two daughters, of whom Satyendra was the youngest. Satyendra married Uma Devi (née Basu), and was survived by their only daughter, Arati Datta.

Satyendra passed his Entrance examination from the Zilla School, Noakhali, in 1905; B.A. from the City College, Calcutta, in 1910; M.A. in 1912; and B.L. in 1913. He enrolled himself as an Advocate (Vakil) in the Calcutta High Court.

Interested in politics, Satyendra Chandra passed through the Swadeshi movement (1904-08) to be drawn into the revolutionary politics of the Sankar Math, Jugantar Party, and was one of the leading lights of the revolutionaries trying to throw off the British yoke during the First World War. These activities led to his arrest in 1916,

and internment in a Padma island (1916-19). Released in 1919, he could hardly return to the Bar when the Special Session of the Congress at Calcutta, in September 1920, which accepted the non-cooperation resolution, and in which he was a participant, made him again take up political work seriously. At the Nagpur Session (December 1920) of the Congress when Deshabandhu Chittaranjan Das joined the movement, Satyendra Chandra threw in his lot, in 1921, unreservedly with him and became a life-long assistant, like Subhas Chandra Bose, of the Deshabandhu. He was a whole-time political worker, inside the Congress, although at the same time loyal to the cause of secret militant nationalism. As a Congressman he participated in its sessions and the various movements, occupied offices in different capacities (Secretary, B.P.C.C., in 1922-23), and organised and joined the Swaraj Party.

He was elected as a Swarajist candidate to the Legislative Council, Bengal, in 1924, and was energetically engaged under C. R. Das in the fight in the Bengal legislature. While a member of that legislature, he was arrested on 25 October 1924, under Regulation III of 1818, and along with Subhas Chandra Bose and others was detained without trial in the Mandalay jail in Burma until 1927. Meanwhile, Satyendra Chandra had been elected (November 1926) to the Central Assembly, New Delhi, as a Swarajist and the Assembly carried a motion for his release against the Government's opposition. On release in 1927, Satyendra Chandra was elected Chief Whip of his Party under Motilal Nehru's leadership, and was prominent in organising the defeat of the Government by the Swarajists on several questions.

In 1930, the Congress members withdrew from the legislatures to organise direct action (Civil Disobedience). Satyendra disagreed with the policy, and after some time resigned from the Assembly and sought re-election, which he won. In the general election of 1936, however, he was disowned by the Congress Party and was defeated as an independent candidate for a seat in the Bengal Legislative Assembly, and also as a Trade Union candidate from the Railwaymen and Coal Workers' Constituency. In spite of the defeats Satyendra Chandra was elected by the Assembly of Bengal to its Upper House, the Bengal Legislative Council, in 1937, and was elected the Chairman of the Bengal Legislative Council in 1937, an office which he occupied till his death on 27 October 1942 at his own house in Calcutta. In the legislature tributes were paid to his memory from all quarters.

As a public man, Satyendra Chandra Mitra came to hold a number of offices, e.g., Member, Reserve Bank of India, Eastern Circle: Pravati Textile Mills, Calcutta; Rector and ex-officio Chairman of the Managing Council of the National Council of Education (Jadavpur), etc. He was active in the labour movement, being associated with the Bengal Trade Union Federation. He counted among his friends men and women of culture and patriotism. He was popular among men of militant nationalism and among all communities, Hindus, Muslims and Christians, the more prominent of whom were Swami Prajnanananda, Sri Ram Thakur, Bagha Jatin, Jadu Gopal Mukherjee, Surendra Mohan Ghosh, Manoranjan Gupta, Arun Chandra Guha, M. Akram Khan and others.

Dark and handsome and of medium stature, Satyendra Chandra Mitra was a man of progressive views and practices with a deep faith in God; and his amiable disposition made him loved by different circles, while his political intelligence and shrewdness stood him in good stead as a whip in the legislative work of his day.

[Biodata, Legislative Speeches and references supplied by Satyendra Chandra's daughter Arati Datta, and by his revolutionary friends, Nayanranjan Sen, Bhupendra Kumar Datta and others; Proceedings of the Bengal Provincial Council, Bengal Legislative Council and the Indian Legislative Assembly; P. Sitaramayya —History of the Congress; The Amrita Bazar Patrika and The Hindusthan Standard, 28 October 1942.]

GOPAL HALDAR

MODAK, RAMKRISHNA SHAHU
(1891-1968)

Ramkrishnapant was born in 1891 in Ahmednagar in a Christian family of Chitpavan Brahmin origin. His grandfather, Ramkrishna Vinayak Modak, son of Vinayak Shastri Modak, Karbhari of Bajirao II, lived in exile with Bajirao and as a boy played with Nana Saheb.

Ramkrishnapant just completed high school education. In 1912 he decided to join the theological seminary and become a clergyman; he graduated next year.

In 1915 he accepted the post of Dr. Hume's Personal Assistant. During the First World War, he was Honorary Recruiting Officer for Ahmednagar district. In 1918 he was appointed a Missionary. Two years later, he was made Chairman of the General Council of the Mission. He became Chairman of the Indian Mission Board, established in 1921. The same year, he was elected President of the Bombay Provincial Christian Conference. In 1923 he was elected Pastor of the First Church in Ahmednagar. His desire to free the Christian community of dependence on foreign influence raised bitter opposition, and in 1925 he resigned from the Mission and the Indian Mission Board.

Almost simultaneously, he was elected a member of the Ahmednagar District School Board and was invited by the Congregational Church in the United States to address the annual meeting of its Board of Foreign Missions in Washington.

In his address (23 October 1935), Ramkrishnapant referred to the new era dawning in India because of the work of Gandhiji in promoting India's freedom and, therefore, recommended changes in Mission activity to coincide with the new era so as to make its proper and fitting contribution to India's future.

On his return to Ahmednagar in October 1926, Ramkrishnapant opened a high school and a hostel for poor boys. These had to be closed later for want of funds.

In 1930 Ramkrishnapant was appointed a member of the Legislative Council and in 1932 an Honorary Magistrate and a non-official visitor to the Visapur Prison. Next year he was elected Moderator of the Maharashtra Synod of the United Church of Northern India.

Ramkrishnapant's second wife died in 1930 and he married Miss Marguerita Grove, an American missionary (1934).

In 1938 Ramkrishnapant and his wife went to America. There they thought of giving programmes which they named "Portrayal of India's Life" More than 4,000 such programmes were given in schools, churches and clubs in the nooks and corners of America.

With the help of some Indian girl students, the Modaks made a film entitled "India lives at Home", which also became very popular.

An attempt to persuade the Modaks to become British agents in the U.S.A. failed.

About this time (August 1942), Ramkrishnapant published in the *New York Times* his "Programme for India's Freedom" which recommended immediate freedom for India and status quo in other administrative details for the duration of the War. There was a favourable reaction from many influential persons including Lord Halifax, India's former Viceroy, who invited the Modaks to meet him when they were in Washington.

In 1943-44, the Modaks were in charge of the India Section of Pearl Buck's East-West Association.

The India Committee organised by Ramkrishnapant to aid the Bengal Famine victims sent $ 7,250 to India for distribution.

In September 1944, Ramkrishnapant, at the invitation of the Department of Agriculture of the U.S. Government, read a five-page paper on Indian agriculture before a conference in Washington.

A little later, the Modaks organised One World Association which, with Ramkrishnapant as President, sponsored the First World Congress of Dominated Nations in New York (14 April 1945). The Congress designated Ramkrishnapant and Julio Pinto Gandia of Puerto Rico as delegates to the United Nations Conference to be held at San Francisco on 25 April. It was impossible for these people's representatives to get official access to the Conference, but they suc-

ceeded in getting the word 'Independence' inserted in the preamble statement of the objectives of the United Nations for all dependent peoples.

Towards the end of 1951, Ramkrishnapant came to India for the purpose of aligning the Christians of Maharashtra with the Congress Party in the coming elections.

In 1953, in co-operation with Rev. J. S. Williams, he inaugurated the All India Federation of National Churches.

The Modaks returned to India permanently in December 1967. The Municipality of Ahmednagar held a reception in honour of Ramkrishnapant in January 1968. He died in Bombay on 11 April 1968. The Indian Consul in New York said of him at the Memorial Service held in his honour: "No other Indian in New York ever did so much to help other Indians."

Ramkrishnapant had been consecrated Archbishop of the Indian Orthodox Church and took the title of 'Mahadharmaguru'.

[Manorama (née Marguerita Grove) Modak—The World is My Family (a biography of her husband, Ramkrishna Shahu Modak), 1970.]

MANORAMA R. MODAK

MODI, JIVANJI JAMSHEDJI (SIR)
(1854-1933)

Dr. Jivanji Jamshedji Modi was born on 26 October 1854 in the shadow of a fire-temple in Bombay, where his father was the high-priest. He went to an elementary school nearby and joined a secondary school when 9 years old. The same year he was initiated as *navar* into the first step of Zoroastrian priesthood. At 11 years he was married to Aimai Hormasji Saklatwalla and continued his education. On the death of his father he took over as the high-priest a week before his Matriculation examination in 1871 and completed his education for the priesthood by becoming a *maratab* while a student of Elphinstone College. He took the B.A. degree in 1877 and studied law and Roman jurisprudence.

Trained from birth for sacerdotal service the study of law attracted him to the ancient lore of Persia. His thirst for knowledge knew no bounds and he again became a student at the Mullaferoze and Jamshedji Jeejeebhoy *Madressas*, won several prizes and was appointed Lady Jamsetji Fellow at the latter. He now blossomed forth as a scholar and lecturer. To gain a deeper insight into his special fields of knowledge he learnt French and German. He continued to be an avid student all his life.

Recognition came to him in ample measure. Learned societies in India and abroad—the Anthropological Society of India, the Asiatic Society of Bengal, the K. R. Cama Oriental Institute, the Royal Asiatic Society, the Academy of Hungary, the Dante Society, the Oriental Congress at Hanoi, the Anthropological Institute and the Folklore Society of London, Société Asiatique, Academie des Inscriptions et Belles Letters of France—invited him to read papers. Dr. Modi was always ready to give of his knowledge. Soon honours began to flow in. When he attended the 8th Congress of Oriental Scholars (1889) at Stockholm, the King of Sweden awarded him the diploma of 'Letteris et Artibus' with a gold medal as insignia. He was nominated a Fellow of the University of Bombay and in 1893 he received the dignified title of 'Shams-ul-Ulama'. France honoured him with the distinction of 'Officier d'Academie' (1898), 'Officier de l'Instruction' (1902) and 'Chevalier de Legion d' Honneur' (1925). The University of Heidelberg conferred the Doctorate on him (1912) and the Hungarian Government the distinction of 'Officier de Croix de Merit' (1925). He received the Knighthood in 1930.

The quest of learning took him across the seas several times; he covered the globe from America to the Far East through Europe, North Africa, West Asia, South-East Asia; reading, learning, lecturing and adding to his own store of knowledge.

He kept aloof from politics but not from social work and social reform. He always threw his weight on the side of progress and used the authority of knowledge to smash obscurantism. He is remembered, however, for his intellectual

achievements and his voluminous writings. These are enshrined in works in English, Gujarati and French which fill a well-sized library.

[Desai, Bejan N.—Life of Dr. Sir Jivanji Jamshedji Modi (in Gujarati), Bombay, 1954; Modi, Dr. J. J.—Life of Late Mr. K. R. Cama, Bombay; —Asiatic Papers (1905, 1917, 1927 and 1929), Bombay; —Anthropological Papers (1911), Bombay; —Jnan Prasarak Vishayo (in Gujarati), Bombay; —Spiegel Memorial Volume, 1908; —Mari Mumbai Bahar ni Sahel (in Gujarati), Bombay, 1926; —Iranian Essays, 3 parts (in Gujarati), Bombay, 1894, 1900 and 1902; —Lectures and Sermons on Zoroastrian Subjects, in six parts (in Gujarati), Bombay, 1902, 1905, 1907, 1912 and 1919; —The Religious System of the Parsis, Bombay, 1893; Famous Parsis, Madras, 1930; The Times of India, 29 and 30 March, 1933.]

(Kumud Prasanna) A. J. DASTUR

MODY, HOMI PEROSHAW (SIR)
(1881-1969)

Sir Homi Mody's full name is Hormusji Peroshaw Mody but he was popularly referred to as Sir Homi. He was born in Bombay on 23 September 1881. His father's name was Peroshaw and mother's Shirinbai. He had three sons; one of them, Piloo, is now a member of the Lok Sabha and has kept aloft his banner of Swatantra Party politics. Born of a rich and respectable family of Bombay Parsees, he was connected with the Tatas and Wadias and Sir Pherozeshah Mehta whom he greatly admired and whose biography he wrote among other works.

Mody passed his Matriculation examination in 1898 from the St. Xavier's High School. He took his B.A. from the same college in 1902 and M.A. in 1904. He passed the LL.B. in 1906. He was married to Jerbai, daughter of Cawasji Dadabhoy Dubash, who also came from a rich and cultured family and took much interest in social service and philanthropic work. He was greatly influenced by Pherozeshah Mehta and Gokhale, whose sturdy liberal politics he followed throughout his life. He began practice as an advocate but gave it up for a more prosperous business career. He was a well-read person, immensely interested in English literature, a humorous writer and speaker and loved horse-racing. He advocated abolition of caste and was a follower of Ranade on the social reform platform. In his personal life, he was a devout Parsee.

Mody was in favour of modernising India in every way on the basis of India's rich cultural past. He favoured countrywide free and compulsory primary education and believed in India rising to her full stature within the British Empire, though by gradual stages and through lawful and constitutional agitation. He supported the demands of India's trade and industry against the British policy of stunting them and followed the economic principles of Ranade and Dadabhai Naoroji. He stood for amicable relations between captains of industry and their workpeople in factories and plantations and backed the land reforms which benefited both land-owners and tenants as well as agricultural labourers.

Mody was fond of writing to newspapers, speaking on the radio and authorship of books. In 1908 he wrote the 'Political Future of India' and in 1921-22 Pherozeshah's biography (revised and reprinted by the Asia Publishing House in 1964) and other books. He was a Member of the Bombay Municipal Corporation from 1913 to 1943 and leader of the Progressive Party and Bombay Port Trust Committee in 1919-23. He was President of the Corporation more than once and a Member of the Central Legislative Assembly from 1929 to 1943. He was invited to the three Round Table Conferences in 1930-33 and was Treasurer of the Swatantra Party till he died. He was a Member of the Viceroy's Executive Council from 1941 to 1943 as Member for Supplies, Acting Governor of Bombay (1947), and Governor of Uttar Pradesh from 1949 to 1952. He was the permanent President of the Indo-American Society.

Mody's main interest was in business and industry and as such he was Chairman of the Millowners' Association for many years succes-

sively and intermittently; Chairman of the Indian Merchants' Chamber in 1928-29; Chairman of the Associated Cement Companies Ltd.; Chairman of the Central Bank of India Directors' Board; Director of Tata & Sons, Ltd.; Chairman of the Employers' Federation of India from 1933 till death; and a member of the Reserve Bank of India Board and of several Joint Stock Companies. He promoted the Mody-Lees Pact, i.e., agreement between Lancashire and Bombay Textile Millowners. He was a delegate to the International Labour Conference in 1937; President of the Cricket Club of India; Fellow of the Royal Society of Arts; Vice-Chairman of the Export Advisory Council; Chairman of the Indian Hotels Company Ltd.; Chairman of Sir Dorab Tata Trust and Wadia Housing Scheme; life-long President of the Council of World Affairs, and President of the Bombay Branch of the Indian Statistical Society.

Honorary doctorates were conferred on him by the Universities of Benares, Aligarh and Poona and D. Litt. was conferred on him by the Agra University. On the eve of his death, his biography was written by D. R. Mankekar.

[Darukhanawala, H. D.—Parsi Lustre on Indian Soil, Bombay, 1939; Indian Jails Committee (1919-20) Report, Vol. IV (written statement by H. P. Mody), Calcutta, 1922; Jayakar, M. R.—The Story of My Life, Vol. I, Bombay, 1958; Mody, Sir Homi P.—The Political Future of India, 1908; —Sir Pherozeshah Mehta: A Political Biography, Vols. I & II, 1921 & 1922; —A Memorandum on the Economic and Financial Aspects of Pakistan, Bombay, 1945; —Reflections: Wise and Otherwise, Bombay 1961; The Times of India Directory and Year Book, 1944; Thomas, Dr. A.—Who's Who in India, Burma and Ceylon, Bombay, 1941; The Navasakti (Bombay Marathi daily), 22 June, 1968.]

(C. B. Khairmoday) T. V. PARVATE

MOHAMMED ABDUR RAHMAN SAHEB

—See under Abdul Rehiman Saheb, Muhammad

MOHAMMAD ALAM, SHEIKH (DR.)

—See under Alam, Sheikh Muhammad (Dr.)

MOHAMMED, TAYYEBULLAH

—See under Tayyebullah, M.

MOHAN SINGH (GENERAL) (1909-)

General Mohan Singh was born in a Sikh family of the Ugohi village, District Sialkot, West Pakistan. His father, Sardar Tara Singh, a poor man, died before the son was born, with the result that Mohan was brought up only by his maternal uncle, Hakumat Singh, who was a Subedar in the Indian Army.

The profession and the socio-economic status of the guardian determined the boy's career who matriculated from the Khalsa High School, Sialkot, in 1926, and the very next year joined the Army as an ordinary soldier. Mohan Singh was married in 1940 to Jaswant Kaur, the sister of Major Hardayal Singh.

In 1932 Mohan Singh was sent away to the Indian Military Academy, Dehra Dun, for the training of a King's Commissioned Officer, which he completed in two years and a half, whereafter he was promoted as Second Lieutenant and posted at Ferozepur. In 1940 he was made a Captain and sent away to Secunderabad. But the very next year found him appointed as a temporary Major, and he was now ordered to go to Malaya.

When in December 1941, Japan attacked Pearl Harbour, Singapore and Siam, Mohan Singh was posted on the Siam borders where he fought bravely against the invaders. But at the same time it occurred to him that it would be bad if India merely changed her master from the British to the Japanese. He therefore went over to the latter and organised the First Indian National Army in Malaya with a view to freeing India with the help of Japan. He fought on the Singapore front against the British in 1942 where the latter were defeated. Soon, however, having developed differences with the Japanese, he disbanded the First Indian National Army, and later on when Singapore was re-occupied by the

British he was arrested at Pungal and sent to the Red Fort, Delhi, from where he was released in 1946.

His military career having now come to a close, he joined the Forward Bloc of Netaji Subhas Chandra Bose and shortly after became its President. Later on, however, he disbanded this body and joined the Indian National Congress en bloc. He was also the organiser of the Desh Sevak Army.

Mohan Sing's attitude towards religion has been liberal, and he considers himself first an Indian and then a Sikh. He was against regionalism, and in 1943 exhorted the people of India to stand united. The British Empire, he said, was "built on the atrocities and repression", and as a revolutionary he believed that India could best get her independence only with the help of the Army. His speeches were always fiery, through which he prepared the minds of his soldiers to fight for the complete independence of India. His contribution to the promotion of national consciousness in this country has been considerable.

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(D. L. Datta) G. S. CHHABRA

MOHANLAL MEHTA (SOPAN)

—See under Mehta, Mohanlal Tulsidas (Sopan)

MOHSIN, HAJI MOHAMMAD
(1730-1812)

Haji Mohammad Mohsin is one of the most revered names in the cultural annals of Bengal. A man of many-faceted personality, Mohsin was an erudite scholar, a skilful swordsman, a good wrestler and a fine calligraphist, and above all, a munificent humanist. A sworn bachelor, who lived up to the ripe of age of 82, Mohsin was born in Hooghly in 1730. Mohsin got his early education and training under the affectionate care of his half-sister, Mannu Jan Khanam, who was eight years his senior. Imbued with an unusual urge for travelling, Moshin embarked on a protracted period of journeyings which continued for 27 years and which took him to various countries, such as Iran, Arabia, Egypt and Turkey. During these years he performed the Haj and visited many other sacred places before returning to Murshidabad. Later, on being urged upon by Mannu Jan, since married and turned a widow, Haji Mohsin came down to Hooghly. Mannu Jan first entrusted to her half-brother the management of her estate, and on her death, left a will through which she bequeathed all her estate to the Haji.

Succeeding thus to the ownership of this huge property, Haji Mohsin achieved an undying fame for his celebrated philanthropic deeds. He spent the vast fortune to help "the famished beggar, the starving widow and the helpless orphan." In order that his enormous possessions could be used towards the same object even after his death, Haji Mohsin made in 1806 a Deed of Trust whereby the whole income of his property was dedicated to charitable purposes in perpetuity. For his own living, he contented himself with a monthly income of Rs. 100/- only, with which he lived for the remaining six years of his life. Haji Mohammad Mohsin died in 1812 and was buried near the grave of Mannu Jan in the vicinity of the Hooghly Imambara.

Mohsin is long dead but lives very much through the great Trust that bears his name. For over one and a half century this unique legacy has been conferring immense benefits on the succeeding generations of the needy among the Bengali people, particularly in the field of education. The Mohsin Fund for all times promises to remain a living monument to his name.

[Ali, Hamid—Mohsin Charit; Ali, Mohammad Oyajad—Mahamanush Mohsin; Basu, Amarendranath and (revised by) Basu, Aparajita —Banglar Navaratna; Bhattacharyya, Debendranath—Haji Mohammad Mohsin; Birt, Bradley —Twelve Great Men of Bengal; Clay, W. M. —Mohsin Endowment and its Donors; Datta, Amar Chandra—A Brief Sketch of the Life of Haji Mohammad Mohsin; Gangopadhyaya, Benoy Kumar—Haji Mohammad Mohsin; Gupta, Jogendranath—Haji Mohammad Mohsin, Dacca, 1917; Latif, Nawab Bahadur Abdul —The Present Condition of the Indian Mohammedans, Calcutta, 1883; Mitra, Mahendranath —Mohammad Mohasiner Jivancharit; Mitra, Sisir Kumar--Mohammad Mohsin; Rasid, Abdur—Sir Sayed Ahmad O Haji Mohammad Mohsin; Report of Mohammedan Educational Endowment Committee, Calcutta, 1888; Bengal Past and Present, Vol. III.]

(P. N. Banerjee) ABDUS SUBHAN

MOHSINUL MULK (NAWAB) (1837-1907)

Mohsinul Mulk, Nawab Syed Mehdi Ali opened his eyes in 1837 in poverty and the early experience of misery was the source of his lifelong philanthropy. The father, Mir Zamin Ali, living in Etawah (U.P.), struggled with insufficient means to support a large family and his son's education could not proceed beyond the smattering of Arabic and Persian in a local *Madrasa*. At the age of seventeen years he shared the parental burden by earning Rupees ten per month in the District Revenue Office of the East India Company. During the calamity of 1857 his sense of correctness decided, despite the inner anguish of conflicting desires, to stand by his British employers. The studious nights passed in boyhood under public lamp-post awakened a curiosity for books and good memory helped to make him a scholar of literature and serious learning, which in turn promoted the brilliant qualities of a speaker and writer. By tireless application of mind and body he rose to progress and in 1867, when thirty years old, he was serving as a Deputy Collector in Mirzapur (U.P.) under Allan Octavian Hume, the future founder of the Indian National Congress, who was struck by his intelligence. A chance meeting with Syed Ahmad Khan, then a subordinate judge at Benares, illumined his mind with a higher vision and exercised a deep influence in succeeding years. It was the time when Syed was preparing to embark on the unpopular course of addressing the Muslims through his writings; Mehdi Ali was the earliest convert and the foremost volunteer of his camp.

In 1874 his services were requisitioned by H. H. the Nizam of Hyderabad as Finance Secretary of his State. The Government of the Nizam was running into debt and financial disorder was rampant. He employed his talents to prepare a budget, the first in the history of the State, and by introducing a number of reforms, succeeded in creating a favourable balance between income and expenditure. These labours earned him the titles of Nawab and Mohsinul Mulk (benefactor of the State). The Viceroy approved them to be recognized in British India. At a juncture (1885) when Russian expansion in Central Asia seriously worried the British-Indian rulers, he published a long letter: "Muslims in the event of a Russian invasion," giving assurance of Muslim loyalty and arguing away the fears of their possible rebellion. That gesture was appreciated by leaders of public opinion in Britian. He visited England (1888) on official duty where he met Gladstone and tried to impress on the Liberal statesman that the Muslims were a distinct factor in Indian politics. All these years he generously gave financial assistance to the schemes of Syed Ahmad Khan, for his monthly salary was Rupees three thousand, and raised subscriptions in Hyderabad. But a smooth career in a Princely State was difficult due to a number of reasons: the usually whimsical character of the Prince, the pressure exercised by the often arrogant and scornful British Resident, the intriguing rivals as active as Shakespeare's villains; and even the most astute servant was bound to fall into disfavour. Mohsinul Mulk had been able to manage in Hyderabad for nineteen years before reaching the end (1893) of that inevitable and painful process.

His remaining years, passed in Aligarh, were

more important in public estimate. He guided the Mohammadan Educational Conference, a body which under cover of its facade, surveyed all issues concerning the Muslims, not excepting high politics, and eminent men of the community annually joined on its platform. After the death of Syed Ahmad Khan (1898) Mohsinul Mulk was elected Secretary of the M.A.O. College and saved it from a perilous situation of bankruptcy. The clerk of Syed embezzled Rupees one hundred thousand and the old man, overpowered by grief and worry, was hastened to death. Mohsinul Mulk became heir to that heavy liability and restored the integrity of the institution. He organized (1900) the Urdu Defence Association, for the Lt.-Governor, Macdonnell, had initiated a move against Urdu to be displaced by Hindi as the official language in Bihar and U.P. The Urdu-Hindi controversy was the first unfortunate factor which repudiated the principle of good understanding between the Hindus and Muslims of this country. He thought out the scheme of the Simla Deputation (1906) gaining from the Viceroy, Minto, the demand of separate electorates. That was a significant step since Syed Ahmad Khan inaugurated the era of Muslim politics in modern India and its consequences were far-reaching.

[Aligarh Institute Gazette—Old Files (Preserved at Aligarh Muslim University); Tahzibul Akhlaq (M. U., Aligarh); Minto Private Papers (in Microfilm), National Archives of India, New Delhi; Home (Public) Files of the Government of India, National Archives of Inda, New Delhi; M. S. Jain—The Aligarh Movement, Agra, 1964.]

(L. Dewani) S. Nabi Hadi

MOONJE, BALAKRISHNA SHIVARAM (DR.) (1872-1948)

Dr. Balakrishna Shivaram Moonje was born at Bilaspur on 12 December 1872 and died at Nagpur on 3 March 1948. His father served in the Revenue Department. He was six and a half feet tall, fond of gymnastics and an admirer of Tilak. His ancestors served the Bhonsalas of Nagpur, loyalty to whom continued in the family even after their kingdom ended. Dr. Moonje's primary and secondary education was completed at Bilaspur. Coming first in the final examination he secured a scholarship of Rs. 12/- per month. He was fond of swimming, gymnastics and riding in that age. Regular physical exercises became his life-long habit. He joined the Raipur High School and passed the Matriculation examination in 1891. Painting was his hobby and the Chief Commissioner gave him a special prize for it. In that year he was married to the sister of Dr. Pardhi. Securing a scholarship of Rs. 15/- per month, he studied in the Hislop College, Nagpur. He came out first in the Intermediate examination and got a scholarship of Rs. 20/- per month. In 1894 he joined the Grant Medical College, Bombay, and passed the L.M. & S. examination in 1898, coming out second in the result. For supplementing his scholarship he worked in the Plague Administration till 1900.

He organised the Medical College Gymkhana and was its Secretary all along. The Boer War started in South Africa and Moonje offered his services. In 1900, at Durban, he lived with Gandhiji for a week. He was transferred to the Military Headquarters, first at Maritzberg and then at Rooipooint. He returned to Calcutta, visited places like Benares, Prayag, Kanpur and Peshawar on the way to Nagpur where he started medical practice in 1901. He was a reputed eye specialist. Experimenting on eyes of slaughtered animals he developed a new and simple method of eye-surgery. He studied Ayurvedic books and in 1930 published 'Netra-Chikitsa' in Sanskrit comprising of 250 pages. This first part was to be followed by two others, for which he never found time.

He attended the Bombay Congress Session (1904) where he had close contact with Tilak, whom he showed his essay on Hindu Social Reform. Tilak admired it and urged publication, which did not materialise. Before the Benares Congress (1905) Moonje made the C.P. Provincial Conference a success with the aid of his young followers. The division between the Moderates

and the Tilakaite Nationalists started from the Benares session. Moonje accepted Tilak as his political Guru, stopped medical practice and took up politics and public work.

He worked for Swadeshi, Boycott and Ganapati and Shivaji Festivals throughout the Central Provinces. Tilak visited Calcutta for Shivaji Festival in 1906. Moonje organised Tilak's welcome on all Railway stations in the Central Provinces and accompanied him. He spoke at the Shivaji Festival and at the reception given to Tilak next day. On the way back Tilak halted for two days at Nagpur, where Moonje made his receptions successful. The Partition of Bengal gave a new flare to Tilak's programme. Moonje opened a Swadeshi shop at Nagpur. The Calcutta Congress (1906) was a triumph for the Nationalists as 'Swadeshi' and 'Boycott' were supported. Next year Moonje toured his Province to popularise the programme. The Surat Congress (1907) broke up owing to divergence between the Moderates and the Nationalists. Next year Tilak was sentenced to six years' transportation and his party remained out of the Convention Congress of the Moderates. The Government sent to jail most of the Tilakaite editors and leaders. Tilak returned in 1914 when the First World War started. Tilak with his party joined the Congress and urged Indians to join the army. Tilak also started his Home Rule League in which Moonje took a prominent part. Besides, he organised the first *Kirtan* Conference at Nagpur (1917) for popularising the traditional method of Hindu preaching. In the Gandhian period most Tilakaites disapproved of his policies but joined his satyagraha in 1921. Moonje was convicted twice for forest satyagraha. He then worked in the Swaraj Party, the Responsive Co-operation Party and later the Hindu Mahasabha. He was elected President of the Sabha and also to the Central Legislature in 1926. He resigned at the call of the Congress in 1930.

At the Round Table Conference he urged Indianisation of the army. He concluded a pact about Harijan representation with their leader, M. C. Raja, which became known as Moonje-Raja Pact. In 1933 he represented the Hindu Mahasabha on the Joint Parliamentary Committee. In 1937 he formed the Hindu Military Education Society and started its 'Bhonsala Military School' near Nasik as a feeder to the Dehra Dun Academy. He named the school premises 'Ram-bhumi' and the cadres 'Ram-dandis'. With the idea of a reformed Hindu Law he wrote a new 'Manusmriti' which remained unpublished. He belonged to the Deshastha Shukla Yajurvedia Brahmin Community, yet he practised and preached meat-eating. He wore a tall black round cap, grew a beard and moustache. He was an imposing figure in his long coat, and emphatic in his speeches. The years since 1937 he devoted to the development of his Military School and to Hindu Mahasabha activities. He received the popular title 'Dharma Vir' for his religious activities and was nicknamed 'Field Marshal Moonje' for his military qualities.

[Biographical Encyclopaedia of the World, New York; Commercial Directory of C.P. and Berar (published by G. N. Joshi), Nagpur; Balshastri Hardas—Dr. Moonje Charitra, Part I, 1966; Personal interview of the Research Fellow with B. B. Moonje at Nagpur; Personal knowledge of the Contributor.]

(Saroj A. Deshpande) G. V. KETKAR

MOSALIKANTI TIRUMALA RAO

—See under Tirumala Rao, Mosalikanti

MUDALIAR, C. N. MUTHURANGA
(1882-1949)

C. N. Muthuranga Mudaliar was born in a rich Hindu family of Vellala community at Pettai in Chingleput district. A leading Mirasdar and a pious Vaishnavite, he graduated from the Madras Christian College. As a student he was influenced by the works of nationalist writers, particularly Chidambara Bharati. He joined the Swarajist Party and subsequently enlisted himself as an active member of the Indian National Congress. Working in close association with S. Srinivasa Iyengar, he led the satyagraha move-

ment in Tamil Nadu and went to jail several times. For some years he served as the Secretary or as the President of the Madras Mahajana Sabha. In 1926 he was elected to the Madras Legislative Council from the Chingleput constituency. The next year he served as the Chairman of the Reception Committee of the Indian National Congress Session, held at Madras, under the Presidency of Dr. M. A. Ansari. He was Vice-President of the Tamil Nadu Congress Committee for a short period and was elected as its President in the years 1929, 1937 and 1938. In 1946 he became a member of the Central Legislative Assembly.

Mudaliar was widely known in Tamil Nadu as an ardent patriot and an able legislator. With Madras as the principal centre of his activity, the period of his contribution to nationalism was between the years 1926 and 1940. In support of the freedom movement, he led agitations, addressed meetings and wrote articles. He condemned the British administration as a regime of exploitation and declared that it ruined the country economically, politically, culturally and spiritually. Village industries were destroyed and revenue was used for sustaining a highly extravagant and oppressive administration. Therefore he appealed to the people to unite and assert their right of independence. He said: "We believe in the inalienable right of the Indian people to have freedom and enjoy the fruits. . . . We believe India must sever the British connection and attain Purna Swaraj or Complete Independence." According to him the Congress should capture the legislatures, boycott the dyarchy, prevent the imposition of a federation and resort to non-cooperation and civil disobedience. It was his contribution that he stirred up patriotic feelings among all ranks of the Tamils.

As a social reformer he was guided by two objectives, to promote the welfare of the backward people and to counter the growing influence of the Justice Party among them. Like many other leaders of his kind, he criticised the caste system and untouchability and stressed upon the necessity of improving the lot of the Harijans. He persuaded the Harijans to extend their support to the Indian National Congress instead of the Justice Party and sought to convince them that it was the only one party which worked for the redemption of the masses. A believer in Hindu-Muslim concord, he felt that it was only on this unity that the future progress of the country depended. It was his conviction that reforms, aimed at sharing political influence and power with the masses, were the only alternative for persuading the common people to take an interest in national activity.

Though party work was his primary concern, Mudaliar stood for changes in economy and education. He wanted adequate encouragement to be given to the handloom industry and agriculture and relief to be given to the ryots in the form of land-tax reduction. A pious Hindu, he served as a trustee for several temples in Chingleput district. He was considered as a modernist in outlook, yet he had no faith in an educational system copied from the west, for he feared that it had torn the young from the cultural moorings of the land.

[The Asylum Press Almanac, 1934; The Hindu Files; N. N. Mitra (Ed.)—The Indian Annual Register; Proceedings of the Central Legislative Assembly; Proceedings of the Madras Legislative Assembly; Proceedings of the Mahajana Sabha, Madras; Proceedings of the Tamil Nadu Congress Committee.]

(Emmanuel Divien) K. RAJAYYAN

MUDALIAR, R. N. AROKIASWAMI (1870-1933)

Mudaliar by community and Catholic by religion, R. N. Arokiaswami (also known as Arogyaswamy) Mudaliar was an engineer, who turned a politician. Born at Madras he was brought up as an orthodox Catholic, but as a student came under the influence of the liberal traditions of the Madras Christian College. After graduation in 1890, he joined the Madras Engineering College and took his B.E. degree in 1895. He started his career as an Assistant

Engineer in the Public Works Department of the Madras Government in 1896 at Nellore. Later he was promoted as an Engineer and in 1919 as a Superintending Engineer. After retirement from service in 1925, he entered politics and became the leader of an organisation called the 'Nation First Party'. He joined the Congress when the Swarajist movement was gaining strength. In 1926 he was elected to the Madras Legislative Council from the Madras Central Christian Constituency and held this position for two terms. For a short period in 1927-28 he was a Minister in the first Subbaroyan Ministry, but resigned office because of his differences with the leadership over the issue of co-operation with the British. In 1931 he served as a member of the Retrenchment Committee, Madras.

As an engineer he established his mark for devotion, efficiency and imagination. His name is associated with important irrigation works in the Madras Presidency, which included the Tungabhadra Project and the Upper and Lower Bhavani Projects. He was also responsible for several engineering schemes, connected with water supply and transport. Among the much commended services of his were those in South Arcot district during the heavy floods of November 1913. In recognition of his services he was awarded the titles of Rao Bahadur in 1914 and Dewan Bahadur in 1925.

Not only did he distinguish himself as a sincere public worker but ably upheld the rights of the Christian minority. Though he was rational in outlook, he was a pious Catholic. He wanted the Christians to press their demand for reservation of seats until such time when they could get on with the development of national consciousness. Interested in social reform, he appealed to the Christians to work for the uplift of the depressed classes.

The period of his contribution to nationalism was brief, from 1926 to 1931, for he spent most of his active life as a professional engineer. Madras was the centre of his activity. A moderate in outlook, he stood for Dominion Status for India and believed that this could be attained through constitutional means and co-operation with the British. Accordingly, he welcomed the appointment of the Simon Commission and the Gandhi-Irwin Pact. Yet he opposed the scheme of separate electorates for different communities and voiced his fear that it would perpetuate suspicion and tension among the different groups of people. He carried on active propaganda against the Justice Party, condemned the non-Brahmin movement as intended for job-hunting, suggested to the Princes to relinquish their privileged status, and wanted the country to be made self-dependent in manufacturing industries. The devotion of Arokiaswami to nationalism was noteworthy, but it cannot be denied that he suffered from two limitations, his concern for the welfare of the minority Christians, whom he represented, and his admiration for the British, whom he served for long as a public servant. This led him to suggest separate electorates for the Christians as a transitional device and Dominion Status within the British Empire instead of complete independence.

[N. N. Mitra (Ed.)—The Indian Annual Register, Vol. I, 1926; The Asylum Press Almanac and Directory, 1931-32; The Hindu Files; Proceedings of the Madras Legislative Council, 1926-30; Who's Who in Madras, 1932.]

(Emmanuel Divien) K. RAJAYYAN

MUDALIAR, T. V. KALYANASUNDARAM (1883-1953)

Better known as Thiru V. Ka., Kalyanasundaram Mudaliar, son of Vridhachala Mudaliar, was born at Tallum, Chingleput district, Tamilnadu in 1883. Hindu Mudaliar by community, the family belonged to the low income group. In 1912 he married Kamalambikai, but she passed away after six years. Since then he stayed with his brother, devoting himself to religion, literature and politics.

Thiru V. Ka, received his education at Madras in the Aryan Primary School and the Wesley High School, but did not complete his matriculation. After associating himself for a short period with the Balasubramania Bhakta Jana

Sabha, Royapettai, and the Saivite Sangam, Tiruvallikeni, he worked with Spencer and Company and taught in the Adi Dravida School, Madras. In 1916 in consideration of his erudition in Tamil, the management of the Wesley College appointed him a Lecturer. After one year he joined the editorial staff of the *Desabhaktan*, a Tamil daily and the organ of the Madras Provincial Association.

The year 1917 marked a turning point in the career of Mudaliar. Influenced by S. Srinivasa Aiyangar, B. G. Tilak and Annie Besant, he drifted into politics. With Madras as the centre of his activity, his greatest contribution to nationalism dates from 1920 to 1947. His early interest was in the Home Rule League. Subsequently he joined the Madras Provincial Association, organised by Kesava Pillai. He extended his support to C. Rajagopalachari in the non-cooperation movement and organised demonstrations against the Rowlatt Act of 1919. Yet he insisted only on constitutional methods in the struggle for freedom. In 1926 he was elected President of the Tamilnadu Congress Party.

More striking than his contribution to nationalism was his work for the development of Tamil literature and journalism. A tireless scholar, he wrote and published about fifty works. The well known among them are 'Manitha Vazhkaiyum Gandhiyadigalum', 'Marxium Gandhiyum', 'Pennin Perumai', 'Vazhkai Oli', 'Murugan Allathu Azhagu' and commentaries on 'Periyapuranam' and 'Tirukkural'. In 1920 he edited the Tamil paper *Navasakti*. Politics, religion and social problems served as the theme of his writings.

In his vision free India was to be a land where all languages would retain their equal importance and all linguistic regions their political individuality. He opposed an over-centralised political system for the country. As a promoter of social reconstruction, he worked for the uplift of women and founded the labour movement in 1918 in association with B. P. Wadia. A pious Hindu, he became a follower of Ramalinga Swamigal and led a very simple life. Mudaliar was not an eminent politician but he was a well-known scholar in Tamil and a leading trade unionist.

[T. V. Kalyanasundaram Mudaliar--Autobiography (Tamil), Madras, 1944; The Desabhaktan Files; The Hindu Files; Kalai Kalanjiyam, Vol. III; Proceedings of the Tamil Nadu Congress; Pulavar Arasu—Thiru V. Ka: Life Sketch, Madras, 1953.]

(Emmanuel Divien) K. RAJAYYAN

MUDHOLKAR, RAGHUNATH NARASINHA (RAO BAHADUR) (1857-1921)

Rao Bahadur Raghunath Narasinha Mudholkar was born at Dhulia in Khandesh in a respectable middle-class family on 16 May 1857. He had four brothers and three sisters. His father was a record-keeper in the District Court at Dhulia.

Some of his ancestors were in the service of the Peshwas as ambassadors. As the family settled in Mudhol in Karnatak, it came to be surnamed as 'Mudholkar'.

Raghunath had his education partly at Dhulia and partly in Vidarbha with his elder brother. He passed his Matriculation in 1873 from Dhulia. He took his B.A. from the Elphinstone College, Bombay, in 1877, and LL.B. from the Government Law School, Bombay (1880).

He married for the second time when his first wife died. Of his two sons, Janardan and Ganesh, the former rose to the position of a Supreme Court Judge. The latter is a practising lawyer at Nagpur.

Raghunath was impressed by Professor Wordsworth while at the Elphinstone College. He was fond of English novels and poetry. He was granted a Fellowship at the Elphinstone College and was esteemed for his intelligence and moral qualities by his Professors.

He started his legal career at Akola but shifted to Amravati when the court moved there and established himself as a leading lawyer.

He was closely associated with distinguished foreigners.

Raghunath was a devout Hindu and as such advocated social reforms like female education, widow-marriage and removal of untouchability

without breaking the bonds prescribed by the Shastras.

As a follower of Gokhale, he believed that developing nationalism required British co-operation and therefore the national movement should be constitutional and non-violent. He was in the Congress from 1888 to 1917, and thereafter joined the Liberals. He was in the Congress delegation of 1890 sent to England to voice the grievances of the Indians. He was President of the Indian National Congress held at Bankipur in 1912.

He admired Parliamentary democracy but opposed British bureaucracy. He criticised the economic policy of the Government as it caused hardship to Indians. His criticism was free from abuse. He was a pioneer in stressing the importance of the industrial development of Vidarbha, and formed an Industrial Committee of the Congress at the Patna Session.

A number of industries in Vidarbha owe their origin to Raghunath. He opposed the Factories Bill (1911) and the Indian Indentured Labour System (1912) in the Governor-General's Council. He used the press and the platform for advocating his views effectively. He advocated technical education for the youth.

He founded the Berar Sarvajanik Sabha (1886) to voice the people's grievances. He died on 13 January 1921.

[Proceedings of the Council of the Governor-General, 1910-11, Vol. XVIII; —1911-12, Vol. L; G. A. Natesan—Rao Bahadur R. N. Mudholkar: A Sketch of His Life and His Services to India, Madras; —The Indian Nation Builders, Part II, Madras; —The Indian Review, February, April, May 1906 and January 1921; The Modern Review, April 1907; The Kesari, 18 January 1921; The Manoranjana, February 1921; The Times of India, 17 January 1921; Information supplied by Justice J. R. Mudholkar (son of R. N. Mudholkar), Supreme Court, New Delhi; Information received from Anand Balvant Deshpande and Gopal Waman Bhide of Amaravati, Vidarbha.]

(C. B. Khairmoday) B. K. Apte

MUFTI MUHAMMAD KIFAYAT ULLAH
—See under Kifayatullah, Mufti

MUHAMMAD ALI (1878-1931)

Muhammad Ali (for family background see Shaukat Ali), who was an Oxonian but had come to be known in his later days as Maulana Muhammad Ali, was born at Rampur on 10 December 1878. His father, Abdul Ali Khan, died when Muhammad Ali was hardly two years old. For his education he was sent to Bareilly in 1886 but within a couple of years he moved to Aligarh. In 1896 Muhammad Ali, standing first in the whole Province, obtained his B.A. degree from the University of Allahabad. In the normal course Muhammad Ali could have got a nomination from his college for a post like Deputy Collector or Revenue Officer, but his elder brother, Shaukat Ali, who was then an officer in the Department of Opium, decided to send him to England for competing in the I.C.S. examination. Muhammad Ali took admission in Lincoln College, Oxford, but failed in the I.C.S. examination and was called back home, when he got married. After staying at home for about a year he went again to Oxford and finally returned in 1902 with a B.A. (Honours) in History and was appointed Chief Education Officer in the State of Rampur. He could not, however, successfully adapt himself to the "court politics" and soon resigned from the service. He took refuge in the hospitality of his brother, Shaukat Ali, and stayed with him jobless for about two years.

During this period he sat for the examination for the law degree from the University of Allahabad but could not pass it. Finally, he was taken into the service of the Gaekwar of Baroda on the recommendation of the heir-apparent of the State, Kunwar Fatih Singh, who was a close friend and college associate of Muhammad Ali during their stay in England. He was then appointed an officer in the Department of Excise and was later assigned the Personal Assistantship to the Kunwar. The Prince was addicted to alcoholic drinks and it was thought that Muham-

mad Ali, because of his personal association with the Prince, would be able to persuade him to give up drinking. Although Muhammad Ali was unable to save the Kunwar from drowning himself in the cups, he was otherwise very successful in leaving a deep impression of his administrative ability on the mind of the State Ruler. During his stay at Baroda he introduced and successfully implemented several reforms in the agrarian system of the State.

Notwithstanding his successful career at Baroda, Muhammad Ali could not stay there for more than seven years. After a few years' service he discovered a journalist in himself and started writing on contemporary issues in reputed English papers of his time. One of his long articles, "Thoughts on the Present Discontent", which was serialized in the *Times of India*, Bombay, 1907, won the appraisal of Lord Minto, the then Viceroy of India. His bosses, however, anticipating his involvement in politics, instructed him to have his writings censored before sending them to press. Muhammad Ali could not accept this condition and submitted his resignation from the service to start his own paper. The Ruler, refusing to accept the resignation, granted him two years' leave without pay, hoping that Muhammad Ali would eventually return. As soon as it was known that Muhammad Ali had resigned from the service of the Gaekwar, some other Princely States offered him such high offices as the Chief Ministership, but he did not yield to them.

In January 1911 his dream materialized and his weekly *Comrade* appeared from Calcutta. His mastery over the English language and his journalistic aptitude made the *Comrade* very popular. Many Englishmen found the paper at par with some of the well-reputed papers of England. In 1912 the *Comrade* moved to Delhi, and the first issue of the Delhi edition appeared on 12 October. As long as it was published from Calcutta it maintained the policy of "comrade of all and partisan of none", but the policy was no longer followed at Delhi. Almost every issue of the *Comrade* carried articles and editorials exposing before the public the hostile attitude of the British to the Muslim world in general and to Turkey in particular. As a result the paper was banned in 1914 under the Press Act. It was, however, revived in 1924 but because of Muhammad Ali's poor health, political preoccupations and his inability to find a suitable Sub-Editor, the *Comrade* could not live for more than two more years.

After coming to Delhi Muhammad Ali also started an Urdu daily, the *Hamdard*, in 1913, which in its short span of life maintained every healthy tradition of English journalism and was very much in demand but, like the *Comrade*, it lived intermittently till only April 1929.

Muhammad Ali through the medium of his pen and tongue spared no opportunity of lashing at the British for their acts which he considered to be injurious to India and to the Muslim world. Consequently, on 30 May 1915, he was arrested and was interned at Mehrauli near Delhi. From there he was transferred to Chhindwara in the Central Provinces (now M.P.) where he was kept as a political prisoner till the last week of December 1919. When he was released from Chhindwara he was no longer a mere journalist: he was transformed into a national leader. From that time he kept on spending his life and energies recklessly in fighting the British for independence. His days and nights were passed mostly either in jails or in political conferences at home and abroad.

Muhammad Ali had started his political career as a Muslim leader whose main aim was to awaken and organize his community as a political body to fight the British for their hostile attitude to the Muslim world. After his release he, however, realized that his objectives were unlikely to be achieved as long as the British power in India was not weakened. He, therefore, took up very seriously the cause of the Indian National Congress and within no time very ably won the sympathy and support of Gandhiji in the cause of the Khilafat on the one hand, and prepared the Muslims on the other, to accept Gandhiji as one of their own leaders. For years he remained very close to Gandhiji. During the non-cooperation movement Muhammad Ali played an important role when he took up the responsibility of convincing the authorities of the Aligarh Muslim University to sever their relations with the British.

Although he failed in his task, he was successful in winning over the hearts of a number of the students and some members of the staff and the Council. They left the campus and a new National Muslim University known as Jamia Millia Islamia, then at Aligarh, now at Delhi, was started in 1920, of which Muhammad Ali was appointed the first 'Shaikhul-Jamia', the Vice-Chancellor. His political preoccupations did not permit him to sit in the office for long, but he remained in close touch with the institution as long as he lived.

By his character Muhammad Ali was a person who could compromise with no one on issues which he considered contrary to his political or religious convictions. The result was that the political and communal vicissitudes of the late twenties drew Muhammad Ali away not only from the Indian National Congress, of which he was once the President and was always considered its indivisible part, but also from many of his Muslim colleagues in several other political organizations who could not appreciate his blunt outspokenness. The *finale* was really pathetic. Muhammad Ali, who was once the uncrowned king of the national forces of Muslim India, was a lone soul in his last days, politically heart-broken and physically diabetic. His indefatigable spirit, however, kept on goading him to reach the goal. At the time of the first Round Table Conference of 1930, despite his knowledge of the possible fatal consequences of his journey to England, he decided to go there only because he was convinced in his own heart that none of the Muslim or Hindu delegates were going to present before the Conference the case of the Indian Muslims sincerely and honestly. In his last speech at the Conference Muhammad Ali prophetically declared that he would never return to India alive if she was not freed. Within a day or two he died there (4 January 1931), and the body was taken for burial to the sacred Muslim shrine at Jerusalem.

[History Sheet prepared by the Intelligence Office of the Government of India, Home Department (Political), 1913; Home Department Political Proceedings, Government of India, Deposit File No. 5, January 1921. Proceedings of the Indian Round Table Conference, 1930-31; G. A. Natesan—Mohammed Ali: His Life and Speeches; —Eminent Mussalmans, Madras.]

(L. Dewani) MUSHIRUL HAQ

MUHAMMAD IQBAL
—See under Iqbal, Muhammad (Sir)

MUHAMMAD ISMAEL KHAN
—See under Ismail Khan, Muhammad (Nawab)

MUHAMMAD SAADULLAH (SYED)
—See under Saadullah, Syed Muhammad

MUHAMMAD SHAFI (SIR)
—See under Shafi, Muhammad (Sir)

MUHAMMAD, SYED MASOODI
—See under Masoodi, Muhammad Syed (Maulana)

MUHAMED USMAN (SIR)
—See under Usman, Mohamed (Sir)

MUKAND LAL PURI
—See under Puri, Mukand Lal

MUKHARJI, AMULYADHAN (DR.)
(1898-)

Born in April 1898 at Nimta (North Dum Dum Municipality), 24-Parganas district, in Bengal at his maternal grandfather's house, Dr. Amulyadhan Mukharji was known as a revolutionary in the first half of the present century and as a social worker, medical teacher and practitioner engaged actively in Medical politics from the later twenties of the present century.

Dr. Mukharji spent his childhood at Ambala Cantonment in the Punjab where his father was a Railway Medical Officer. He used to meet national leaders like Dr. Harinath Mukherji (Ambala), Lala Lajpat Rai (Lahore), Ajit Singh and others who often came to his father's house. He heard about the partition of Bengal and the

Swadeshi movement from their talks, which had a great impact on his developing mind. He was thus inspired with the cult of revolution of the time. With this background, while a student at *Srikrishna Pathsala (a High School)* at Calcutta (1911-14), he joined the revolutionary party known as the Jugantar Party, whose leader then was Jatin Mukherjee. Since then he actively engaged himself in secret revolutionary work. Between 1912 and 1917 he directly took part in the movement for the nation's freedom, and while a student at the Campbell Medical School, after studying I.Sc. course at the Bangabasi College, he was arrested under the Defence of India Act 1914 and was about to be tried under various sections of the Indian Penal Code by a Special Tribunal, but at several identification parades the Government witnesses having failed to identify him, he was made a State Prisoner under Regulation III of 1818 and detained in the Midnapur Central Jail and the Presidency Jail in Alipur. While in prison he lost his mother. After the Armistice in November 1918 he was released from prison and detained in different villages in Murshidabad district under the Defence of India Act. He was ultimately released in the latter part of 1919 in a very weak state of health but with more strength of mind. He rejoined the Campbell Medical School with great difficulty as the Government wanted to place hindrances to his further studies. He later contributed a good deal in the Civil Disobedience and Salt Satyagraha movements in the 24-Parganas.

He attended the Indian National Congress session at Nagpur in December 1920, along with a large number of released revolutionaries, at the instance of Deshbandhu C. R. Das, as a delegate. At this momentous session the Non-Cooperation resolution was passed. Since then he became an active member of the Indian National Congress.

He is a silent social worker. His field of activities is varied. He closely associated himself with village uplift work in his native village, Saiban, 24-Parganas, and surrounding areas. He set up schools and reading rooms in these villages for the education of boys and girls, organised cottage industries and worked hard for the improvement of the health of the villagers.

He was Chairman of Barasat Local Board for 6 years, Member of the 24-Parganas District Board for 12 years and for a few months its Chairman. He was also the first non-official President of the 24-Parganas District School Board. He was also President of his village Union Board for over 12 years.

He passed his Final Medical examination in 1923 and after a year's work as a House Physician under the late Sir U. N. Brahmachari, he refused service under the Government of Bengal and started private practice in Sealdah, Calcutta, where he treated the masses free or at nominal charges and built up an extensive practice. He soon joined the first non-official medical school, the Calcutta Medical School, as a teacher and worked there for over 27 years.

He was one of the 22 doctors from different parts of India, who founded in 1928 the Indian Medical Association, the national forum of the organised medical profession of India. Twice he presided over the Bengal Conference of the I.M.A. and represented this Association at the World Medical Conference at Athens, Greece, and visited different countries of Europe. He presided over two All India Medical Conferences at Bombay (1940) and Ahmedabad (1941) under the auspices of the All India Medical Licentiates' Association. As a teacher of Anatomy in the Calcutta Medical School he was very popular, and owing to his urge to have uniform medical education introduced in our country the Calcutta Medical School was amalgamated with the National Medical Institute of Calcutta to become the National Medical College in 1949. He represented the medical profession in the Bengal Council of Medical Registration from 1930 for over 25 years.

To assist the doctors to keep themselves abreast of the latest developments in the medical science he started a scientific medical journal in Bengali, named the *Chikitsa Jagat*, in 1928. Since then this journal has been helping numerous Bengali-knowing doctors of the rural areas in their professional work.

He also edited the *Indian Medical Journal*, the

organ of the All India Medical Licentiates' Association (1929-32) and the *Journal of the Indian Medical Association* for about five years. He also started the lay health journal of the I.M.A., *Your Health*, and edited it for a number of years.

Dr. Mukharji's activities are of a varied nature. His desire being to help the people in various walks of life, he volunteered to work in various fields where he earned distinction.

[Green Book of the Central Intelligence Agency at 13 Lord Sinha Road, Calcutta-16; Souvenir of the Silver Jubilee Session of All India Medical Conference (1948), Calcutta; Proceedings of the West Bengal Legislative Assembly (1952-57); Journal of Indian Medical Association (October 1950 - December 1954); Presidential addresses at All India Medical Conferences, Bombay, 1940, Ahmedabad, 1941.]

CHHAYA BHATTACHARYYA

MOOKERJEE, ASUTOSH (SIR)
(1864-1924)

Asutosh Mookerjee is regarded as a great educationist and a great jurist of his time. The sixty years of his life saw Indian Renaissance growing into a powerful and all-embracing national awakening, particularly in the first quarter of the 20th century, when for thirty-five years (1889-1924) he was the living spirit in the field of higher education at the University of Calcutta and for twenty years (1903-24) he was a judge of the Calcutta High Court, and, for a short period (1899-1903) he was a member of the Bengal Legislative Council and the Imperial Legislative Council.

Asutosh Mookerjee was born on 29 June 1864, as the first son of Dr. Ganga Prasad Mookerjee (*d.*1889), the father, and Jagattarini Devi (*d.*1914), the mother. The Mookerjees were a middle-class Brahmin family and came originally from the Hughli district. Dr. Ganga Prasad had settled down as a physician in south Calcutta, where, at 77 Russa Road, Asutosh was born. Dr. Ganga Prasad had a lucrative practice and was one of the first to write medical literature in the vernacular. To his father Asutosh owed his love of learning and strength of character, to his mother his sturdy common sense and love of freedom, while an uncle, Radha Kanta Mookerjee, a Fellow of the University of Calcutta (1884), evidently roused the interest of the gifted nephew in the University affairs. Asutosh was educated at first at the Chakraberia Children's School (1869-72); then at home by a tutor for 2 years; next at the South Suburban School (1876-78), from where he passed the Entrance examination in 1879 to enter the Presidency College in 1880. He had a brilliant educational record, topped the lists in B.A. (1884) and M.A (1885) in Mathematics, and won the highest honour of the University, the P.R.S. in Mathematics and Physics, in 1886. He took the B.L. degree in 1888, and, when already established in his career as a Vakil, added to it the highest degree in law, Doctor of Law. As a student, he was prominent in the demonstration against the imprisonment of the national leader Surendranath Banerjea.

Asutosh was married to Jogamaya Devi (who survived him by thirty years); and, in life, he came in close contact with the best men of the day in Bengal—with teachers like Gooroodas Banerjee, Sivanath Sastri, Principal C. H. Tawney, Professor H. M. Percival, with fellow-students like B. Chakravarti, B. N. Seal, P. C. Roy, and later in course of his educational activities with the foremost scholars and educationists of India, of whom a number like Dinesh Chandra Sen, Biraj Kumar Majumdar, P. E. Hartog, S. Radhakrishnan and C. V. Raman, formed a closer circle.

Asutosh Mookerjee was arrogantly simple in his mode of life and direct in his manners. The ordinary Bengali dress, *dhoti*, short coat, and *chadar* were what he wore on all occasions. He would change these only when at the Bar and the Bench for the Indian court dress of trousers and *chapkan*. An appreciative and unfailing patron to scholars and a loving and sympathetic mentor to students, he was easily accessible to all. The "77 Russa Road" radiated cultural warmth and humane understanding all around even as the masterful personality presiding there, with a

heavy physique and formidable whiskers, earned, for his fearless fight against all wrong, the significant popular sobriquet, 'Banglar Bagh', i.e., 'the Bengal Tiger'.

Asutosh Mookerjee proudly cherished the orthodox Hindu traditions and, at the same time, the enlightened liberal values. He had drunk deep from the fountains of the East and the West; and thus counselled the graduates in his Convocation Address (1907), "In your just admiration for all that is best in the Culture of the West, do not, under any circumstances, denationalise yourself." He saw no reason to visit Europe against orthodox injunctions, and yet, in spite of all orthodoxy, he was no believer in untouchability—nor would he shrink from reforms. In 1908, he gave his eldest daughter, Kamala, who was a child-widow, in marriage for the second time, in defiance of all orthodox opposition.

Deep patriotism and national feelings inspired Asutosh Mookerjee in his manifold activities, even though these lay mainly outside the political arena. He was prominent in the student demonstration against Surendra Nath Banerjea's imprisonment. Early in his career, he rejected Government service in the Education Department, as his European equals were to be given higher positions than he. Yet, he counted among his friends the best European educationists of the time. In 1906, when the storm of Swadeshi burst, he was the Vice-Chancellor of the Calcutta University and refused to take action against the protesting students at the behest of the Lt.-Governor of East Bengal. He stood aloof from the two phases of nationalist struggle (1905 and 1921), when the agitation for the boycott of Western education and schools and colleges swept the country; for "light", he held, of the East and West should reach us through the Western gates and the Western system of education was to be availed of for the purpose. He took advantage of the very nationalist movement (1905 onwards) to strengthen his arms and give a national character and purpose to the University of Calcutta which he guided in that direction. The crowning act in this respect was his resignation from the Vice-Chancellorship in 1923 with the historic declaration of defiance against Lord Lytton's attempt at curbing the autonomy of the University: "Freedom first, freedom second, freedom always—nothing less would satisfy me."

Political freedom was yet a distant goal, and Asutosh Mookerjee fought with constitutional means, and would march from strength to strength, in the democratic way--in the democratic way but under the leadership of the "intellectual aristocracy", as he appeared to hold.

Asutosh Mookerjee figured mainly in the field of education and academic activities. He was elected to the Senate and Syndicate of the University of Calcutta first in 1889; and in 1891 he pleaded, though unsuccessfully at the time, that Bengali, Hindi, Urdu, etc.—rather all the Modern Indian languages—should be included for study in the B.A. and M.A. courses. In 1904 he opposed Lord Curzon's Indian University Act of 1904 for increasing the European representation in the University bodies, though he was not opposed in toto, nor would he accord a welcome to, G. K. Gokhale's Compulsory Primary Education Bill in the Imperial Legislature of the time. He was first called upon to be the Vice-Chancellor of the Calcutta University in 1906, and he continued to hold that high office till 1914, transforming the University step by step, as an astute strategist and wise educationist, from a mere examining body to a teaching institution; from an institution of foreign studies into one of universal studies; and finding an honoured place for the mother tongues in 'that step-mother's hall'. Regulations were drawn up prescribing knowledge of the vernaculars as essential; Post-Graduate Faculties in Arts and Sciences were created for study and research, endowments were secured from patriotic Indians (T. Palit and Rash Bihari Ghosh in particular) for Indian scholars to be sent abroad for training in the higher branches of science; teaching of medicine and law was reorganised with emphasis on the practical aspects; research was emphasized as the higher academic value and doctorates of Philosophy and Science were introduced as degrees to crown original researches; libraries and institutes were created, and by 1914 when Asutosh laid down the office, a real organ of national life and culture in India had emerged.

Asutosh continued to be at the helm of its affairs even though not in office, and, he was the leading spirit of the University Commission (Sadler Commission) that advocated further drastic progressive reforms in 1917, but to the recommendations of which the Government was cold. In 1921 he was appointed Vice-Chancellor for the second term; and the study of modern Indian vernaculars in the Post-Graduate Department was introduced now, and for the first time in an Indian University. His term was cut short, when the Government of the day wanted to impose conditions (1922) for financial assistance sought by the University. Asutosh resigned with the famous "freedom always" speech in 1923. A year later, he retired from the High Court, where he was held in equal honour for his learning and independence, as shown in the matter of the political trials of the time.

Asutosh Mookerjee was a towering figure in the academic life of the country. Besides being the Vice-Chancellor of the Calcutta University, he was the President for several terms of the Asiatic Society, Calcutta, and a member of the Royal Asiatic Society, London, the Mathematical Society of Paris, and the Chairman of the Board of Trustees of the Indian Museum, of the Council of the Imperial (now National) Library, and of the Sanskrit Association. Honours were conferred on him from all quarters—KT., C.S.I. (1911) from the British Government; Fellowship of the Asiatic Societies of London, Paris, etc., 'Saraswati' by the Sanskrit Societies, 'Sambuddhagama-chakravarti' by the Buddhist Sangha of India, Ceylon, etc., to mention only a few.

Asutosh's contributions, besides judgements from the Bench and addresses to the Universities and learned bodies and articles in learned periodicals, included 'Geometry of Conics' (1892), 'Law of Perpetuities' (1899), 'Arithmetic for Schools' (1901) and 'Jatiya Sahitya' (1932, in Bengali).

He died on 25 May 1924.

[The Calcutta Review, July 1925, Calcutta, 1925; Lalit Mohan Chatterji and Shyama Prasad Mookerjee—Representative Indians, Calcutta, 1931; Dinesh Chandra Sen—Asutosh Smriti-Katha, Calcutta, 1936; Hundred years of the University of Calcutta, Calcutta, 1957; Asutosh Mukhopadhyay Centenary Exhibition 1965 (National Library), Calcutta, 1965; Bibhas Ray Chaudhuri (Ed.)—Sir Asutosh Janma-Sata-Barsiki Smarak Grantha, Calcutta, 1964; Mani Bagchi—Sikshaguru Asutosh, Calcutta, 1964.]

(Amiya Barat) GOPAL HALDAR

MUKHERJEE, BANKIM (1897-1961)

Bankim Mukherjee was a prominent figure in the left nationalist (1921-35) and the Communist (1936-61) movements of the country. Born in a Bengali middle-class Brahmin family (the father being Jogendra Nath Mukherjee and the mother Bibhavati Mukherjee) at Belur, Howrah, in May 1897, Bankim was the only child of his parents. He had his early home at the maternal uncle's house at Bagbazar, Calcutta. In 1945, he married Shanta Bhalerao, M.A., of Poona, Assistant Secretary of the All India Trade Union Congress. She died in Vienna in 1953 while on a T.U. delegation.

Passing from the Hindu School and from the Presidency College of Calcutta, Bankim was in the M.Sc. class of the University, when (1919?) he joined his life-long friend, Radha Raman Mitra, as a colleague and teacher of a High School at Etawah, U.P. In 1921, the Non-Cooperation Movement came. The two threw themselves into the movement, and had their natural share of jail life in the U.P. as non-co-operators and Congressmen.

An outstanding speaker and an energetic fighter in the cause of national freedom, he was a valued associate of Pandit Motilal and Jawaharlal Nehru in U.P., and was elected a Municipal Commissioner at Etawah. But, at Pandit Moti Lal Nehru's direction, he returned to Calcutta and Bengal as a worker and speaker for the newly-formed Congress Swaraj Party.

Coming in contact with the veteran revolutionary thinker Dr. Bhupendra Nath Dutt, he was drawn into the labour and peasants' movements besides the Congress activities. He led the Chengail Jute workers' strike in 1927 and

was a leading orator and agitator in the labour areas with Communist views. The Carters' Strike at Barabazar, Calcutta, landed him in jail again (1928-29) and the Civil Disobedience (1930) cost him another long term there. He was in the forefront of the Trade Union movement ever since 1927, a pillar of the A.I.T.U. Congress, a founder of the All India Kisan Sabha in 1936. He continued to be a member of the All India Congress Committee from 1929 to 1939. In 1936, he joined the Communist Party of India and was a stalwart there until his death in 1961.

In 1936 he was returned by the Asansol Labour Constituency to the Bengal Legislative Council and was the first Communist in India to be elected to a legislature. He championed the cause of a united front against imperialism for national freedom and popular democratic rights.

On the attainment of independence (1947), as a Communist he was in the Opposition to the Congress Party, lost the 1947 election, had to go underground (1948-49), and was elected from Budge-Budge (24-Parganas) in 1952 to the West Bengal Legislative Assembly defeating the Congress candidate. He was re-elected similarly in 1957 and was Deputy Leader of the Opposition and died on 15 November 1961, before the General Election of 1962 which he was to contest.

Founder and President at the 1943 session (Bakra Kalan, Lahore), and a leading spirit of the T.U. Congress, he was a high office-bearer in many democratic organisations and a member of the Executive Committee of the C.P.I. Tall and towering, dark-complexioned and dignified in his bearing, with a taste for literature and mathematics, Bankim Mukherjee was in his day the outstanding orator in the classical style in Bengali, Hindi, Urdu and English—"Big artillery" as he was called—but amiable, even shy, and full of human qualities.

[The Swadhinata (a Bengali daily, Calcutta), 16 November 1961; The Dainik Basumati (a Bengali daily, Calcutta), 16 November 1961; Personal knowledge of the Contributor.]

(P. N. Banerjee) GOPAL HALDAR

MUKHOPADHYAYA, BHUDEV (1827-1894)

A practical-minded political thinker, deeply attached to orthodox traditions, yet liberal in outlook, Bhudev Mukhopadhyaya was a key figure in the academic and social life of Bengal in the latter half of the 19th century.

A scion of a traditional 'Pandit' family of Khanakul (Hooghly district), Bhudev was born at 37, Haritaki Bagan Lane in North Calcutta on 22 February 1827. His father, Biswanath Tarkabhusan, was a reputed Sanskrit scholar with a few publications to his credit.

Bhudev had his early education at the Sanskrit College, Calcutta, for a little over two years (1835-37). Later, while at the Hindu College (1839-45), his genius flowered in a congenial climate. He won both junior and senior scholarships for his steady proficiency, and also a silver medal for an essay on 'Native Female Education'. In the midst of the swirling currents of western culture that engulfed his classmates, belonging to the Young Bengal group including Michael Madhusudan, Bhudev stood like a rock, challenging their imitative tendencies and championing Hindu culture.

In active life Bhudev was an educationist out and out. Starting as the Headmaster of the Hindu Charitable Institution in 1846 and of the Chandernagore Seminary in 1847, Bhudev joined the service of the Government in 1848 in the capacity of a second teacher in the English Department of the Calcutta Madrassa. He also served as the Headmaster of the Howrah School (1849-56) and the Hooghly Normal School (1856-62) for a total period of about 13 years. He not only proved to be a highly successful teacher himself but also prepared a manual for teachers in vernacular schools ('Sikshavishayak Prabandha', June 1858). He was thus a pioneer in introducing teachers' training. This was followed by a number of his publications, mostly text-books on History and Elements of Science and Geometry, suitable for young learners.

His honesty of purpose and industry in improving the standard of teaching in the schools attracted the attention of the Government, and soon he was transferred to the Inspectorate

Branch of the Education Department (July 1862). Here he got an assignment very dear to his heart. During his twenty long years of service at the Inspectorate he held charge of different circles in Bengal and Bihar and made a thorough study of the problems, academic and organisational, of numerous schools in the Province. His reports and communications bear ample testimony, not only to his merit and hard labour but also to his sincere endeavours to provide a suitable pattern for the education of his countrymen. In recognition of his services Bhudev got rapid promotions, from the post of an Assistant Inspector in 1862 to that of an Inspector of Schools in Class I of the Bengal Education Service in 1877, and was also decorated with the C.I.E. (Companion of the Order of the Indian Empire).

It is a fact that a man of strong principles, too full of self-respect, Bhudev could not always see eye to eye with his superiors in regard to the educational problems of the time, yet his integrity and objective outlook earned him the admiration and friendship of men like Hodgson Pratt, Fr.J. Mouat, Rev. Long, Rev. Duff and others. It was at the suggestion of Bhudev that the Government started the publication of a Bengali periodical, the *Education Gazette and Saptahik Vartavaha*, for dissemination and clarification of its policy and actions among the general public. Later Bhudev was made its Editor in December 1868. In order to draw upon his fund of experience Bhudev was nominated a member of the Lt.-Governor's Council in January 1882, and in February of the same year he was associated with the Education Commission headed by Sir William Hunter. The Report of the Commission, particularly relating to Bengal, was largely the work of Bhudev. After a long career of thirty-three years in Government service Bhudev retired on 23 July 1883.

An assessment of the life and work of Bhudev would at once reveal that here was a man imbued with a strong sense of nationalism, who devoted himself with the zeal of a missionary to the spread of education among the masses, as he considered it essential for the development of their political consciousness. He recommended the study of English for its rationalism and for scientific knowledge, but he warned that it 'should not anglicise us'. So he advocated the vernacular as the medium of instruction, and addressed himself to the task of writing text-books for school students, even incurring the displeasure of the authorities. For the removal of illiteracy among the masses he pleaded for widespread primary education, but at the same time he was an advocate for higher education. It was at his inspiration that Raja Pramathanath Ray and other landlords of North Bengal came forward with funds to establish the Rajshahi College in 1878.

More than an educationist, Bhudev played a dominant role as a journalist. He wielded a forceful pen to present his ideas of socio-economic regeneration and political emancipation of his fellowmen. As early as 1864 he took up the editorship of the *Sikshadarpan* (an organ of the Tattvabodhini Sabha) for the enlightenment of the rural people. It contained not only useful information of popular interest but also digests of materials published in other periodicals, mostly from the pen of Bhudev, till in 1869 the paper went out of circulation. From 1868 Bhudev was the editor of the *Education Gazette* till his own retirement from Government service in 1882.

In political ideas Bhudev was a staunch protagonist of national integration, which he considered to be the basic factor in the realisation of political consciousness among the peoples of the different regions of India. In his historical essays he often criticised the Marathas and the Sikhs who suffered from narrow regionalism and sectarianism that blurred their all-India vision. Though an established Bengali writer himself, contributing much to the growth of Bengali literature, Bhudev in the national interest advocated the adoption of Hindi as the link language. To him the cultivation of a feeling of national unity was so important that in spite of his own deep orthodoxy, Bhudev suggested inter-provincial marriages (though within the same caste) for the elimination of regional bias and prejudices. What is more, he always preached fellow-feeling and mutual respect among the followers of

different religious sects including the Muslims. He warned his countrymen to be vigilant against the divisive policy of the foreign rulers. If the people would fail to see through the deliberate fanning of hatred and distrust by the rulers, they would have to pay dearly in future. What a prophetic utterance!

He was quite conscious of the constructive role of the British rule in India, but its dark side also did not escape his notice. He bitterly criticised the extravagant expenses of the Government for the maintenance of a large army and a host of British civilian officers, which could easily be economised by effecting Indianisation. Bhudev was also a sharp critic of the policy of economic exploitation by the British indigo and tea planters, as also by the foreign traders who monopolised manufacture and trade in cotton, jute, silk and lac, throttling indigenous industries to extinction. As an economic remedy, Bhudev pleaded with his own men for pooling of resources and formation of Joint Stock Companies. Such an objective analysis, with practical suggestions, was indeed far ahead of his own time. Bhudev was thus a precursor of the 'Swadeshi era' of the early 20th century.

After retirement Bhudev studied Vedanta for about five years at Benares and became a devotee of the great religious leader, Bhaskarananda Swami. But the cause of his country and countrymen was always uppermost in his mind. In January 1894 he created an endowment of Rs. 1,60,000/- from his own savings for the maintenance of a Sanskrit School (Chatuspathi) and an Ayurvedic and Homoeopathic charitable dispensary in memory of his parents at Chinsurah.

The noble soul passed away on 15 May 1894.

[Bhudev Mukhopadhyaya—Paribarik Prabandha, Hooghly, 1882; —Samajik Prabandha, Chinsurah, 1892; —Banglar Itihas, Part III, Chinsurah, 1903; Mukundadev Mukhopadhyaya —Bhudev Charit, in three volumes: Vol. I, Calcutta, 1324 B.S.; Vol. II, Calcutta, 1330 B.S.; and Vol. III, Calcutta, 1334 B.S.; Rajani Kanta Gupta—Prativa, Calcutta, 1896; Debendranath Bhattacharyya—Bhudev, Calcutta, 1327 B.S.; Brajendranath Bandopadhyaya—Bhudev Mukhopadhyaya, Calcutta, 1352 B.S.; Pramatha Nath Bishi (Ed.)—Bhudev Rachana-Sambhar, Calcutta, 1364 B.S.]

(Amalendu De) S. K. MITRA

MUKHOPADHYAYA, HARISHCHANDRA (1824-61)

Harishchandra was born in Bhowanipore, Calcutta, in 1824. His father Ramdhan was a man of very small means. His elder brother Haranchandra, as we shall know later, was the declared proprietor of the *Hindoo Patriot*. Harishchandra's schooling commenced in a neighbouring Pathsala. He was afterwards admitted to the Union School of Kidderpore. Circumstances, however, compelled him to leave the school at the early age of 14 in search of livelihood. Harishchandra secured a job in the Tala Auction Co. at Rs. 10/- per month. He had a natural aptitude for studies. He saved as much as he could from his paltry income and purchased books with it. His extensive studies soon made him conversant with the current topics and problems.

Harishchandra gave up the job at the Auction Co., and later got an appointment in the Military Accounts Department at Rs. 25/- per month through a competitive examination. His efficiency here was recognised by the authorities and he was promoted to higher posts, the one last held carrying Rs. 400/- per month. His love of knowledge was so great that he used to spend his spare hours in the Calcutta Public Library and devoted himself to the study of books and journals on multifarious subjects. He even walked a distance of five to six miles to attend lectures of Alexander Duff near Hedua (now Azad Hind Bag).

Harishchandra was a regular contributor to the *Hindu Intelligencer* of Kashiprasad Ghosh. Even the *Englishman* considered his articles worth publishing. The journalist in him was thus being nurtured from his early youth.

Before discussing his career in journalism, we should refer to some of his social, cultural and religious activities. He was actively connected with Samajonnyoti Bidhayani Suridh Samitee,

of which Maharshi Debendranath Tagore was the President and Akshoy Kumar Datta and Kissorichand Mitra the Secretaries. Widow-marriage, abolition of polygamy, female education, publication of literature for social improvement are some of the notable works done by the Samitee.

Harishchandra, a Brahmo himself, founded the Bhowanipore Brahmo Samaj as a branch of the Calcutta Brahmo Samaj, later known as the Adi Brahmo Samaj. He delivered lectures in the Samaj which were afterwards published in book-form as 'Lectures on Religious Subjects'.

By this time Harishchandra was also drawn to politics. He intimately associated himself with the British Indian Association almost from its inception. In no time did he become a member of its executive committee. He is credited with having initially drafted the Great Petition for the Parliament on the eve of the renewal of the East India Company's Charter of 1853. His legal knowledge too was manifest in this petition. He was entrusted with supervising the legal affairs of the Association when Prasanna Kumar Tagore resigned for Company's service.

It was soon felt that the Association should have an organ of its own and Harishchandra came forward to fill up the desideratum. The *Hindoo Patriot*, an English weekly, had already been started by the Ghose brothers of Chorebagan, Calcutta. It supported the cause for which the Association stood. Harishchandra wrote regularly for the paper and was acquainted with its founder-editor Girish Chandra Ghosh. The burden of the paper soon devolved on Harishchandra's shoulders. As a Government servant it was not possible for him to be the declared proprietor of the press and the paper. He removed the paper from Chorebagan to Bhowanipore, where his brother Haranchandra was made its legal proprietor. Harishchandra was now the full-fledged Editor.

Harishchandra had to spend the major portion of his income for the press and the paper. The power of his forceful pen was keenly felt by the authorities. During the Sepoy Mutiny Governor-General Canning used to read it every week and it is said that it largely influenced his policies. Prior to that, in this paper Harishchandra had protested against the Doctrine of Lapse pursued by Lord Dalhousie. This Doctrine was greatly responsible for driving the native Princes to the camp of the mutineers.

Himself a common man, Harishchandra turned his paper to be the spokesman of the common people, the peasantry. During the indigo disturbances Harishchandra made his *Patriot* a forum to uphold the indigo agitation. Columns were opened for the correspondents from various places affected by the atrocities of the indigo planters, often aided and abetted by the British officialdom. The correspondents included people like Sisir Kumar Ghosh of Jessore and Manomohan Ghosh of Krishnagar. Reports from those correspondents were published with necessary comments week after week at a great risk. His house became the resort of the oppressed peasants who came from distant places often to seek advice and acquaint him personally with their miserable plight. Harishchandra's courageous and persistent efforts could snatch a little justice from the Company's authorities, which for the time being gave some relief to the suffering peasants. Country-wide agitation by the peasantry with the strongest support of the *Patriot* compelled the Government to institute the Indigo Commission in 1860. While giving evidence before the Commission Harishchandra referred to the miseries of the peasantry on account of the planters' oppression and tyranny.

To appease their ire the indigo planters instituted a case in the court against Harishchandra. Though his life was cut short, they pursued the case against his widow who was compelled to compromise with them at a very heavy cost. Harishchandra did not spare his pen to criticise the Government and other administrative departments. His scathing criticism of the civil service may be mentioned as an instance in point. He was rightly called an upholder of the human rights. He is also to be remembered as the pioneer in the field of journalism espousing the cause of the common man.

He died almost a pauper on 14 June 1861.

[Ram Gopal Sanyal—A General Biography of

Bengal Celebrities; Jogesh Chandra Bagal—Bharater Mukti Sandhani, 1958; N. C. Sen Gupta—Selections from the Writings of Harishchandra Mukherjee; B. B. Majumdar—History of Political Thought; The Hindoo Patriot, 1860-61.]

(Sujata Ghosh) JOGESH CHANDRA BAGAL

MUKHERJEE, JADUGOPAL (DR.)
(1886-)

Jadugopal was born on 18 September 1886 at Tamluk, where his father Kishorilal, practised law. Coming of a distinguished Brahmin family of Beniatola, Baghbazar, Calcutta, Kishorilal was the eldest of five brothers; all of them except the brother who died early were well-established in life. All brothers had cultural pursuits. Kishorilal was well-known as a *Kheyal* singer. The youngest, Gourhari, who was an instrumentalist as well as an athlete, pioneered the organisation of gymnasiums. With an inherent love of these arts, Jadugopal's devotional spirit came from his mother, Bhubanmohini, daughter of Gobardhan Goswami, a Vaisnava.

Jadugopal was the fourth of the five brothers. The youngest, Dhangopal, was a reputed author, living mostly in America and writing and dying there. Kishorilal advised his sons to eschew Government service and foreign goods. Bhubanmohini told Jadugopal of the country's celebrities: Vidyasagar, blending tenderness with dignity; Bankim, burning with patriotism; and Harish, courting slow death for the common man; such accounts enthralled Jadugopal.

Jadugopal's education began in the Hamilton School, Tamluk, followed by the Duff School, Calcutta. Here, a teacher, Pearimohan Das, inspired students with patriotism. He induced them to read Seeley's 'Expansion of the British Empire', the life of Mazzini and the works of Bengali poets.

Passing the Entrance and F.A. examinations in 1906 and 1908 respectively, Jadugopal later entered the Calcutta Medical College. In 1905 he joined the Anusilan Samiti, then a physical culture institution, but holding also political classes. Lord Curzon's Partition of Bengal provoked an unprecedented agitation with the boycott of British goods. Fierce repression followed, giving a spurt to the Samiti Movement. Jadugopal proved an enthusiastic organiser.

Barindrakumar Ghosh, organising secret revolutionary societies, found Government repression helpful. The *Jugantar*, a paper founded by his group, openly preaching violence, rallied from all Samitis' activists, who came to be known as 'Jugantar' workers. Barin's efforts led to a bomb-attack at Muzaffarpur in 1908, on a British civilian symbolising ruthless repression. It electrified the youth of the country. But repression was intensified. Samitis were banned. Jadugopal's study circle, however, continued discussing revolutionary methods.

Simultaneously began an exodus of young men seeking ways and means for the Indian struggle. Jadugopal's two brothers, Kshirodgopal and Dhangopal, settled in Burma and U. S. respectively. Dhangopal's message in 1911 about German war preparations against Britain, synchronising with the German General Bernhardi's publication, 'Germany And The Next War', aroused hopes of German help for an Indian uprising during such a war.

Jadugopal conveyed Dhangopal's message to Atulkrishna Ghosh, a follower of Jatindranath Mukherjee, who had been organising revolutionary societies. Jatin contacted Rashbehari Bose at Dehra Dun. Relief work during the 1913 Damodar floods gave Jatin, Jadugopal, Atul and others an opportunity to meet different groups. Enthused over a projected uprising, they coalesced in the Jugantar Party under Jatindranath's leadership, only the Dacca 'Anusilan' dissenting.

Jadugopal, assisted by M. N. Roy, concentrated on developing foreign connections. Viren Chattopadhyaya was the main link, later forming the 'Berlin Committee' contacting Indian revolutionaries abroad and the German Foreign Office. The implementation of the aid-offer was entrusted to the German Embassy in U. S., then a neutral country, with numerous Indian revolutionaries co-ordinated by Hardyal's Ghadar groups. India maintained connection through Far Eastern

centres, where revolutionary groups worked under Jadugopal's directions.

His arrangements for receiving German ships and distribution of arms on Indian shores left little room for leakage. But the U. S. grew anti-German. Besides, the Amercian atmosphere fostered an international fraternity of revolutionaries; pro-British Czechoslovaks betrayed their Indian comrades, enabling Allied Powers to seize chartered vessels carrying German arms. Other reports and clues therefrom exposed Harry and Sons, a Calcutta centre for receiving information and money, and finally Jatindranath's Mayurbhanj shelter.

Jadugopal went underground with Atul, Amarendranath Chattopadhyaya and other important leaders in 1915. Hope for arms import by land routes made Jadugopal organise centres and roam for three years through hills and forests of Assam-Burma and Tibeto-Bhutanese borders, constantly facing dangers and making hair-breadth escapes. Frustrated, he ultimately came down to Bihar with Nalinikanto Kar and Manmatha Biswas. There also, often changing shelters, he subsisted by following avocations varying from a salt-seller to a medical practitioner. After Jatindranath's martyrdom, Jadugopal was recognised as the Party leader.

The magnitude of the revolutionists' preparations alarmed the Imperialists. The drastic Rowlatt Act offset the concession of constitutional reforms and the general amnesty. The National leader, Surendranath Banerjea, negotiated the withdrawal of warrants against the underground revolutionaries. Back home in 1921, with the special permission of the University, Jadugopal, after seven years' break, sat for and passed the Medical degree examination with record results in 1922.

Chittaranjan's Swarajya Party was formed with Jadugopal's powerful organisational support. But the British authorities interned him in 1923 under the State Prisoners' Regulation. He was externed from Bengal in 1927. He settled at Ranchi and earned an outstanding reputation in medical practice. In 1934, he married Amiyarani, daughter of Sureshchandra Chaudhuri of Salkia, Howrah.

In 1938 the Jugantar Party headquarters inside the Indian National Congress was abolished under his authorisation. He was again detained for organising the 'Quit India' movement of 1942. Released after two years, he left the Congress in 1947, when it compromised on issues of complete independence and partition of India. His interest in constructive work continued until failing eyesight and physical infirmities compelled retirement.

Abstemious, generous, dignified, loving and lovable, Jadugopal's popularity has been universal. He scorns caste, communal and parochial narrowness. Holding secularism, scientific education, national unity, mass uplift through educational and economic progress as independent India's ideals, the revolutionists' fourfold programme, he continued to work among students and youths, workers, peasants and soldiers.

Jadugopal is the author of 'Biplabi Jibaner Smriti' (Personal Memoirs), 'Bharater Samar Sankat' (India's Military Problems) and a medical book, 'Early Diagnosis of Tuberculosis'. He contributed frequently to party organs, the *Swadhinata* (1928-30) and the *Forward* (1939-52). Earlier, he had written many secret pamphlets, in Bengali and English, titled 'Jugantar', 'Sandhya' and 'Administration Reports of Revolutionary Government of India'.

[Jadugopal Mukherjee—Biplabi Jibaner Smriti; Sedition Committee Report (Rowlatt Report), 1918; Dr. Masaryk—Making of a State; Nalini Kanto Kar—Ajnata Bashe Chhaya Bachhar in 'Jadugopal Mukherjee Jayanti Utsab', 1966; Government of India Files preserved in the National Archives, New Delhi; Close association of the Contributor in personal, political and prison life.]

(P. N. Banerjee) BHUPENDRA KUMAR DATTA

MUKHERJEE, JAIKRISHNA (1808-1888)

Jaikrishna Mukherjee was born of Brahmin parents on 24 August 1808 at Uttarpara, District Hooghly, in Bengal. His father, Jagamohan

Mukherjee, worked in the Commissariat General's Office in Calcutta where his knowledge of English served him well. Later on he became a *Banian* to His Majesty's 14th Regiment of Foot, a lucrative position in the early days of the British rule in India. Jaikrishna's mother, Rajeswari Devi, was the sister of Jaisankar Tarkalankar, a noted Sanskrit scholar of his day. The Mukherjees were then a prospering middle-class family enjoying a good social status. In 1828 Jaikrishna married Parvati Devi who came of the Ghatak family of Bandipur in Hooghly.

Jaikrishna's education began in the local pathsala at Uttarpara and the family school of Bhairab Chandra Chatterji where he learnt his ABC. In 1820 he accompanied his father to Meerut where the 14th Regiment of Foot was stationed. After studying for some time at the Regimental School, Jaikrishna became a probationer in the Military Pay Office where he learnt a good deal about keeping military accounts. The Regiment took part in the siege of Bharatpur, and Jaikrishna was an eye-witness of the fall of the famous fortress in 1826. After this Jaikrishna returned with his father to Bengal. He took service as Sadar Bakshi at Chinsurah where he later became Sheristadar of the Collectorate. During his period of service at Chinsurah he came in close touch with Sir Henry Havelock, with whom he read English literature. In 1836 he lost his job following an administrative disorder in the Hooghly Collectorate.

After this experience Jaikrishna decided not to accept any paid job and began acquiring landed estates. In 1838 he joined the newly formed Landholders' Society and may be said to have entered public life. He was recognized as the most important leader of his district. In 1846 he founded with his brother Raj Krishna Mukherjee a High School at Uttarpara. He was an energetic member of the Hooghly Agri-Horticultural Society. In 1849 he tried unsuccessfully to establish a female school at Uttarpara. Next year, with his brother he established a Charitable Dispensary at Uttarpara. The same year he founded the Vernacular Literature Society for translating popular English books into Bengali for a wide reading public. He was one of the founder-members of the British Indian Association which came into being in 1851. He was also responsible for raising the town of Uttarpara to municipal status and always took an active interest in the civic administration of his home town.

In 1855 he headed the signatories to Vidyasagar's application to the Legislative Council for permitting remarriage of Hindu widows. Early in 1857, he wrote a pamphlet, entitled 'Observations on the Sale Law', vindicating the zamindary system. During the uprising of 1857 he sympathised with the British rulers. He founded more than thirty schools of various grades in many parts of his estates. In 1859 he wrote a pamphlet criticising the criminal administration of his Province. At the meetings of the British Indian Association and at public meetings he always spoke fearlessly, pointing out the defects of the administrative system. In 1859 he established the famous Uttarpara Library. During the indigo disturbances, he severely denounced the indigo planters and gave evidence before the Indigo Commission to that effect. In 1864 the Government turned down his proposal to establish an agricultural institution in Bengal. He wrote a pamphlet called 'Permanent Settlement Imperilled' in 1866, pointing out the beneficial effects of the system.

He was closely associated with the anti-polygamy movement started by Vidyasagar and served on the Committee to investigate the question. He subscribed liberally to the funds established to give relief to the people stricken by natural calamities like famine, cyclone and epidemic fire in the 1860's and 1870's. In 1869 he originated the idea of a central library for the University of Calcutta and was its first donor. He was one of the founder-members of the Indian Association for the Cultivation of Science started in 1876. He sponsored the publication of the 'Bengal Peasant Life', a novel by Lal Behari De, describing Bengali rural society. In 1880 Jaikrishna became a Vice-President of the British Indian Association. Next year he wrote with Peary Chand Mitra a booklet on Agriculture in Bengal. In 1885 he presided over a session of the National Conference held in Calcutta. In the following year he addressed the opening session

of the Indian National Congress and proposed Dadabhai Naoroji to the chair. In 1887 Jaikrishna established a college at Uttarpara. He died on 19 July 1888.

Although he encouraged social reform, Jaikrishna observed the rules of caste and other forms of Hindu customs and ceremonies. He was a great champion of the spread of western education, both at higher and lower levels. In his political beliefs he was a conservative. He wanted to bring about economic amelioration of the people within the existing social framework, including the Permanent Settlement. Like other leaders of his generation, he was a nationalist demanding greater participation of Indians in the administration. He did not advocate complete political independence for India. He was never in favour of regionalism although he worked mostly for the people of his Province. In his personal habits he was unostentatious, even austere.

In the sphere of popular education lies the most enduring of Jaikrishna's achievements. His political activities were noteworthy, although these were primarily directed to serve the interests of the landed society. He was respected by all for his political wisdom and balanced opinions. Often he was described as the Nestor of Bengal Zaminders. He had played a notable part in Indian politics before the Indian National Congress could take a firm root. In this way, leaders like him helped the growth of our national consciousness.

[Ambika Charan Gupta—Jaikrishna Charit, Calcutta, 1308 B. S.; Prabhat Chandra Gangopadhyaya—Bharater Rashtriya Itihaser Khasra, Calcutta, 1965; The Calcutta Review, January-February 1951; Leaflet giving the main incidents in Jaikrishna Mukherjee's life, issued by the Uttarpara Public Development Movement Committee, 12 August 1963; Mary Carpenter—Six Months in India, Vol. I, Calcutta, 1868; Uttarpara Library Prasange (a pamphlet issued by the Uttarpara Public Library Development Movement Committee, 5 July 1963.]

(Amiya Barat) NILMANI MUKHERJEE

MUKHERJEE, JATINDRANATH
(1879-1915)

Jatindranath or Jyotindranath, as he used to sign, was born on 8 December 1879 at his maternal uncle's house at Koya in Kushtia Subdivision (now in Bangladesh) of Nadia district. His ancestral home was at Rishkhali in Jhenidah Subdivision of Jessore (now in Bangladesh). His father Umeshchandra, a well-to-do Brahmin of patriotic and spirited disposition, died when he was five and his sister, Benodebala, ten. His mother, Saratsashi, took the children to her brothers' house at Koya. Basanta Kumar Chattopadhyaya, the eldest of Jatindranath's maternal uncles, brought up the children with exceptional care. He became the Government advocate at Krishnagar, where he got Jatindranath admitted into the Anglo-Vernacular School.

Saratsashi laid solid foundations for the character of the future Jatindranath—morally and physically redoubtable. At eleven, Jatindranath caught by the mane and controlled a horse that caused a scare on the street. With his years grew in number the anecdotes about his acts of valour and charity. While in Government service, he knocked down with blows and kicks four British soldiers, who had insulted the "native". He wrestled with, and killed with a dagger a tiger which was causing havoc in the countryside.

Passing the Entrance examination in 1895, he joined the Central College, Calcutta, for his First Arts. Anxious to be financially free, he simultaneously took a steno-typist's course. He left study, served successively two private firms, then became a confidential clerk with the Bengal Government's Finance Secretary, Wheeler.

Meanwhile, several influences worked on him. Bankimchandra Chattopadhyaya's 'Anandamath' inspired the generation. Benodebala, then a childless widow, instilled patriotic fervour in him. A wrestling club introduced him to Sachin Banerjee. Sachin's father, Jogen Vidyabhusan, though a Deputy Magistrate, published exciting essays and biographies of Mazzini and Garibaldi. His writings attracted to his house prominent revolutionaries including Aurobindo Ghosh. Jatindranath's bearing impressed Aurobindo.

Devoted service to the plague-stricken people induced Sister Nivedita to introduce Jatindranath to Vivekananda, who advised him, in private, on the ways of India's emancipation. In 1900 Jatindranath married Indubala, daughter of Umapada Banerjee of Jeerut-Balagarh (Hugli). She was brought up in her maternal uncle's family at Kumarkhali near Koya. The family's Vaishnav traditions gave her the fortitude to bear sufferings calmly. In 1904 Jatindranath was spiritually initiated by Sannyasi Bholananda Giri, who was known to be infusing into some disciples a zeal for national independence.

Agitation against 1905 Partition of Bengal gave an impetus to the growth of Samitis or physical culture associations. Some of them were banned, some went underground. Revolutionary thinkers were preaching "Passive Resistance", which really meant building up of parallel government by the people. Aurobindo knew that it presupposed a conscious nation, which Indians were not yet. To arouse the people he conceived of acts of self-immolation under the patriotic impulse. He initiated action. The journal *Jugantar* as well as a bomb factory were started. It all resulted in the martyrdoms of Prafulla Chaki and Kshudiram Bose, Kanailal Dutta and Satyen Bose. Other actions, initiated at Jatindranath's instance, set brilliant examples of self-immolation by Charu Bose and Biren Dutta Gupta. The *Jugantar* ideal of defiance of death produced the desired effect: Awakening dawned.

Aurobindo later described Jatindranath as his right-hand man. Their mutual relation was unknown. Aurobindo settled in Calcutta in 1906, when Jatindranath, under the cloak of Government service, visited towns, villages and 'Samitis', forming a loose federation of secret groups. Such an organisation was less vulnerable to conspiracy charges. Some of his activities remain unknown to this day because of the spirit of self-effacement in which Jatindranath worked. His personality fascinated young men. To them his message was: Be men; read the Gita, never fear death. His headquarters for inter-provincial links were Amarendranath Chattopadhyaya's 'Sramajibi Samabaya' and for Bengal groups 'Chhatra Bhandar', managed by Nikhileswar Roy Moulick. Naren Chatterjee of Sibpur group was seducing Jat soldiers in the Calcutta Fort and Naren Bose of 'Atmonnati' group Indian soldiers in Upper Indian Cantonments. Rashbehari Bose later benefited by these as also Niralamba's civilian organisations at Delhi, Lahore and elsewhere.

When Biren Dutta Gupta killed a Government prosecutor in the crowded High Court premises in 1910, Jatindranath with 46 others was tried in the Howrah Conspiracy case. The case failed. But Jatindranath lost the Government job. He started contract business constructing Jessore-Jhenidah Railway line. Earlier, during the anti-partition agitation there was an exodus of young men in search of ways for achieving Indian freedom. Their efforts led to the formation, in America, of the Ghadar party, later led by Hardyal and, in Germany, of the Berlin Committee initiated by Birendranath Chattopadhyaya, Champakaraman Pillai and others. In 1911, Dhangopal Mukherjee from U.S.A. informed his brother, Jadugopal, that Germany was preparing for war against Britain. Deciding to take advantage of the war, Jatindranath advised revolutionary societies to be prepared and to avoid overt acts. He consulted his senior colleague, Niralamba, at Brindaban, where Rashbehari was also called. A provisional programme was drawn up. Existing revolutionary groups reorganised the Jugantar Party under Jatindranath's leadership; the Dacca Anusilan Samiti, believing more in a *coup* than in revolutions, dissented. The Anglo-German War began in 1914. Jatindranath soon quit business and family, now consisting of Benodebala, Indubala, a daughter, Ashalata and two sons, Tejen and Biren.

The Berlin Committee contacted the German Foreign Office. A treaty followed that envisaged all help, except an army of liberation, for an Indian uprising. Aid arrangements were to be implemented by the German Embassy in America. With it was attached an Indian Committee, of which Taraknath Das, Hemendra Kishore Rakshit Roy, Bhupendranath Dutta were the leading spirits and were working with the Ghadar Party. Some money was received at Harry and Sons in Calcutta. More being necessary, Jatindranath now permitted Naren Bhatta-

charyya (M. N. Roy) to loot a British firm's cash. Some more money was similary collected.

Indian emigrés, returning from the Far East via Canada, disturbed the silent preparations in the Punjab. Rashbehari sought Jatindranath's advice. M. N. Roy and Atul Ghosh also visited Benares. Their conference decided that an army mutiny in Upper India might precede a general rising. A provisional date was fixed. But betrayal baffled Rashbehari. Isolated skirmishes followed. Rashbehari escaped to Japan in May 1915.

Receiving messages from Berlin through Srish Sen, and then from U.S. through Satyen Sen and Pingley, Jatindranath sent Bholanath Chattopadhyaya to Gokarni near Goa and Dr. Jatin Ghosal and Harikumar Chakravarti to the Sundarbans to unload arms from German ships. He himself went to Balasore and found shelter at Kaptipada in Mayurbhanj, then an Indian State. The U.S., meanwhile, grew anti-German. Besides, Indian revolutionaries in America, trusting the Czechoslovaks, who sought Allied help against the Austro-Germans, were betrayed. Czechoslovak reports were pursued by British Naval and Indian Central Intelligence. The chartered German ship *Maverik*, compelled to leave the U.S. coasts without the expected quantities of aid, was intercepted and interned at Batavia. Other shipments met a similar fate. The Sundarbans party returned disappointed. Bholanath was captured. M. N. Roy, sent to investigate the causes of dislocation, could not return and reached U.S. via the Far East.

Clues, succeeding clues, exposed Harry and Sons in Calcutta, Universal Emporium at Balasore and eventually Jatindranath's Kaptipada shelter. He got timely information but, characteristically, would not leave behind two comrades who were nine miles away. Exit was cut off, British police alerted village officers in Mayurbhanj and Balasore. Hundreds of simple villagers, misled into believing that they were to apprehend ordinary criminals, were in pursuit. With occasional skirmishes, the revolutionists, running through thorny jungles and marshy lands, harried and hungry for days, at last took up position on 9 September 1915 behind an improvised trench in a bush at Chashakhand in Balasore. Reinforced by the army unit from Chandbali, the police party surrounded them. An unequal battle of 75 minutes between the five revolutionaries with Mauser pistols and an overwhelming number of police and armymen with up-to-date rifles ended with an unrecorded number of casualties on the Government side and on the revolutionists' side, with Chittapriya Roy Choudhuri's death, Jatindranath being mortally and Jatish Pal seriously wounded and Manoranjan Sen Gupta and Niren Das Gupta being captured after their ammunition ran out. Jatindranath died after an operation. Manoranjan and Niren were executed, and Jatish was transported for life.

During this trial, the prosecuting British official advised the Defence lawyer to read a manuscript by Jatindranath and remarked: Were this man living, he might lead the world. Jatindranath was known to be writing good English and Bengali and contributing in handwritten magazines short stories and poems in Bengali—some of them humorous, ridiculing antiquated social ideas and practices.

Uncommonly fearless and with superhuman physical strength, Jatindranath's intellectual and spiritual qualities, attributed by many to an inner illumination, won deep esteem even of persons like Poet Tagore, Sri Aurobindo and C. R. Das. Between his workers and Jatindranath there subsisted a relation of rare devotion and love that sometimes reclaimed the moral outcast.

[Prithwindranath Mukherjee—Sadhak Biplabi Jatindranath, in the weekly Basumati, 1964-65; Jadugopal Mukherjee—Biplabi Jibaner Smriti; Sedition Committee Report (Rowlatt Report), 1918; Sri Aurobindo on Himself; H. H. Wilson —The Great War; Government of India Files preserved at the National Archives of India, New Delhi; Microfilmed copies of German Government War Documents preserved at the National Archives, New Delhi, and translated from original German by Prithwindranath Mukherjee; Quotations by Prithwindranath Mukherjee from Secret Home Department Papers preserved at the Commonwealth Library, London; Quotations

by Prithwindranath Mukherjee from Lord Hardinge Papers preserved at the Cambridge University; Bhupendra Kumar Datta—Biplaber Padachinha; Close association of the Contributor in personal and political life.]

(Amiya Barat) BHUPENDRA KUMAR DATTA

MUKHERJEE, KIRON CHANDRA
(1883-1954)

Kiron Chandra, son of Amritalal, was born in 1883 at Vugilhat, Jessore district (now in Bangladesh). He had his early education at Vugilhat and then at Khulna. At an early age his father got him married. Kiron was never reconciled to this marriage; his wife died soon after. He came to Calcutta in 1905 to join the Swadeshi and the revolutionary movements. At Calcutta, he contacted important leaders like Brahmabandhab, Dr. Bhupen Dutt, Manoranjan Guha Thakurta, Shyamsunder Chakravarti, Devabrata Bose and others. Devabrata put him in contact with the revolutionary group. He then worked in the offices of the *Sandhya*, the *Jugantar* and the *Nava Sakti*, often even selling those papers, otherwise organising and collecting resources for these papers. He published two small pamphlets 'Mukti-Kon-Pathe' (Which way the Salvation) and 'Kah-Pantha' (What is the Way). These two booklets were proscribed by the Government. During these days he had to pass through a very hard and strenuous life, with no fixed abode and no regular meals even for days.

He founded the North Calcutta Yuvak Sangha and Mahamaya Bhandar near about Beadon Street, as auxiliary centres to further revolutionary work. In this, he worked in collaboration with Atin Bose, Naren Seth, Ananda Kaviraj, Abinash Chakravarty and others. He also had contact with the Manicktala group of Barin Ghosh and with Kartic Dutta, Nikhileshwar Roy Maulick and others of the 'Chattra Bhandar'. In 1907 a warrant for arrest was issued against him for 'Kah-Pantha'. To avoid arrest, he absconded to Bogra (North Bengal). He was arrested at Balurghat and convicted to 18 months' imprisonment and transferred to the Buxar Central Prison (Bihar). After release he came to Calcutta. When in July 1908, the *Jugantar* paper was publicly closed down, Kiron along with Nikhileshwar and Kartic Dutta undertook its secret publication for some time.

Kiron was thin and short in stature. He could not walk properly, nor could he use his left hand for normal work as his left leg and left hand were partially paralysed. Yet he was all the time moving about. After release, he came to Calcutta and stayed mostly with Atin Bose. During this period he picked up contact with Naren Ghosh Chowdhury of the Barisal group of the Jugantar Party. During the period of the Indo-German Conspiracy, he was an enthusiastic worker of the Jugantar Party. He was arrested in 1915 under the Defence of India Act and was interned in a remote place in Jalpaiguri.

After some time he was transferred to Midnapore jail in November 1916 and detained as a State Prisoner under Regulation III of 1818. Then he was removed to Hazaribagh (Bihar) along with forty-four Bengalee State Prisoners. There his health broke down and his jail colleagues were afraid he would die. When he slightly recovered, he was sent for internment to South 24-Parganas in 1919. He was released by the middle of June. He had since then a very weak health; yet with indomitable will he worked hard.

When Arun Guha started the Saraswaty Library in August 1920, Kiron joined him. In 1921 when Bhupen Dutt decided to start Satya Ashram at Daulatpur (Khulna), Kiron joined as the first worker of the Ashram. He was very popular with the students of the Daulatpur College. Satya Ashram became the centre both for the Non-Cooperation Movement and the revolutionary work of the Jugantar Party. Besides Kiron and Bhupen, other important workers were Kuntal Chakravarti, Charu Ghose (both died of T.B.), Jiban Chatterjee and others. In December 1923 he came to Calcutta and stayed with Arun Guha at the Saraswaty Press. In January 1924, both Kiron and Arun were arrested from that house under Regulation III of 1818. On release in 1938 Kiron again reorganised the

Saraswaty Library, which was, in fact, a centre for revolutionary work.

In 1930 when the Civil Disobedience Movement was gathering momentum the Jugantar group also organised violent activities. Kiron then came to Calcutta and was arrested in 1930, to be detained under Regulation III of 1818, and was released only after eight years. He again reorganised the Saraswaty Library and a large number of young men used to come to him. Again he was arrested in 1941, to be released only in early 1946.

After Independence he organised Prajnanananda Pathagriha in Calcutta in Commemoration of Swamy Prajnanananda Saraswaty. In November 1954 he fell seriously ill and was transferred to the Medical College. Till then he had led a very active life and had very regular habits. Along with other ailments, he developed prostate gland and expired on 12 December 1954. All his life he avoided publicity and did not allow even photographs of him to be taken. Yet on his death practically all the papers of Calcutta published editorials on him under the caption "Kiron-da", by which name he was generally known.

He had a very loving nature and a particular knack of attracting young men. A large number of young men have been influenced by him and his teachings. He was liberal in social matters such as caste or creed; but he would ask all to avoid association with any woman or girl; at the same time he was not in favour of keeping them indoors. He laid great stress on the character-building of young men. Even now many noted persons in Bengal would admit that they had deep regards for their Kiron-da. He wrote two books in Bengali—biographies of Chanakya and Ramdas Swamy, Guru of Shivaji.

[Personal knowledge of the Contributor, a life-long associate of Kiron Chandra Mukherjee; Arun Chandra Guha—First Spark of Revolution, Calcutta, 1972; R. C. Majumdar—History of the Freedom Movement in India, Volumes II and III.]

ARUN CHANDRA GUHA

MUKHERJEE, RAJENDRANATH (SIR) (1854-1936)

The foremost industrialist of contemporary Bengal, Sir Rajendranath came of an orthodox Brahmin family of Bhabla near Basirhat, not far from Calcutta. In his infancy he lost his father, Bhagavanchandra Mukherjee, a flourishing 'Mukhtear' of Barasat. Rajendranath, a man of firm determination and generosity, owed much to his mother, who had a strong will and an affectionate heart. He married twice and found an ideal companion in his second wife, Jadumati.

Pecuniary difficulties and ill-health greatly hampered his education. He matriculated from the London Missionary Society's Institution, Calcutta; but bad health disrupted his engineering studies at the Presidency College. Besides his association with various reformist movements, he came in contact with persons like Tarak Nath Palit, Nandalal Bose, Surendranath Banerjea and W. C. Bonnerjee. Jamshedji Tata was held in high esteem by him.

Starting his career as a part-time teacher at a girls' orphanage in Calcutta, Rajendranath had an accidental meeting with Bradford Leslie, Calcutta Corporation's Chief Engineer. It proved to be the turning-point in his career, introducing him into the commercial world through the award of a contract for extension of the Palta Waterworks. Gradually he rose to prominence in the field of engineering. T. C. Mukherjee & Co. was founded by him with Bhutnath Mukherjee. In 1892 Rajendranath and Acquin Martin established Martin & Co., later known as Martin, Burn & Co. after the purchase by it of Burn & Co. in 1927. Architect of important buildings like the Mysore Memorial and the Esplanade Mansions, Rajendranath was associated with the Calcutta-Palta pipe-laying scheme and waterworks installations in important towns like Allahabad, Kanpur, Lucknow and Benares. His scheme led to the development of several Light Railways in Bengal and Bihar. He went to London in 1922 in connection with the remodelling of the Howrah Bridge, and again in 1926-27, to suggest improvements regarding the Victoria Memorial, Calcutta.

Rajendranath was associated with various committees and commisions like the Industrial Commission (1916-18) and the Royal Commission of Indian Currency and Finance (1925-26). But he refused political preferments like the Industries portfolio in Lord Chelmsford's Council in 1918 and a Ministership in the Bengal Council in 1930. In 1911 he was nominated Sheriff of Calcutta. For many years a Fellow of the Calcutta University, he was awarded its honorary Doctorate of Science. He was the President of such bodies as the Royal Asiatic Society of Bengal, the Indian Science Congress, the Calcutta Boy Scouts Association and the Bengal Olympic Association.

An ardent lover of the motherland, he deprecated racialism and regionalism as detrimental to the Indian goal of national self-determination. At times a sharp critic of Government policy, he wanted to resuscitate the old newspaper *Bengalee* to serve as a platform to mould opinion along constitutional lines. In the economic sphere he advocated thorough industrialisation as well as co-operation between foreign and indigenous capital, along with agricultural improvement. Though an advocate of the *laissez faire* policy, he felt the necessity of State protection to new industries.

A supporter of Western education, he advocated the promotion of primary education as also technical and agricultural education. Critical of social evils like the *Purdah*, casteism, early marriage and untouchability, he stood for female education, widow-marriage and full rights for women. In religion he was a liberal. As a businessman he had to maintain an ostentatious life. He was associated with beneficial societies like the Calcutta orphanage and the Society for the Improvement of Backward Classes in India. He patronized the foundation of the Gokhale Memorial Girls' School.

This public-spirited business magnate not only contributed to the growth of Indian entrepreneurship and industrial and urban development in modern India but also promoted the cause of education and social progress.

[Mahindra, K. C.—Sir Rajendra Nath Mookerjee, Calcutta, 1962; Chattopadhyay, Nripendrakrishna—Dwadasha Surya (in Bengali), Calcutta, 1352 B.S.]

(P. N. Banerjee) SUKUMAR BHATTACHARYYA

MUKHOPADHYAYA, RAJKRISHNA (1845-1886)

Rajkrishna Mukhopadhyaya, a close associate of Bankimchandra Chattopadhyaya (1838-94), was born at Goswami Durgapur, Nadia. His father Anandachandra, a dewan of an indigo factory, earned much but could not leave much behind when he died. Radhikaprasad, the elder brother, who was himself an extraordinary man with a remarkable academic career, used to look after Rajkrishna. Rajkrishna's character and tastes were largely moulded by his elder brother's personality.

A brilliant student of the Calcutta University, Rajkrishna passed the Entrance and F.A. examinations from the Krishnagar College and graduated from the Presidency College, standing second in the First Class (1866). He stood first in the First Class in his M.A. in Philosophy (1867). He took his Law degree in 1868 and occupied the second position in the First Class. He was married to Kshantamani in the same year, by whom he had two sons and two daughters.

Rajkrishna pursued various professions. He was a Professor of Philosophy at the General Assembly's Institution (1867) and the Patna College (1871), a Professor of Law at the Cuttack Law College (1869 and 1872-73), also at the Berhampore (Murshidabad) College (1871). He was also a practising lawyer at the Berhampore and Calcutta Bars. He temporarily became a Professor of Philosophy and History at the Presidency College (1878) before he joined as a Bengali Translator to the Government of Bengal in 1879. This post he retained till his death in 1886. In the meantime for a short period he was appointed as a tutor to the son of Raja Iswarchandra Sinha of Paikpara (1878).

Rajkrishna delivered a number of lectures on philosophical subjects in English at the Calcutta Bethune Society, Cuttack Debating Club and at

other places. But his works were mostly written in Bengali. A frequent contributor to the *Education Gazette* of Bhudev Mukhopadhyaya and the *Bangadarshan* of Bankimchandra, Rajkrishna published his important articles in the latter. Although he did not actively participate in any contemporary movement, his poems and essays assured him an abiding place in our national history. Rajkrishna must be particularly remembered for his rather unassuming but significant primer 'Pratham-Siksha Banglar Itihasa' (1874) which was hailed by Bankimchandra as the first real history of Bengal. Scholars believe that this little book was responsible for bringing about a change in Bankim's reading of Bengal history.

In those days of growing nationalism Rajkrishna, like Manomohan Basu, who in his poems and songs lamented over the increasing impoverishment of the motherland, wrote poems on the same subject. The decline of the indigenous textile industry and the dependence of his countrymen upon the products of foreign industry as well as on foreign culture concerned him deeply.

Rajkrishna's researches in identifying Vidyapati as the Maithili poet is still considered a valuable and fundamental work on Bengali literary history.

Rajkrishna was a member of the executive committee of the Indian Association for the Cultivation of Science (1876). He also became the *de facto* editor of the *Bengalee* after Girish Chandra Ghosh, the founder-editor, died and before Sir Surendranath Banerjea took charge of it (1878). In 1882 he became a member of the Text-book Committee and continued to be so till his death. He was a member of the Asiatic Society also, and in order to facilitate researches, learnt a good number of languages, e.g., Sanskrit, Oriya, Hindi, Urdu, Persian, French, German, Latin and Pali.

Considering his rather short span of life, his literary output was quite large. He published four books of verse, viz., 'Yauvanodyan' (1868), 'Mitrabilap' (1869), 'Kavyakalap' (1870), 'Kavitamala' (1877) and a translation of Kalidasa's 'Meghaduta' (1882). A notable feature of his verse was his attempt to imitate Sanskrit metre in Bengali and also the allegorical presentation of the theme. His first Bengali prose-work was 'Rajbala' (1870), a historical romance. His primer-series include 'Pratham Siksha Bijganita' (1872), 'Pratham Siksha Bangla Vyakaran' (1872) and 'Pratham Siksha Banglar Itihas' (1874). His 'Nana Prabandha' (1885) contains essays on various subjects—on history, philosophy and sociology. They were mostly published in the *Bangadarshan*. Rajkrishna's English articles were: 'Hindu Philosophy', a lecture delivered in the Bethune Society in 1867; a lecture on 'Hindu Philosophy', Calcutta, 1870; 'Hindoo Mythology', 1870; 'Theory of Morals' and 'Origin of Language', Calcutta, 1871; and 'Hints to the Study of the Bengali Language', Calcutta, 1883.

[Manmathanath Ghosh—Manishi Rajkrishna Mukhopadhyaya, Calcutta, 1340 B.S.; Brajendranath Banerji—Rajkrishna Mukhopadhyaya (Sahityasadhak Charit, No. 48, Calcutta, 1353 B.S.); Prabodhchandra Sen—Banglar Itihas-Sadhana, Calcutta, 1352 B.S.]

(P. N. Banerjee) BHABATOSH DATTA

MUKHERJEE, SAMBHU CHANDRA (1839-94)

Sambhu Chandra Mukherjee has been described by W. S. Blunt as "a very superior Hindu, handsomely dressed in shawls and a huge shawl turban", possessing great knowledge of the history and the state of modern affairs, not only of England but also of the Muslims in various parts of the world (India Under Ripon, p. 106). He was a top-ranking journalist. He was born in a middle-class Brahmin family at Baranagar, near Calcutta, on 8 May 1839. He had his education first at a vernacular school (1844-48), then in a missionary institution for a short while, followed by five years of schooling at the Oriental Seminary (1848-53), and at least two years of study at the Hindu Metropolitan College under the Principalship of Captain D. L. Richardson. From the report of the prize-giving ceremony of the college on 3 January 1856, it appears that both Kristodas

Pal and Sambhu Chandra were awarded scholarships (*Sambad Bhaskar*, 12 January 1856).

These two students had joined hands in bringing out the *Calcutta Monthly Magazine* in 1855 but the paper did not survive for more than six months. This did not dampen Sambhu Chandra's ardour for journalistic ventures. He became the Editor of the *Morning Chronicle* in 1856 for a short time. Having been married in 1857 to a girl of Jorasanko, Calcutta, he felt it necessary to earn his livelihood. He, therefore, accepted the post of Headmaster of the Calcutta Training Academy and at the same time joined the staff of the *Hindoo Patriot* as an Assistant Editor in 1859-60. In January 1861 he started the *Mookerjee's Magazine* which, however, had to be closed after the publication of six issues only.

Like Dakshina Ranjan Mukherjee, Sambhu Chandra must have been induced by the Government to go to Oudh to pacify and organize the Taluqdars there. He became the Assistant Secretary to the Taluqdars' Association, Lucknow, in 1861 and continued to hold the post till 1863. At that time he conducted the *Samachar Hindustani*.

In 1864 he left Oudh for Murshidabad, where he held successively the posts of Political Adviser, Dewan and Secretary to the Nawab till 1866. In 1867 he became the Secretary to Raja Sheoraj Singh of Kashipore, who happened to be an additional member of the Legislative Council of the Governor-General. But he resumed his association with the *Hindoo Patriot* in 1866 and continued it till 1872.

In July 1872 he revived the *Mookerjee's Magazine*, which used to publish ten issues a year, till the end of 1876. The journal played a prominent part in awakening economic and political nationalism. The contributions of Bankim Chandra Chatterjee on the 'Confessions of a Young Bengal' (December 1872) and the 'Study of Hindu Philosophy' (May 1873) and Bholanath Chandra's articles on Indian commerce and industries in 1873-74 made the journal a source of inspiration to resurgent India. In 1882 he started the *Reis and Rayyet*, a weekly paper, in English and conducted it till his death in February 1894.

Sambhu Chandra professed high admiration for the British rule and considered it a blessing. But he boldly pointed out its shortcomings and exposed cases of injustice, corruption and exploitation. He became the President of the short-lived political association called the 'Indian League' in 1875. He was not favourably disposed towards the Indian National Congress, though we find him joining the Calcutta session in 1886 as a representative of the 'Indian Union'. He served Maharaja Bir Chandra Deo of Tipperah as a minister between 1878 and 1881 and effected much improvement in the administration there. He was interested in Homeopathy, and got the M.D degree from an American University in 1891.

He was the author of the following small books: 'On the Causes of the Mutiny', by a Hindu of Bengal (Calcutta, 1858); 'The Prince in India' by an Indian (Calcutta, 1871); 'Travels and Voyages in Bengal between Calcutta and Independent Tipperah' (Calcutta, 1883).

[F. H. Skrine—An Indian Journalist: Being the Life, Letters and Correspondence of Dr. Sambhu Chandra Mukherjee, Calcutta, 1895; B. B. Majumdar—History of Indian Social and Political Ideas, Calcutta, 1967;—Indian Political Associations and Reform of the Legislature (1818-1917), Calcutta, 1965; J. C. Bagal —History of the Indian Association, Calcutta, 1953.]

(Amiya Barat) B. B. MAJUMDAR

MUKHERJEE, SATISH CHANDRA (1865-1948)

Satish Chandra, son of Krishnanath Mukherjee, was born in a Hindu Brahmin family on 5 June 1865 at Banipur in Hooghly district, West Bengal. His father was a Translator of official documents in the Calcutta High Court, and his elder brother Tinkori Mukherjee was the honorary Manager of the *Dawn* magazine for some time. In early life he imbibed from his father Positivism, founded by Auguste Comte described as 'Religion of Humanity'. He re-

mained a Positivist till his initiation at the hands of Vijaykrishna Goswami in 1893.

The place of his education and greatest activity in life was Calcutta. He was a student of the South Suburban School, Bhowanipore. He had close contact with all contemporary men of light and leading like Ishwar Chandra Vidyasagar, Shivnath Sastri, Brojendranath Seal, Rabindranath Tagore, Justice Dwarkanath Mitra, Sir Asutosh Mookerji, Sir Gooroodas Banerjee, Raja Subodh Mullick, Bepin Chandra Pal, Aswini Kumar Dutta, Sri Aurobindo Ghose and Narendranath Dutta (Swami Vivekananda) and drew inspiration from them. Intensely religious, he laid emphasis on the study of Hindu life, thought and faith, while fully "alive to the necessity and the usefulness of all other systems, secular or religious, Eastern or Western."

Having passed the Entrance examination in 1879, Satish Chandra joined the Presidency College, passed the B.A. and the M.A. examinations in English in 1886, obtained the B.L. degree in 1890 and enrolled himself as a Vakil of the Calcutta High Court. He started his career as a teacher of the Metropolitan Institution, Calcutta. In 1887 he was appointed a Lecturer in History and Economics in the Berhampore College. In 1895 he founded the Bhagavat Chatuspathi which as a system of University education failed to satisfy the legitimate aspirations of the nation.

In 1897 the *Dawn* magazine was started and Satish Chandra was its Editor up to 1913. In 1902 the 'Dawn Society', a non-political Institute of culture, was founded as a protest against the Report of the Indian Universities Commission, with Satish Chandra as its Secretary. The *Dawn* magazine soon became an organ of Indian nationalism. It was the greatest vehicle of propagation of Satish Chandra's nationalist ideas.

He took a leading part in the formation of the Council of National Education in 1906 and was its guiding spirit, drawing up the syllabi, collecting the funds and appointing the teachers. He never took remuneration for any work. In 1906 he became a Lecturer in the Bengal National College and in the words of Sri Aurobindo, Satish Chandra was "the man who really organised the National College at Calcutta and had given his life to that work". In 1907-08 he was the Principal of the National College in succession to Sri Aurobindo Ghosh. He had connections with the famous English daily, the *Bande Mataram*, and wrote leading articles in that journal unsigned.

The last days of his eventful life were spent at Benares (1914-48). During this period he came into contact with personalities like Mahatma Gandhi, Pandit Madan Mohan Malaviya, Narendra Deva, Jadunath Sarkar and J. B. Kripalani. He was deeply influenced by Gandhiji's doctrine of non-violent non-cooperation. In 1922 he came to Sabarmati following Gandhiji's arrest and spent two months helping in the management and publication of the *Young India*. In 1930 he visited and stayed for some time at the Vihar Vidyapith of Dr. Rajendra Prasad. He died on 18 April 1948.

A typical product of the progressive movement of the nineteenth century, Satish Chandra eschewed orthodoxy, caste and provincialism. His views about social reforms were at least modern, if not radical. He worked for education on national lines and under national control. As secretary of the Dawn Society, he took up the cause of economic Swadeshi (revival of indigenous industry) long before the formal beginning of the Swadeshi Movement on 7 August 1905. He was in favour of importing additional machinery in place of piecegoods from the United Kingdom. "Self-help in our public life would include among other things organisation of Swadeshi industries with a view to secure our industrial independence" ('Principle of the Swadeshi Movement'). Though himself the Editor of a nationalist journal, he did not like demagogic propaganda even in those days of bitter anti-British feeling. In an article he wrote that His Majesty George V "had in his heart the supreme ambition of identifying himself with India and her myriad-voiced populations" (*The Dawn*, January 1912). A genuine patriot, he held no public office and joined no political party. He tried through his writings to popularise Gandhiji's doctrine of non-violence. Like his spiritual guru, Vijaya Krishna Goswami, he believed that Swaraj would come through non-

violence and that the British would leave the country in their own interest.

As the Editor of the *Dawn*, as the Secretary of the Dawn Society, as a Professor of the Bengal National College, Satish Chandra rendered yeoman's service to the cause of Indian Nationalism. A selfless nationalist, his name will go down in history as one of the authors of national awakening and 'the father of the Bengali Revolution'.

[Majumdar, R. C.—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Mukherjee, Haridas and Uma—The Origin of the National Education Movement, Calcutta, 1957; —India's Fight for Freedom, Calcutta, 1963; —Jatiya Andolane Satish Chandra (in Bengali), Calcutta, 1960; Mukherjee, Haridas —Satish Chandra: A Father of the Bengali Revolution, 1960.]

(S. Mukhopadhyaya) BIMAL KANTI MAJUMDAR

MOOKERJI, SHYAMA PRASAD (DR.)
(1901-1953)

Born at Calcutta on 6 July 1901, Dr. Shyama Prasad Mookerji inherited a rich tradition of erudite scholarship, fervent nationalism and fearlessness from his illustrious father, Sir Asutosh Mookerjee. His mother, Shrimati Jogamaya Devi, was a typical Hindu lady, devoted to her husband, family and *Dharma*. Being an upper-class Brahmin family with a high social status, the Mookerji house in Bhowanipur, Calcutta, was known as much for its "Poojas" as for its cultured and scholarly atmosphere. It was the *rendezvous* of literary and political luminaries of Bengal who gathered there to get guidance and inspiration from Sir Ashutosh, who as the Vice-Chancellor of the Calcutta University and a Judge of the Calcutta High Court occupied a unique position in the life of Bengal.

Shyama Prasad Mookerji, together with his elder brother, Rama Prasad, and younger brother, Bama Prasad, was brought up by Sir Ashutosh with filial care and affection, tempered with severe discipline and austerity befitting Brahmacharins. He got his early education at the Mitra Institution, from where he passed his Matriculation examination at the age of sixteen with a scholarship and joined the Presidency College, Calcutta, in 1917. He stood first in the University in Inter Arts examination in 1919 and passed the B.A. examination with Honours in English, securing a first class first in 1921. But for his M.A., he took Indian Vernaculars instead of English. This was in keeping with Sir Ashutosh's policy of giving Bengali and other Indian languages their rightful place in the University education which was till then dominated by English alone.

The high ideali m which characterised Shyama Prasad Mookerji's entire life began to find expression through actions and words from his student days. Writing to Professor Percival in London on 2 September 1920 for an article for the Presidency College Magazine, of which he had been appointed the Editor, he requested him to "bless me from your innermost heart that I may live a pure and manly life". "Pure and manly life" was the ideal he set before himself while still in his teens, and he lived up to it right till the end of his crowded life in 1953.

While studying for his M.A. he was married, in April 1922, to Shrimati Sudha Devi who bore him four children—two sons and two daughters —before she died in 1934. Shyama Prasad refused to marry again and decided to devote the rest of his life to the service of the nation with single-minded devotion.

He did his B.L. in 1924, once again standing first in the University, and was called to the English Bar in 1927 from the Lincoln's Inn, England, which he joined in 1926. But he never practised law. The death of his father in 1923, whom he had been assisting from his student days in the work of running the Calcutta University, brought him into the educational field even while he was still a student. He was known to have the closest insight into the educational plans and policies of Sir Ashutosh. The well-wishers of the University, therefore, considered his association with the University administration

as essential for its healthy growth on the lines laid down by Sir Ashutosh. He was elected to the University Senate and Syndicate in 1924 and became its youngest Vice-Chancellor in 1934.

He began his political career in a small way as early as 1929 when he was elected to the Bengal Legislative Council as a Congress candidate from the University Constituency. It was in a way a necessary adjunct to his educational work. He was supposed to act as a watchdog of the Calcutta University in the Legislature. He resigned his seat in the Council in response to the Congress call for boycott of Legislative Councils, but soon after re-entered it as an independent to be able to safeguard the interests of his University. The training that he got in parliamentary life and the insight he acquired into the working of the Muslim League and the Congress mind during this period stood him in good stead in later life and helped him to chalk out his political course with an open mind.

He was again returned from the University Constituency to the Bengal Legislature in 1937 when it was first constituted on the basis of the Communal Award. In a house of two hundred and fifty, Hindus had been given only eighty seats for which mostly Congressmen were returned. The rest was divided between the Muslims and the British interests which both had been given heavy weightage. The Muslim members were divided between the Muslim League and the Krishak Praja Party led by Fazlul Haq. Had the Congress Party formed a coalition with the Krishak Praja Party, Bengal could have got a non-Muslim League stable Government. But the British interests wanted the Muslim League to form the Government. The Congress leadership also played the game of the British and the Muslim League by refusing to form a coalition with the Krishak Praja Party. This came as a rude shock to Shyama Prasad, who was amazed at the utter bankruptcy of statesmanship in the Congress and its cowardly policy of appeasing the Muslim League at the cost of the wider interests of Bengal and the country as a whole.

The Muslim League Ministry, as soon as it was formed, decided to strike at the educational structure which Sir Ashutosh and Shyama Prasad had so assiduously built up by passing the Secondary Education and the Calcutta University Bills. After having failed to persuade the Congress leadership to change its suicidal policy of allowing the Muslim League a safe spell of power, he decided to go ahead single-handed to topple the Muslim League Ministry. The way he rallied round himself non-Congress and non-Muslim League nationalist forces in Bengal, ousted the Muslim League Ministry and formed the coalition ministry with Fazlul Haq as Chief Minister in which he became the Finance Minister, established his position as a practical and far-sighted political leader.

During the same period he came under the influence of Veer Savarkar who after his release in 1937 refused the Congress offers of power and position and put new life in the Hindu Maha Sabha, of which he was elected the President. The pure nationalism and patriotism of Veer Savarkar coupled with his realism came to Shyama Prasad as a refreshing contrast to the utopian idealism and pseudo-nationalism of the Congress. He joined the Hindu Maha Sabha and became its acting President in 1939.

Soon after he joined the Bengal Cabinet, Gandhiji started the Quit India Movement and the British Government let loose a reign of terror in the country. The rapid advance of the Japanese armies through Burma added new dimensions to the situation. The British Government, instead of taking the people into confidence, began the policy of scorched earth in the Eastern region of the country. Since all the Congress leaders were in jail, there was no one to take up the national cause against the British. Shyama Prasad, even though he was a member of the Government, decided to take up the cudgels with the British Government on behalf of the nation. His correspondence with Lord Linlithgow, in which he urged upon him to release the leaders, trust the people and permit the raising of a National Defence Force to meet the Japanese threat, is a classic example of persuasive firmness in the national cause. Having failed to persuade the Central Government, he decided to quit the Bengal Cabinet and lead the nationalist forces

against the British unshackled by the strings of office.

The man-made famine of 1943 brought the humanitarian in Shyama Prasad to the forefront. The massive scale on which he organised the relief work and the ready response that his appeals for funds evoked in all parts of the country went a long way in saving lakhs of lives from the clutches of sure death.

No sooner had the people overcome the rigours of famine than the shadow of partition began to overcast the sky. The Muslim League, encouraged by the British and fortified by the appeasement policy of the Congress, decided to have its full pound of flesh in the form of Pakistan before the British left India for good. Shyama Prasad Mookerji organised a countrywide campaign against the partition of the motherland. But the ground slipped under his feet when the British Cabinet Mission, before which he was arguing against partition, confronted him with the Poona resolution of the Congress Working Committee which said that the Congress would not coerce any unwilling part to remain in India. It came as a shock and surprise to him. He had supported the Congress in 1946 elections because he was assured by Sardar Patel that the Congress would never accept Partition. He never knew till then that the Congress Working Committee had already conceded the right of the Muslim Majority Provinces to opt out of India.

Thereafter Shyama Prasad Mookerji bent his energies to partition Pakistan. Had Congress and Muslim League had their way, the whole of Punjab and the whole of Bengal would have gone to Pakistan. It was primarily due to the efforts of Shyama Prasad Mookerji that half of Punjab and half of Bengal was saved for India. That explains Dr. Mookerji's famous retort: "Congress partitioned India and I partitioned Pakistan."

Shyama Prasad was invited by Gandhiji to join the first National Government in August 1947. He accepted the invitation in the hope that he would be able to influence the policies of free India in its formative period and safeguard the interests of crores of Hindus who had been left back in Pakistan much against their will.

His performance as Minister for Industries and Supplies in the first Government of free India was truly prodigious. He laid the firm foundations of the industrial development of the country by setting up the Chittaranjan Locomotive Factory and the Sindri Fertilizer Factory.

But on broad matters of policy, particularly regarding Pakistan, his differences with Pandit Nehru came to the surface quite early. The Nehru-Liaqat Pact of 1950 brought those differences to a climax. Having failed to prevent that ignominious pact being signed, Dr. Mookerji decided to leave the Cabinet and organise opposition to Nehru's policies from outside the Government. He thus became the first member to sit in the opposition in the Parliament-cum-Constituent Assembly of India.

The statement he made in Parliament about his resignation on 19 April 1950 has proved to be prophetic. It is the most realistic assessment of Indo-Pak relations that has ever been made. The reasons he enumerated why the Nehru-Liaqat Pact would not solve any problem are as valid today as they were in 1950.

The history of Indo-Pak relations since then, the fate of the Tashkent Agreement and the continued genocide of Hindus in Pakistan are eloquent testimony to his foresight and realism.

After quitting the Cabinet, Dr. Mookerji concentrated his energies on creating a political platform through which the ideology and policies he stood for could be projected. He had already said goodbye to the Hindu Maha Sabha because it refused to accept his suggestion to open its doors to all Indians, irrespective of caste and creed. The Bharatiya Jana Sangh was the concrete result of his efforts. He became its founder-President in October 1951 and spent the rest of his life in building up this organisation as a nationalist democratic alternative to the party in power.

He was returned to the first Lok Sabha from North Calcutta in the first general elections held in 1952. Jana Sangh could return only two other members. But Dr. Mookerji was not the man to despair. He brought together a number of small parties including the Ganatantra Parishad of Orissa, the Akali Dal of Punjab, the Hindu Maha Sabha and a number of independents to

form the National Democratic Party in the Parliament, of which he was elected leader. This made him the virtual Leader of the Opposition in the Parliament and alternative Prime Minister of the country.

His role in the Parliament as Leader of the Opposition earned him the title "lion of Parliament". Parliament has yet to see his equal as a parliamentarian.

Soon after he entered the Parliament, the secessionist activities and policies of Sheikh Abdullah drew his attention. He decided to take up the cause of Jammu and Kashmir Praja Parishad which had been demanding that Jammu and Kashmir State be fully integrated with the rest of India and that it should have the same flag, Constitution and President as the rest of the country. During his visit to Jammu in August 1952, he told a mammoth meeting: "I will get you the Indian Constitution or lay down my life for it." His words proved prophetic. When he decided to visit Jammu again in May 1953, to study on the spot the situation created by the reign of terror let loose by Sheikh Abdullah against the people of Jammu, the Government of India first decided to arrest him at Gurdaspur in Punjab but later changed its mind and allowed him to enter the State to be arrested there so that the Supreme Court of India, which till then had no jurisdiction over Jammu and Kashmir State, might not set him free. It was part of a conspiracy to remove him from the earthly scene. The way he died as a prisoner at Srinagar and the refusal of Pandit Nehru to hold an inquiry about his death in spite of the universal demand for it strengthened the doubts that he did not die a natural death. He thus became a martyr to the cause of Indian unity.

Dr. Shyama Prasad had a well-built stately body and an alert and analytical mind. He was an intellectual giant. His habits were simple. He usually wore dhoti and kurta. He led an austere life and was an embodiment of simple living and high thinking.

He was a nationalist to the core of his heart. "Country comes first" was his watchword. His approach to all problems, internal and external, was uninhibited by any consideration of left or right. He stood for a reciprocal policy towards Pakistan, closer cultural and economic relations with the countries of South-East Asia and bilateral arrangements with other countries including the U.S.A. and the U.S.S.R. on the basis of mutuality of interests.

In the economic field he stood for market economy but did not rule out the entry of the State in the economic field in exceptional circumstances.

His views regarding education and language were clear-cut. He wanted to reorientate the entire system of education with stress on vocational education and greater attention to moral and national content in the curricula. He was a great advocate of regional languages and accepted Hindi as the official language without any reservations. He continued to take a keen interest in the educational and cultural life of the country even when he became totally engrossed in politics. As President of the Mahabodhi Society, he acted as a link between India and the Buddhist world. His visit to Burma and Cambodia in 1952 with the remains of Sariputta and Maha Moggalana was a great essay in revival and strengthening of cultural ties with these countries.

His death created a void in the cultural and political life of the country as a whole and particularly of Bengal which still remains to be filled.

[Shyama Prasad Mookerjee—A Phase of the Indian Struggle, Calcutta, 1942; —Educational Speeches, Calcutta; —Awake Hindusthan, Calcutta, 1944; Balraj Madhok—Dr. Shyama Prasad Mookerjee: A Biography, Delhi, 1954; Uma Prasad Mookerjee (Ed.)—Shyama Prasad Mookerjee: His Death in Detention, Calcutta, 1953; Shyama Prasader Kaekti Rachana, Calcutta, 1363 B.S.; V. P. Varma—Modern Indian Political Thought, Agra, 1964; The Statesman and The Amrita Bazar Patrika, 24 June 1953.]

(Amiya Barat) BALRAJ MADHOK

MUMTAZ DAULTANA, MIAN

—See under Daultana, Mian Mumtaz

MUNSHI ISWAR SARAN

—See under Iswar Saran, Munshi

MUNSHI, KANAIYALAL MANEKLAL (1887-1971)

Kanaiyalal Maneklal Munshi was born in Broach in South Gujarat in a higher middle-class Bhargava Brahmin family. He had his primary education at home under the supervision of his mother Tapiben and his secondary education in the Khan Bahadur Dalal High School, Broach. After passing his Matriculation in 1901 he joined the Baroda College. He took his B.A. in 1906 and LL.B. in 1910 from the Bombay University.

Sri Aurobindo Ghose, Gandhiji, Sardar Patel, Bhulabhai Desai and Jinnah created a deep impression on Munshi's thinking and way of life. He was greatly influenced by the Vedic and Classical Sanskrit Literature. He had also made a serious study of the English, French and German literature and of the history of the various countries. By his versatility, he has made his contribution in all fields of life—political, social, educational, cultural and religious.

Under the influence of Sri Aurobindo Ghose, his Professor in the Baroda College, Munshi was drawn towards the revolutionary group and even took an interest in the art of bomb-making. But after his arrival in Bombay about 1915, he drifted towards the Home Rule League and became its Secretary. In 1917 he was elected a member of the Subjects Committee of the Indian National Congress. In the same year he became the Secretary of the Bombay Presidency Association. In 1927 he was elected to the Bombay Legislative Council from the University Constituency.

With the Bardoli Satyagraha (1928) he became a convert to Gandhiji's creed of politics. He resigned from the Legislative Council on the Bardoli issue. He then joined the Congress, participated in the Salt Satyagraha (1930) and was arrested. In December 1933 he started the movement for a Parliamentary wing of the Congress and in the following year became the Secretary of the Parliamentary Board. In 1937 he was appointed Home Minister in the Kher Ministry in Bombay. In 1940 he offered Individual Satyagraha and was arrested. In 1941 he went on a tour of the country campaigning for Akhand Hindustan (United India). That very year he resigned from the Congress on account of a difference of opinion on the use of violence in the case of self-defence. In 1943 he organised a Leaders' Conference in Delhi for the release of Gandhiji and other leaders. Between 1943 and 1945 he conducted several cases connected with the Quit India Movement.

In 1946 he rejoined the Congress on Gandhiji's advice and was elected to the Constituent Assembly. Nehru appointed him on the Experts' Committee for drafting the Constitution of India. In 1948 he was appointed Agent-General of the Government of India to Hyderabad and handled the extremely dangerous situation very tactfully until Hyderabad joined the Indian Union. In 1952 he was appointed Food Minister, Government of India. From 1953 to 1958 he was Governor of Uttar Pradesh. In 1960 he resigned from the Congress and joined the Swatantra Party. He was the Vice-President of that group.

Munshi's contribution to the academic world is equally important. In 1924 he founded the Panchgani Hindu High School, a residential school. In 1925 he actively associated himself with the movement for a University of Gujarat. In the same year he was elected a Fellow of the University of Bombay. He fought for giving the Indian languages a larger place in the University curriculum. The Department of Chemical Technology was the result of the joint efforts of Munshi and Chimanlal Setalvad. In 1926 H. H. the Gaikwad of Baroda nominated Munshi on the Baroda University Commission. In 1926-27 he piloted the University Bill (in the framing of which his hand is clearly discernible) through the Bombay Legislative Council. The Kabibai High School (1929) and the Hansraj Morarji Public School, Bombay (1936), owe their origin to him. In 1935 Munshi was instrumental in starting a hostel for girls in Bombay. In 1939, along with Sarder Patel, he founded the Institute of Agriculture at Anand. Out of this nucleus developed the present Vallabh Vidyanagar University.

By far the greatest of Munshi's contributions to the academic and cultural life of the country is the foundation of the Bharatiya Vidya Bhavan in 1938, a centre with branches in many places. The Bhavan promotes varied activities including Colleges in Arts, Science, Engineering, Journalism and Faculties in Sanskrit, Dance, Drama and Music. It conducts special courses on the Gita. It has also undertaken and completed the scheme of publishing the 'History and Culture of the Indian People' by its own historians. Munshi was also associated with the Sahitya Samsad, the Gujarati Sahitya Parishad and the Hindi Sahitya Sammelan.

Even as a college student, Munshi advocated social reforms. Between 1907 and 1915, he strove for the fusion of different sub-castes of the Bhargava Brahmins. In 1912-13 he took part in the activities of the Social Reform Association and championed the cause of widow-marriage. On the death of his first wife, he married a widow who belonged to a different caste, thus setting an example in support of widow-marriage and inter-caste marriage. In 1939 he founded the Children's Home for the delinquent children at Chembur, Bombay.

Munshi stood for a blend of orthodoxy and modernism. He believed that traditional values could subsist side by side with a liberal and progressive attitude. He was a follower of the 'Sanatan Dharma' (Orthodox Hindu Religion); yet he was catholic in religious outlook.

A great admirer of Western learning, he could hardly find anything of value in the system of education introduced by the British in India. He was a staunch supporter of National Education which would make a student proud of his country's culture. Munshi was a great nationalist and an equally great constitutionalist.

He was a champion of the unity of India and opposed linguistic provinces which would undermine the country's unity.

Munshi vehemently denounced the British for the pitiable economic condition of the country. Believing in a self-reliant economy, he felt that cottage industries must be encouraged and even subsidized. But he was not against industrialisation. It was as a result of his inspiration that the Vana Mahotsava (Planting of Trees) festival came into existence.

Munshi was a journalist from his younger days. His articles were first published in the *East and West* and the *Hindustan Review*. He started a Gujarati monthly, the *Bhargava*, a caste magazine, in 1912. He was a Joint-Editor of the *Young India* in 1915. He started the *Gujarat*, an illustrated Gujarati monthly, in 1922. In 1936 he founded 'The Hans Ltd.' for pooling the prominent literary output in the Indian languages through Hindi. He started the *Social Welfare*, an English weekly (1940), and finally *The Bhavan's Journal* (1954), now published in several languages.

Munshi was also an accomplished speaker. He was a member of the Secondary Education Committee (1928), the Bombay Provincial Congress Committee and the All India Congress Committee (1931-37). He was the Chairman of Sir Harkisandas Narotam Hospital (1924), of the Board of Directors of the Bombay Life Assurance Co. and the Bombay Fire Assurance Co., and of the Physical Culture Committee (1928); Trustee: Bai Kabibai Trust (1929), Seth Mansukhlal Chhaganlal Trust (1931), Seth Kanji Khetsey Trust (1935), Seth Maganlal Goenka Charitable Trust (1938), Krishnarpana Trust (1944) and All India Arya Dharma Seva Sangha Trust (1944); Vice-President: Gujarati Sahitya Parishad (1926-37, 1945) and Children's Aid Society (1938-39); President: Sahitya Samsad (1922-71), Bombay City Ambulance Corps (1930-71), Gujarati Sahitya Parishad (1937), Society for the Protection of Children in Western India (1938), First All India Penal Reform Conference (1940), Hindu Din Daya Sangha (1946), All India Hindi Sahitya Parishad (1946) and Indian History Congress (1957); Founder: Sahitya Samsad (1922), the Bombay City Ambulance Corps (1930), the Institute of Agriculture at Anand (along with Sardar Patel) (1938), the Bharatiya Vidya Bhavan (1938), the Children's Home at Chembur, Bombay (1939) and Home for the Mentally Deficient Children (1940). He was Founder-President of the Panchgani Hindu High School (1924). He inaugurated the All India Sanskrit Conference, Agra (1945). From 1928 onwards Munshi was connected with

the *Akhada* (Gymnasium) Movement in Bombay Presidency.

Honorary Doctorate degrees were conferred on him by the Benares Hindu University, Saugar University, Osmania University and Vallabh Vidyapeeth, Anand.

He visited Europe in 1923 and again in 1951. In 1958 he went to America via Hong Kong and Japan and then proceeded to England and several European countries. In 1959 he visited Japan.

He lived in an aristocratic style, at once elegant and cultured.

A lawyer by profession, Munshi rose to be one of India's most eminent jurists.

Lilawati Munshi, herself a writer of considerable repute, has been an active partner in her husband's various activities and continues to direct them after his death.

Among his major English works may be mentioned: 'Gujarat and its Literature' (1935), 'I follow the Mahatma' (1940), 'Akhand Hindustan' (1942), 'Glory that was Gujardesh' (1943), 'Imperial Gurjars' (1944), 'Indian Deadlock' (1945), 'The Ruin that Britain Wrought' (1946), 'The Creative Art of Life' (1946), 'The Changing Shape of Indian Politics' (1946), 'The End of an Era' (1957) and 'Pilgrimage to Freedom' (1968). Among his Gujarati works may be mentioned: 'Verni Vasulat' (1913-14), 'Swapna Drashtra' (1924-25), 'Sheha Sambhram' (1931-32) (all social novels); 'Patan ni Prabhuta' (1916), 'Gujarat no Nath' (1918-19), 'Prithivi Vallabha' (1920-21), 'Rajadhiraja' (1922-23), 'Bhagwan Kautilya' (1924-25), 'Jai Somnath' (1940), 'Lomaharshini' (1945) and 'Bhagwan Parashuram' (1946) (all historical novels); 'Purandar Parajaya' (1922), 'Avibhakta Atama' (1923), 'Putrasamovadi' (1924), 'Tarpan' (1924) and 'Lopmudra' (1933) (Puranic dramas); 'Be Kharaba-Jana' (1924), 'Agnankita' (1927), 'Kakani Shasmi' (1929), 'Brahmacharyashram' (1931), 'Dr. Madhurika' (1936) and 'Chhiye Tej Thik' (1946) (social dramas).

Among his autobiographical writings may be mentioned: 'Shishu ane Sakhi' (1932), 'Adadhe Raste' (1943), 'Sidhan Chandan' (1943) and 'Mari Binjawabdar Kahani' (1943). Among his miscellaneous writings may be mentioned: 'Ketalak Lekho' (1925-26), 'Narasaiyo Bhakta Harino' (1933) and 'Narmad' (1939).

[Munshi, K. M.—Shishu Ane Sakhi (Gujarati), Bombay, 1932;—Adadhe Raste (Gujarati), Bombay, 1943; —Mari Binjawabdar Kahani (Gujarati), Bombay 1943; —Sidhan Chandan, Parts I & II, Bombay, 1943; —Swapna Siddhi-ni Shodhaman (Gujarati), Bombay, 1953; Munshi, K. M: His Art and Work, Diamond Jubilee Vol., Bombay, 1947; The Bhavan's Journal, 7 March 1971, Bombay.]

(Kumud Prasanna) V. G. HATALKAR

MUNSHI, LILAVATI (1899-)

Among the few married couples who have contributed individually and jointly to the life and culture of our country, the Munshis are one.

Lilavati was born at Ahmedabad in 1899, of Jain parents. Father Keshavlal was a businessman, while mother Motibai was a devout Jain. Lilavati received her education in Ahmedabad and later was admitted to a Convent at Panchgini near Bombay, while she studied English and Sanskrit at home. At the age of 14 she was married to one Lalbhai Trikamlal Sheth, but this marriage was not a happy one. The orthodoxy of her husband and her independent temperament ultimately led to their separation. She then took to writing, where Kanaiyalal Munshi came into the picture. It was after the death of her husband that she contracted her second marriage (1926) with K. M. Munshi, who was a widower. This inter-caste marriage, Munshi being a Brahmin, evoked a good deal of criticism, but the couple weathered it successfully.

Even before the second marriage, Lilavati had begun taking an interest in public life. In 1920, she helped in collecting the Tilak Fund. In 1930 she took part in the Salt Satyagraha and again in 1932 and 1940 she courted arrest, while participating in the Civil Disobedience Movement.

At the same time, she was deeply involved in other constructive programmes of the nationalist movement. Apart from being a member of the Maharashtra Pradesh Congress Committee, All India Congress Committee (1931-34) and Bombay Pradesh Congress Committee (1935-37), she was a member of the Swadeshi Purchase Committee (1936) of the Government of Bombay; President of the Harijan Sevak Sangh, Bombay (1943-52); member, Bombay Municipal Corporation (1935-45); member, Bombay Legislative Assembly (1936-52); member, Senate of the Bombay University (1937-46); President, Hindi Vidyapith and Vice-President of the Rashtrabhasha Prachar Samiti.

Herself an example of the 'emancipated' womanhood of India, she has been an untiring fighter to secure equal rights for women. She has been associated with leading institutions and organisations promoting social regeneration of women. She represented the Bombay Municipal Corporation on Children's Aid Society, Bombay Infant Welfare Society, Society for the Protection of Children in Western India, Women's Rescue Home at Umarkhadi, Gujarati Stri Mandal, Adam Wylie Hospital, Bhagini Samaj Seva Mandir and other organisations. She has been the President, Bombay Women's Association (1947-48); Vice-President, National Council of Women in India (1948-53); President, Bharatiya Stri Seva Sangh (1948-66); and of the Bombay branch of the All India Women's Conference (1948-49), Nursing Association (1952-57) and Mahila Ashram, Motinagar, Lucknow (1953-57).

Lilavati is greatly influenced by her husband's ideas in matters of literature, religion and education. She is extremely well read in Gujarati literature and writes in it with equal ease. She is the author of four noteworthy contributions in Gujarati literature: 'Rekha Chitro ane Bija Lekhe' (1925), i.e., Pen Portraits and other Writings; 'Kumardevi', a historical play (1929); 'Jeevanmanthi Jadeli' (Found from Life) (1932) and 'Rekha Chitro—Juna ane Nava' (Pen Portraits—New and Old) (1935). She is known for her lucid diction, simple language and clear expression. She has a rational approach to religion. A Jain by birth, she took to her husband's Shaivism, and was inspired by the Gita. In 1964 she even became a member of the Committee of Hosts for the International Eucharistic Congress.

Though an admirer of western learning and advance in matters scientific, she is critical of the methods and motives which sustained the British educational system. It was to revive the ancient values of education to fit in the changing world that she associated herself in founding the famous Bharatiya Vidya Bhavan and the institutes connected with it. Her other varied interests cover a very wide field, such as agriculture, horticulture, catering, red cross, scouts, tourism, motion pictures, etc. and she has organised many exhibitions of great educational value. To her goes the credit of organising the first College of Catering in the country and starting the popular Annapurna cafeterias. As a member of the Rajya Sabha (1952-58), she contributed her mite to carry on the crusade of the New India.

Lilavati is a widely travelled person. She has visited the U. K., the U. S. A., Japan, Israel and the European continent on various missions. In 1958 she went on a world trip. With an active public life, spread over almost forty years, she has with equal ease looked after the hectic life of a man like K. M. Munshi and his home, which is not a small tribute to her talents and capacities, accommodativeness and patience, imagination and down-to-earth understanding.

[Munshi, K. M.—Mari Binjawabdar Kahani, Bombay, 1943; —Swapna Siddhi-ni Shodhaman, Bombay, 1953; Granth ane Granthakar, Ahmedabad, 1931; The Femina, The Times of India Fortnightly, 8 May 1964 issue; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

MUNSHI PREMCHAND
—See under Premchand, Munshi

MUNSHI SAJJAD HUSAIN
—See under Sajjad Husain, Munshi

MUNUSWAMY NAIDU, B.
—See under Naidu, B. Munuswami

MUSAFIR, GURMUKH SINGH (GIANI)
(1899-)

Giani Gurmukh Singh Musafir was born on 15 January 1899 A.D. at village Adhwal in District Campbellpore (now in West Pakistan) in a rural farming household. Gurmukh Singh received education and training to become a school teacher. He joined the profession at the age of 19. His work in it for four years earned him the epithet of 'Giani'. The Jallianwala Bagh tragedy of 1919 left a deep scar on his mind. In 1922 occurred the cold-blooded massacre of over two hundred Sikh volunteers by paid assassins engaged by the Mahant of Nankana Sahib acting in connivance with the British bureaucracy. This ghastly act sent a wave of indignation throughout the nation. The Sikhs, who were then locked in a desperate trial of strength with the Government with a view to reforming the Gurdwara administration, were in a state of great agitation. Twenty-three-year-old Giani Gurmukh Singh threw himself heart and soul into this struggle and found himself singing of the sufferings of the people and calling them to action through his sensitive and ringing Punjabi poems.

The Akali movement in the Punjab was the source of political awakening amongst the Sikhs, and its course ran parallel to that of the national struggle for independence. Some of the most prominent Congress leaders of the Punjab were drawn to it through the Akali struggle of the 1920's. Soon after Gurmukh Singh gave up teaching to join the movement for Gurdwara reformation. Giani Gurmukh Singh Musafir was arrested and thus began a long series of jail-going pilgrimages, which ended only in 1947 with the independence of the country. His steadfast faith, spirit of dedication and sincerity of purpose brought him to the front rank of the movement, and in 1930 he was appointed to the highest religious office of Sikhism, i.e., Jathedar of the Akal Takht. Later he became the General Secretary of the Shiromani Gurdwara Prabandhak Committee and worked with such veteran leaders as Baba Kharak Singh and Sardar Amar Singh Jhabal.

During this period of struggle against the British authority, he came into contact with Pandit Jawaharlal Nehru, and their mutual affection and admiration grew over the years into a strong friendship. Giani courted arrest a number of times and in 1942, when he was in jail in connection with the Quit India Movement, his father, one of his sons and a daughter died. He refused to be released on parole even in the face of such a tragic personal loss. He has touchingly described this experience in one of his most evocative short stories. Starting his career as a rebel poet of great talent and charm, Giani Gurmukh Singh always eschewed idle indulgence in poetic fancy for its own sake. He marshalled his poetic gifts to the cause of the awakening of the people to a new awareness of their political destiny. In recent years his trend has been towards metaphysical experience and he has published a number of poetic anthologies, the most important being 'Musafrain' and 'Sehj Seti'. His short stories mostly relate to his own experience of public life and a large number of them describe jail life with vividness and a charming sense of humour.

During the post-independence period, Giani Gurmukh Singh Musafir played a significant role in rehabilitating the Congress in the Punjab. As President of the Punjab Pradesh Congress Committee and an elected member of the Congress Working Committee, he was the chief architect of the Congress victory at the polls in 1952. His Parliamentary association dates back to 1947 when he was elected to the Constituent Assembly. He became a Member of the Lok Sabha in 1952 and continued as such until he resigned upon his election as a member of the Punjab Legislative Council.

On assumption of the Chief Ministership of the Punjab, Giani Gurmukh Singh Musafir brought to his office the lustre of an unblemished record of public life.

[Arunam and Sheel—Personalities, Northern India Volume, 1951-52, New Delhi; The Direc-

tory and Year Book, 1964-65 (The Times of India Publication); Personal interview of the Research Fellow with Giani Gurmukh Singh Musafir.]

(D. L. Datta) BAKSHISH SINGH NIJJAR

MUTHULAKSHMI REDDI (DR.)
—See under Reddi, S. Muthulakshmi (Dr.)

MUTHURAMALINGAM THEVAR, PASUMPON
—See under Thevar, Pasumpon Muthuramalingam

MUTHURANGA, C. N. MUDALIAR
—See under Mudaliar, C. N. Muthuranga

MUTHUSAMI AIYAR, T.
—See under Aiyar, T. Muthusami

MUZAFFAR AHMAD
—See under Ahmad, Muzaffar

MUZZAFAR KHAN (NAWAB) (1880- ?)

Nawab Muzzafar Khan hailed from a well-to-do zamindar family of Mianwali district in the Punjab. He was born on 2 January 1880. After receiving his education at the Mission High School, Jullundur, and the Government College, Lahore, he joined Government service as a Munsiff. Gradually he rose to the position of Reforms Commissioner, Punjab, in 1931. Before his retirement from his position in 1935, he had held various offices, such as Mir Munshi to Sir Michael O'Dwyer; and Director, Information Bureau, Punjab. For his services to the British Indian Government, he was given the titles of 'Khan Bahadur' in 1917, 'Nawab' in 1921 and 'C.I.E.' in 1931.

After his retirement from the Government service, he joined the Unionist Party, a non-communal Provincial political organisation. He became the Revenue Minister in the Unionist Government. Unlike others, he refused to resign from Ministership over the issue of Shish Ganj Gurdwara. But he was relieved of his post by Fazal-i-Hussain. In 1937 he was elected to the Legislative Assembly. When World War II broke out, he extended full support to the British. From 1942 till independence he carried on his constitutional struggle for independence.

Nawab Muzzafar Khan was a liberal Muslim. He was critical of the distinctions of caste, colour and creed. He believed and worked for the promotion of communal harmony all through his life. He vigorously supported the cause of women's education. As the President of the 'Anjuman-i-Himayat-i-Islam' he collected men and money to open schools and colleges exclusively for women. He also took a keen interest in the welfare of the agriculturists and labourers. While he was the Revenue Minister, he vehemently opposed eviction of the tenants. But he believed that landlords could do much to ameliorate the condition of the peasantry.

He believed in the Indian nationhood. He was also a proud Punjabi. He was a great admirer of the administrative and judicial systems of the British. Therefore, he carried on his struggle for independence on constitutional lines. Amongst his close associates were prominent Indian leaders like Khizer Manjot Khan, Fazl-i-Hussain, Sir Sikander Hayat Khan, Sir Shah Nawaz Khan, Ahmed Khan Daultana and others

[Proceedings Home Political Department, 1925-35; Proceedings Foreign and Political Department, 1917-32; Panjab Legislative Assembly Debates, 1925-42; The Indian Year Book and Who's Who (1943-44); Who's Who In India, Burmah and Ceylon (1940-41); Azim Hussain—Fazl-i-Hussain, Bombay, 1945; Chowdhury Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; K. L. Gauba—Famous and Historic Trials, Lahore, 1945.]

(T. R. Sareen) S. K. BAJAJ

N

NADWI, SAIYED SULAIMAN (MAULANA) (1884-1953)

Saiyed Sulaiman Nadwi came of a family of religious scholars living in modest prosperity at a village, Desna, situated in the neighbourhood of Patna. Besides the leisurely pursuit of learning, his father and grandfather practised medicine in the old Muslim fashion, and the prestigious calling of the *Hakim* had the double reward of a monetary income and public respect. The parents, greatly desiring that their son should obtain the traditional education, put him into an Arabic academy and, after preliminary grounding, sent him to Lucknow. It may be mentioned that the fateful events of 1857 and the subsequent pressure of change created a deep response among the Muslim 'Ulama who had set up in 1894 an organisation called the 'Nadwatul-'Ulama' (Council of the learned men). The Council's most dynamic member was Shibli Numani, a dissident and rebellious associate of Syed Ahmad Khan. These people, in order to implement their new educational policy, founded a college at Lucknow, midway between Deoband and Aligarh which, as a legitimate offspring of the Council, inherited its illustrious name, the 'Nadwa'. It was at the 'Nadwa' that Saiyed Sulaiman sharpened his intellect and diligently built up the reputation of an accomplished scholar.

During the years when Aligarh just started to send out the first generation of Muslim youths capable of holding responsible positions as the most loyal subjects of the British Crown, a couple of young men obtained an entirely different type of training under Shibli Numani. Of the many causes that led to an irreconcilable breach between Syed Ahmad Khan and Shibli, the most significant one was the division of opinion regarding the Indian National Congress. It was a general trend up to the first decade of the twentieth century that Muslim religious scholarship had an inclination to mingle in politics, whereas the more enlightened modern education was quite elusive.

After the annulment of the partition of Bengal the picture assumed a different colour. Among the younger adherents of Shibli, whose mind was influenced by his ideas, Saiyed Sulaiman was outstanding. Abul-Kalam Azad came under the impact of Shibli's ideas through casual but none the less emotional contact. Both of them, full of energy and inspired by a candid idealism, soon joined hands to publish an Urdu journal, the *al-Hilal*, from Calcutta. Abul-Kalam was the Chief Editor, but the anonymous contribution of Saiyed Sulaiman was almost equal. The enthusiastic reception of the *al-Hilal* among the Urdu-speaking people from Calcutta to Peshawar and down to Madras and Bangalore was beyond expectation. It proved an intellectual dynamite against the British imperial policy and the shocked authorities took measures to suppress the paper, hastily packing off its eloquent and fiery Editor to gaol.

Saiyed Sulaiman, thanks to his quiet and modest demeanour, safely escaped to join as a Lecturer on the staff of the Deccan College, Poona. Soon after, the news of Shibli's fatal illness reached Poona in 1914 and the pupil sacrificed his teaching job for the more arduous task of giving shape to the plan of *Darul-Musannifin*, the Writers' House, which Shibli had conceived when his life was drawing to a close. Henceforth Saiyed Sulaiman plunged himself into the difficult but fruitful work of producing books on which his immortal fame mainly rests. His writings attracted wide notice and were promptly translated into Turkish, Arabic and English. Among the important works to mention are the 'Biography of the Prophet', 'Geography of the Quran', 'Arab Navigation' and 'Relations between the Arabs and India'.

These intellectual preoccupations, however,

did not prevent him from making brief excursions into the active world of politics. Occasionally he worked in co-operation with the leaders of the country and also had intimate contacts with some of the distinguished men of the Islamic world. He travelled to Europe in 1920 as one of the three-member Delegation, the other two being Maulana Muhammad Ali and Dr. Saiyed Husain in order to represent the standpoint of Indian Muslims regarding the fate of crumbled Turkey. His election to the membership of the Congress Working Committee in 1921 was a recognition of the activities of the All India Khilafat Committee which was presided over by him in the same year. Once he accompanied as a member and again as the leader the Deputations (1924, 1926) sent by Indian Muslims to the Arab countries for making an inquiry into the Palestine problem and other grievances of the Arabs. Perhaps, he was one of the few men for whose sake Gandhiji and Jawaharlal Nehru left a rare and interesting set of documents, the letters written in Urdu.

Another pleasant diversion, for which he often spared himself from the strenuous engagements of the Writers' House at Azamgarh, were the invitations to deliver addresses at various academic conferences and meetings of learned societies. The Aligarh Muslim University honoured him by conferring the LL.D. in 1940.

He died at Karachi where his services were required before his death on the Advisory Board of the Constitution-making Body to represent the Islamic point of view on questions of fundamental rights.

[Nadwa College (Lucknow) Papers; Saiyed Sulaiman Nadwi—Hayat-i-Shibli (Urdu), Azamgarh; Aftab Ahmad Siddiqi—Shibli, Ek Dabistan (Urdu); The Files of the Al-Hilal (ed. by Abul Kalam Azad); Darul-Musannifin Papers and Publications.]

(L. Dewani) S. Nabi Hadi

NAG, HARDAYAL (1853-1942)

Hardayal Nag was born on 18 September 1853 in a middle-class Kayastha family at Karimpur, Tripura. His early life was spent mostly in Tripura, Noakhali and Dacca. In 1874 he passed the Entrance examination from the Dacca Collegiate School and later obtained the degrees of B.A. and B.L. He came in contact with Surendranath Banerjea, Ambikacharan Mazumdar and C. R. Das, and turned to the nationalist movement at an early age. He held liberal views about social problems.

After a brief incursion in Government service he took up the legal profession and practised at the Chandpur Bar. As a legal practitioner it was relatively easy for him to join the nationalist movement which was, in fact, dominated by lawyers. Hardayal was one of the few members of the Bengal delegation that attended the first session of the Indian National Congress at Bombay, and attended all the Congress sessions till 1922.

It was during the Swadeshi movement which spread in the East Bengal districts that Hardayal came into prominence and emerged as a Provincial leader, although Chandpur remained his main centre of activity. He was one of the founder-members of the National Council of Education which came in the wake of the Swadeshi movement "to impart education—literary as well as scientific and technical—on national lines". He started a National School in his district in May 1906, and became the Vice-President of the National Council of Education in 1922 and remained in that post until his death in 1942.

Following the example of C. R. Das, he gave up his practice at the Chandpur Bar, joined the non-cooperation movement, and as the Dictator of the Bengal Provincial Congress Committee (1921-22) toured most of the districts of Bengal, and personally led the militant movement of the Assam tea-garden coolies which broke out in 1921. In 1922 he was arrested but released shortly due to illness. As a devoted Congressman he also joined the Civil Disobedience Movement and was appointed Dictator of the Salt Law Disobedience Campaign Committee for Noakhali and Tripura. He was arrested in 1932 and convicted for six months. When the movement was

called off in 1934 he chose to devote the rest of his life to constructive work in his district.

Hardayal belonged to that generation of Congressmen who firmly believed in Gandhian ideals and methods, preferred to work in muffasil districts, and helped in no small measure to broaden the mass base of the Congress. He was held in high esteem for his integrity, ascetic temperament and patriotism. He died on 20 September, 1942.

[Golden Jubilee Souvenir Volume, The National Council of Education, 1906-56, Jadavpur, 1957; The Statesman, 28 September 1922; The Amrita Bazar Patrika, 22 and 28 September 1942.]

(Amiya Barat) SUNIL SEN

NAGAR, AMRIT LAL (1916-)

Amrit Lal Nagar was born on 17 August 1916 in Lucknow in an average urban middle-class family, his father, Raja Ram Nagar, being only a clerk in the office of the Postmaster-General. His father's poverty and his early marriage at the age of eighteen did not allow him to continue his education beyond the Intermediate standard; but he had started, as early as 1928, writing short stories, and his close association with Ram Vilas Sharma, Bhagwati Charan Varma, Yaspal and Sumitra Nandan Pant made it possible for him to get himself recognised, by the year 1935, as an accomplished writer of Hindi. The impact of English novelists can be traced even in his earliest writings, most of which portray the life of middle- or lower middle-class people. He had also been influenced by the contemporary Indian literature, produced in Bengali, Marathi, Hindi and Gujarati.

Nagar had a philosophy of his own and his original thinking has been reflected in the literature produced by him. According to him the evil of prostitution cannot be eradicated by being either an over-zealous reformer or an aggressive law-maker. Like Gandhiji, he too has been in favour of advising the prostitutes to reform themselves from within and cleanse their thoughts and minds through their own moral discipline and use their talents for the country's cause of independence. He attributed sex-delinquency among women to the unfair and harsh treatment meted out to them. Being a great advocate of social reform, he endeavoured hard to encourage the poor and orphaned children to attend schools, and receive the benefits of a regular education. Eradication of social evils is possible, according to him, only when there exist a necessary moral climate and a popular awakening strong enough to induce the people to emulate the example of former social reformers without depending either on Government help or on Government initiative. However, he considered the Gandhian method far more effective and vital than the cruel and violent methods, adopted by the Communists or the Nazis.

Nagar had also been opposed to the infliction of violence and suffering on the vast majority of the people simply for the sake of fulfilling the selfish ambitions of those who are at the top. He always took a broader view of human suffering and never allowed either regionalism or militant nationalism to colour his vision. He made a penetrating probe into the evils of colonial imperialism and criticized very vehemently the hardships caused to the downtrodden nationalities, as a result thereof. With no faith in a democratic government having a strong bourgeois orientation, he favoured the setting up of a government which could relieve the poor labourers from the shackles of the exploiters. He considered the complete independence of India as a basic cure for all the evils. Though he commended the Gandhian economic programme so far as rural reconstruction was concerned, the labour unrest, he thought, could not be eradicated so long as the capitalistic sector was not completely annihilated.

All these ideas of his have been expressed through some of his novels and stories, published under various captions, such as 'Vatika' (1935), 'Kala Purohit' (1937), 'Avasesh' (1940), 'Nawabi Masnad' (1940), 'Tula Ram Shastri' (1941), 'Mahakal' (1947), 'Gadr Ke Phool', 'Boond Aur Samudra', etc. Though he did not have a direct

role to play in the nationalist movement, his writings did render a yeoman's service in the propagation of the Nationalist ideal. He has won the esteem and gratitude of the Hindi-knowing world for the considerable skill with which he has projected the real life of the people belonging to the lower strata of society.

[The Contemporary Indian Literature, July 1963 issue; The Dharma Yug, 2 August 1964; Namvar Singh—Adhunik Sahitya Ki Privritiyan; Amrit Lal Nagar—Yeh Kothi Walleyn; —Atom Bomb; —Nawabi Masnad.]

(L. Dewani) RAJENDRA JINDAL

NAGESWARA RAO, KASEENADHUNI
(1867-1938)

'Desodharaka', 'Viswadatha', 'Kalaprapurna' K. Nageswara Rao was born on 1 May 1867 in the village of Elakurru, Gudivada Taluk, Krishna district, as the son of Butachayya and Syamalamba. He belonged to the Aitreya Gotram in the Saiva Brahmin community. His father was the Guru of Akineedu, zamindar of Challapilli.

He matriculated from the Hindu High School, Masulipatam, in 1885. He joined the Madras Christian College where he came under the influence of Principal Miller. He could not get the B.A. degree as he failed in one subject twice.

In 1890 he married Ramayamma, daughter of Mallapragada Venkatapatnam and niece of R. Venkatasubba Rao, a leading Vakil and businessman in Madras city.

K. Nageswara Rao has rendered signal service in the fields of social, religious and political movements. He considered untouchability and caste system as a blot on Hindu religion and insisted on Dharma as the sole principle governing the world. He took an uncompromising stand against certain evil practices like child-marriage.

K. Nageswara Rao had a chequered career, both political and literary. He was deeply influenced by Mahatma Gandhi, took to Khaddar and plunged into active politics by 1914. He considered the British Government 'Satanic' and disapproved of the Montagu-Chelmsford Reforms, which according to him would strengthen the hands of the bureaucracy. Initially Nageswara Rao supported the move for 'Dominion Status' but changed his attitude later in 1929 when the Indian National Congress changed its creed and declared 'Purna Swaraj' as its objective. He took an active part in the Civil Disobedience Movement from 1930 to 1933. He was the President of the Andhra Provincial Congress Committee for 1924, 1929, 1930 and 1934.

He was a leading figure in the Salt Satyagraha in Madras along with T. Prakasam, Rangayya Naidu and Durga Bai. He was imprisoned for six months for leading two batches of Peace Volunteers and preparing salt on the Madras seashore on 13 April 1930. He courted arrest once again in 1932 for distributing leaflets propagating the boycott of foreign goods.

He was one of the Joint Secretaries of the Andhra Students' Union founded in 1913 at Madras; and was one of the founders of the Hindustan Bank and its Director for some years.

K. Nageswara Rao made liberal donations to the Congress and the Khaddar Fund. Many individuals and institutions have received his financial assistance. The title 'Desodharaka', given by C. R. Das in 1924 during an Andhra Mahasabha meeting in Madras, bears ample testimony to the general impact of his service. Mahatma Gandhi affectionately called him 'Viswadatha' or 'the Universal Provider'.

It is his services to the cultural and literary revival of Andhra which have endeared Kaseenadhuni Nageswara Rao to his home Province. He was one of the very first to have voiced the demand for a separate Andhra State. On 9 September 1908 he started the publication of the *Andhra Patrika*, the first Telugu nationalist weekly from Bombay, which functioned as a symbol of the Renaissance of Andhra. The *Andhra Patrika* daily was started at Madras on 1 April 1914. In January 1924 Nageswara Rao started the publication of the *Bharathi*, a Telugu monthly journal, devoted solely to literature. He was an excellent public speaker and published a number of books, both in Telugu and in English. In recognition of his literary contributions, the

Andhra University conferred on Nageswara Rao the title of 'Kalaprapurna'.

[Chinnaraghupathi Rao, K.—Jateeya Nayakulu (National Leaders), Vol. I, Rajahmundry, 1946; Kaleswara Rao, A.—Na Jeevitakadha, Vijayawada, 1959; Venkatasubbayya, G.—Desodharaka Charitra, Vijayawada, 1961.]

(B. Kesavanarayana) S. GOPALAKRISHNAN

NAICKER, E. V. RAMASWAMI
(1879-1973)

In the history of the Dravidian Movement E. V. Ramaswami Naicker was undoubtedly the most distinguished leader. He was born on 17 September 1879 at Erode, as the son of Venkatappa Naicker and Chinnathai Ammal in a wealthy family of Kannada Naicker community. Pious Hindus as his parents were, they endeavoured to bring up their son in the orthodox tradition, but the boy proved too recalcitrant to be controlled. He attended a local school for three years, but his teacher certified that he was unfit for school education. Now the parents put him into business, and when he reached the age of nineteen, got him married to his thirteen-year old cousin, Nagammal.

Young Ramaswami displayed an uncommon interest in the lot of the poor and the untouchable. His search for explanations for their misery led him to a critical study of the religious texts and inquisitive discussions with the Pandits. Incidentally it promoted his learning, but the inconsistencies and contradictions that he discovered in the different versions left their impact upon his logical mind. Eager to discover the truth, he went on a visit to North India. Exposed to cold and rain, he suffered terribly. He returned home with his faith in Hinduism shaken and with a determination to devote himself to social reform. In the past attempts at social reform had been made, but Naicker felt that they were ineffective. Therefore, new techniques and new methods were found essential.

He began his career at Erode as an exponent of social equality and a crusader against untouchability. Elected to the Erode Municipal Council, he became its Chairman and established his mark for efficiency and dynamism. He came under the influence of P. Varadarajulu Naidu and V. O. Chidambaram Pillai and drifted into the freedom struggle. At the invitation of C. Rajagopalachari, he joined the Congress Party. Freedom of the country, reconstruction of society, eradication of untouchability and enforcement of prohibition, which the Party advocated, agreed with his own views. As a nationalist, he made liberal contributions to the Party funds, drew the common people to its fold, led the Non-Cooperation Movement in 1920 and courted arrest. In 1922 he was elected President of the Madras Congress Committee, but a no-confidence motion, piloted by the Brahmin leadership, deprived him of his victory. Because of the opposition by the Brahmin leadership of the Party to the active role that he played in the Vaikkom Satyagraha, launched for the removal of restrictions imposed upon the Harijans of Travancore, to his steps for ending the discrimination against the non-Brahmin members of the Congress-run Gurukula at Sermadevi in Tirunelveli and to his demand for reservation of offices in the administration and seats in the legislature for the backward communities, he resigned from the Party.

In 1925 Naicker launched the Self-Respect Movement in an attempt to safeguard the interests of the downtrodden communities. In 1931 he visited Russia and Europe. This led him to the conclusion that materialism and not spiritualism was the answer to the problems of the starving millions of the country. In 1933 when he incited the people to rise in rebellion against the British Raj, he was sentenced to imprisonment. In 1937 he led the first anti-Hindi agitation, for which Rajagopalachari's Government sent him to jail. While he was in prison, he was elected President of the Justice Party. In 1944 he reorganised the Justice Party into the Dravida Kazhagam (Dravidian Federation), which advocated the establishment of a sovereign and casteless Dravidanadu. In 1949 a section of his party men, motivated by the consideration of seeking election to the Legislature and led by Annadurai, left the Party,

apparently in protest against Naicker's marriage with the twenty-eight-year-old Party worker Maniammai after the death of his first wife. Yet his influence remained formidable. His opposition to Rajagopalachari's caste-based occupational education scheme contributed to the establishment of the Kamaraj Ministry at Madras in 1953. He considered the victory of the Dravida Munnetra Kazhagam in the election of 1967 as the fulfilment of his mission. In January 1971, he organised the Superstition Eradication Conference, which called upon the Government to end the discriminations based upon religion, caste and language, to grant freedom to criticise religious practices and to withdraw the 'protection' given to the Hindu gods.

Coimbatore, Erode, Salem, Madras and Tiruchirapalli were the principal centres of Naicker's activity. The period of his contribution to nationalism was principally between 1918 and 1934. As a nationalist, he believed in direct action aimed at the overthrow of the British rule. Since 1934 he endeavoured hard to promote a social revolution, centred on free thinking. In the meetings that he addressed he denounced Hinduism as an instrument of Brahmanical control, the laws of Manu as inhuman, the Puranas as fairy tales and attacked the caste system, child-marriage and enforced widowhood. In 1958 at Coimbatore he declared: "Almost all fine-looking animals and birds have become our gods. Ant-hills invite the gift of milk from our womenfolk. Why should the gods be undressed, bathed and dressed daily? Even the goddesses are undressed and bathed daily by the male priests! They need wives and concubines and are to be married every year! One god will wear a spear, another a bow and arrow. Others have the mace and the dagger. The terrible *chakra* ever swirls about the finger of one god. Obviously they wear these murderous weapons to conquer evil by force, murder and war. If so, is it not time that our gods are properly equipped with modern weapons? Should not the bow and arrow be replaced by the machine gun and the hand grenade? Should not Krishna ride a tank instead of the obsolete chariot? There are certain things which cannot be mended but only ended. Brahmanical Hinduism is one such."

Thus, not only did he condemn religion as superstition but opposed the imposition of Hindi on the Dravidians. He called for the reform of the Tamil language and condemned the Constitution of India as an instrument of Aryan oppression on the South. In his bid to propagate his message of rationalism, he toured the country, staged dramas, organised demonstrations, led agitations and instituted the 'self-respect' marriage. He wrote numerous pamphlets and published journals, of which the most popular were 'Kudivarasu' (People's Government), 'Puratchi' (Revolt), 'Pakuthariyu' (Discernment) and 'Viduthalai' (Liberation). Behind his bearded and simple-dressed bodily frame, he concealed in himself an unfailing compassion for the backward people and an iron determination to fight the social maladies. Yet he was quick-tempered and seldom hesitated to resort to questionable tactics in disregard of the sentiments of the people. They included removal or tarring of caste name-boards on hotels, cutting off the tuft and even the holy thread of the Brahmins, beating of deities with *chappals* and breaking of idols. He asserted that only such non-conventional methods were effective in eradicating superstition and bringing about a change in social outlook.

The foremost social revolutionary in India of the present day, Ramaswami, like other free-thinkers of his kind, drew upon him odium as well as admiration in an unparalleled degree. Nehru depicted him as a barbarian and the orthodox circles characterised him as an anti-Brahmin and an iconoclast. But Naicker had no regard for fame, for he was an honest and daring philosopher, who believed in proceeding straight to the goal in pursuance of his convictions and unmindful of the consequences. The Superstition Eradication Conference, held in January 1971, excited countrywide demonstration. But Naicker with his usual calmness remarked: "This is nothing new to me. I consider it the reward of my mission, convictions and principles." A unique leader, free thinker and social reformer, he is adored in South Indian homes and is reverentially referred to as *Thanthai* or Father and *Periyar* or Great Soul.

[An Admirer—Periyar E. V. Ramaswami,

Erode, 1962; Annadurai, C. N.—Nadum Yedum; Chidambaranar—Thamizhar Thalaivar, Erode, 1960; The Dinamani Kadir (weekly), 11 March 1969; The Hindu Files; Janardhanan, A. P. —Anna, A. Sketch; Naicker, E. V. Ramaswami —Ariyu Chudar, Tiruchirapalli, 1968; —Ini Varum Ulakam, Erode, 1961; —Mathachcharpin Maiyum Namathu Arasum, Tiruchirapalli, 1968; —Social Reform or Social Revolution, Madras, 1965; —Suthanthira Nadu En, Erode, 1961; —Thathuva Vilakkam, Erode, 1960; —Vaikom Poratta Varalaru, Erode, 1968; Smith, D. E. —South Asian Politics and Religion, Princeton, 1966.]

(Emmanuel Divien) K. RAJAYYAN

NAICKER, P. M. ADIKESAVALU
(1898-1964)

The ancestors of Sardar P. M. Adikesavalu Naicker were natives of Pondicherry. His grandfather, Krishnaswami Naicker, migrated from Pondicherry to Madras, settled at Korukkupet, Madras, and was employed as a contractor in the Madras harbour. He had four sons and Maduraimuttu Naicker was the eldest. The first son of Maduraimuttu Naicker was Adikesavalu Naicker. Even at the present day, the family of Adikesavalu Naicker have very close relatives in the Pondicherry State and the Chingleput district of Madras. It is a middle-class family, engaged in Government service and business. The members of the family belong to the Hindu, Vaishnavite sect, non-Brahmin, belonging to the Vanniyakula Kshatriya caste, and they marry only among their caste members.

Adikesavalu Naicker was born about 1898 in Madras and led a very useful, pure and simple life till 1964. Adikesavalu Naicker was married about 1920 to Rajammal, daughter of Narayanaswami Naicker of Cheyyur in Chingleput district. His wife Rajammal Adikesavalu is living and the way she looked after her husband and the children marks her out as a dutiful wife, loving mother, and a sincere and loyal guardian of her children.

Adikesavalu Naicker helped his father in his mortar-kiln business and showed great concern for the welfare of the labourers employed by him. He was not highly educated but he had sufficient education to carry on his father's business with the help of his brothers. Even as a young man he joined the labour movement in 1916 and was President of the M. S. M. Railway Young Men's Union; he organised the Madras Kerosene Oil Workers' Union, the P. W. D. Workers' Union, the Madras Tramway Workers' Union, etc. In organising the above labour unions, Naicker had the support of T. V. Kalyanasundara Mudaliar, editor of the *Navasakti* in Tamil and an early and staunch believer in the non-violent non-cooperation movement started by Mahatma Gandhi. He also became a close associate of a labour leader Singaravelu Chettiar and organised the first labour strike in 1917. He was attracted by the magnetic personality of the great lawyer-patriot of Madras, S. Srinivasa Iyengar, and joined the Indian National Congress as the Secretary of the Madras branch and was responsible for the spread of the Congress movement and views in the city of Madras and throughout the present Chingleput district.

A close associate of the great lawyer-politician S. Srinivasa Iyengar and of S. Satyamurthi, Naicker became the Secretary of the Chingleput District Congress Committee for many years and carried the message of the national movement from village to village. The high and responsible positions of the Presidentship of the Madras District Congress Committee and membership of the Tamilnad Congress Working Committee for a number of years were held by Naicker. He was a firm believer in the policy of the Congress capturing the Corporations and Municipalities and in minimising the rigours of British rule in those local bodies. He also became a member of the Madras Mahajana Sabha and was elected its President thrice.

During the non-cooperation and civil disobedience movements organised by Mahatma Gandhi, Naicker was bold enough to oppose the Government by taking part in the Salt Satyagraha Movement and was given the title of 'Sardar' along with 'Sardar' Vallabhbhai Patel and 'Sardar' Vedaratnam Pillai of Vadaranyam.

He took part in the demonstrations against the Simon Commission when it visited Madras. He had the terrible experience of being heavily lathi-charged on his head just like Lala Lajpat Rai and Pandit Govind Ballabh Pant. He was arrested and imprisoned for one year and one month for participating in the Satyagraha Movement in 1931.

In 1937 Naicker was elected a member of the Madras Legislative Assembly from the North Madras Constituency when Provincial Autonomy was introduced according to the Government of India Act of 1935. Since he was a staunch believer in prohibition and in relief to the agriculturist, he supported the Prohibition Act and the Agriculturists' Debt Relief Act which were passed by the Madras Legislature through the initiative of C. Rajagopalachari. In 1939 Naicker was elected Councillor to the Corporation of Madras for the Korukkupet Division by a large majority. S. Satyamurthi became the Mayor of Madras and Naicker was elected Deputy Mayor. Since Satyamurthi was very often absent from the city on account of his membership of the Delhi Legislative Assembly, Naicker was practically the Mayor of the Madrsa city. He was largely responsible for the provision of several amenities for the North Madras Division of the Corporation.

It was during the Individual Satyagraha Movement from 1941 to 1943 that Naicker had to experience great difficulties. He was severely lathi-charged and got a very bad hit on his head and the blow upset his mental and physical balance. His house was searched by the police and he was imprisoned at Vellore along with Vinobha Bhave where the two leaders became close friends in their imprisonment. During his imprisonment at Vellore Naicker was said to have learnt Hindi from Vinobha Bhave for teaching him Tamil in turn. When he was released from the Vellore jail, Naicker became a different person. The blows he received on his head and his imprisonment ruined his health and from that time till his death in 1964 he was not mentally alert. Thus Naicker sacrificed his own and family interests for the sake of his country.

Naicker was largely responsible for organising the Central Village Industries Exhibition in Madras in 1945. He took keen interest in the welfare of the Vanniya Kula Kshatriya community and worked for the economic and social regeneration of the people of Tamilnad in general and the people of Madras city in particular. He presided over many of the Vanniyakula Kshatriya Conferences in South Arcot, North Arcot and Salem districts. He had a magnetic personality, and wore the peculiarly South Indian dress with his turban and a walking stick. His commanding voice and his witty and humourous way of speaking attracted large audiences and admirers. In spite of his multifarious duties and incessant troubles and worries he had an ever-smiling face and a sense of humour which made hima lovable friend and guide to those who sought his help. He was a firm believer in the education of women, and two of his daughters are graduates with scientific and legal qualifications respectively. His sons are also highly qualified.

Adikesavalu Naicker was a believer in religious toleration and was an embodiment of honesty, courage, truthfulness and simplicity. He very well deserved the title of 'Sardar'.

[Proceedings of the Madras Mahajana Sabha; Proceedings of the T. N. C. C.; The Hindu Files; Proceedings of the Madras Legislative Assembly, 1937-39; Madras Legislative Directory, 1938; Madras Corporation Chronicles; Commemoration Number of the death anniversary of Sardar P. M. Adikesavalu Naicker (in Tamil), Madras, 1965.]

(Emmanuel Divien) A. KRISHNASWAMI

NAIDU, B. MUNUSWAMI (1883-1935)

B. Munuswami Naidu, hailing from a respectable Kamma family in Tiruttani taluk (Madras Province), was born at Valenjeri village in Chittoor district in the year 1883. After graduating from the Madras Christian College and passing the Law examination in 1908, he was articled to P. R. Sundara Aiyar. He began practice in 1909 at Sholinghur and moved to Chittoor in 1912, where he was junior to T. T.

Vijayaraghavachariar. By 1920 he became the leader of the Bar, which position he maintained till his death. He had a lucrative practice on the civil side, and appeared in many cases which had become *causes célèbres*. He was highly respected both by the Bar and by the Bench.

In 1920 he entered public life first as a representative of the Chittoor district in the local Council and then continued to serve the country till the time of his death. He was the President of the District Board from 1922 to 1930 till he became the Chief Minister of Madras. He was also for some time Chairman of the Chittoor Municipal Council and District Educational Council and served a number of public bodies in the district. A prominent member of the Justice Party, he was the right-hand man of the late Raja of Panagal. In 1926 he was awarded the title of 'Diwan Bahadur'. Elected as leader of the Party in 1929 at the Nellore Confederation, he continued till 1932 when he resigned as Chief Minister. As a great champion of the zamindari ryots, he did much work in reshaping the Estate Land Amendment Act of 1933 or 1934.

Though he later joined the Justice Party, he was an ardent Congressman and once held the office of the Secretary of the District Congress Committee. He took a leading part in the boycott of the Simon Commission. Even when he was in the Justice Party, there was a very thin demarcation between the views of the Congressites and his own on the constitutional goal of India. He addressed many meetings to propagate the aims and objectives of the Justice Party. It was he who sought the removal of the ban on Brahmin entry in the Justice Party from the date of his becoming its leader. His outlook was national and never communal and he was strongly opposed to the caste system.

He attributed the persistence of many unprogressive and unnational customs in India to the so-called 'Religion' which had been confounded with superstition. In order to break this he welcomed Gandhiji's policies and also the creation of a strong public opinion against such customs. He advocated convening of communal conferences to discuss the removal of untouchability and the right of all to enter temples. He condemned dedication of dancing girls to deities, enforced widowhood of young girls, prostitution and brothels, prohibition of inter-marriages, etc.; and encouraged inter-dining, improvement of education amongst the backward communities, and the use of 'Swadeshi' clothes, which, he said, was the gospel of the economic freedom of the country. As one of the eminent leaders of the South Indian Liberal Federation, he was of the opinion that India should attain Swaraj as a component part of the British Empire by peaceful, legitimate and constitutional means. He strove hard to promote goodwill and unity among the different non-Brahmin classes and communities of Southern India by safeguarding their interests through adequate and communal representation as well as by social amelioration and reorganisation with a view to the ultimate fusion of all castes, and also by promoting the educational, social, economic, industrial, agricultural and political progress of all communities. He claimed that the South Indian Liberal Federation was the one organisation which stood for orderly progress and for working of the reforms.

He trusted that England would not fail to grant Dominion Status to India and emphasized constitutional methods to achieve freedom. He hoped that communal conferences would pave the way for the harmonious and equal development of all communities which constituted the Indian nation and took several steps to safeguard the interests of the Non-Brahmins. The improvement of rural conditions, reconstruction of villages and enforcement of prohibition also engaged his attention. He wanted Village Development Funds to be constituted.

[The Sunday Observer, 19 August 1951; The Justice Files; The Hindu Files; Who's Who in Madras, 1934; Proceedings of the Madras Legislative Council.]

(Emmanuel Divien) D. BALASUBRAMANIAN

NAIDU, K. VENKATASWAMI (1896-1972)

K. Venkataswami Naidu was born in July

1896, as the son of K. T. Bashyam Naidu (father) and Andalammal (mother). He came of a rich family belonging to the Bandla caste—the Nayaks who were among the founders of the city of Madras; and his mother-tongue was Telugu. His father was a businessman and from him he inherited his commercial sense. His mother passed away when he was quite young; he was brought up by his uncle K. Narayanappa Naidu who influenced him much in his later life. His wife is Varalakshmi whom he married in 1916.

He had his early education in the institutions connected with the Pachaiyappa's charities and graduated in 1919. He studied law and worked as an apprentice in law with T. Ethirajulu Mudaliar and later under P. Venkataramana Rao. He enrolled as an Advocate in 1924. His school and collegiate education was supplemented by the influence of some Vaishnavite scholars who instilled in him true Vaishnavite devotion. The Bhagavad Gita, the writings of Sri Ramakrishna and Swami Vivekananda made a deep impression on him. Sriman Ramaswami Naidu, a great scholar, poet and artist, was his guru. Among the western writers Thomas A. Kempis and (strangely enough) Jane Austen influenced him. The true 'Bhakta' in him rose in revolt against the caste system and untouchability, though he was a pious Hindu. The Rowlatt agitation and the influence of his father-in-law, H. Venugopal Naidu, persuaded him to join the National movement.

He was greatly influenced by Mahatma Gandhi, C. P. Ramaswami Iyer and others in the early thirties and he joined the Indian National Congress in 1936. He contested and won the Legislative Council elections in 1937; he was elected Deputy President of the Madras Legislative Council and he held that office till 1952. He held the position of Minister for Hindu Religious Endowments in Rajaji's second Ministry. The choice of the portfolio was perhaps decided by his religious zeal. In 1940 he was one of the few Congressmen chosen by Gandhiji to offer Individual Satyagraha. He was sentenced to six months' imprisonment. In 1952 he was elected to the Madras Legislative Assembly. As Secretary of the Madras Legislature Congress Party, he organised the Party office in a thorough manner. His financial contribution to that Party was considerable.

He published many religious tracts and edited a monthly called the *Dharshan*. He founded the Srivaishnava Sangha for the propagation of the Ramanuja cult. As a member of the Tirupati Devasthanam Committee, and later its President, he initiated a number of useful and popular schemes.

His interest in youth welfare and the Scout Movement was genuine and considerable. He was the District Scout Commissioner in 1937 and the Chief Commissioner for over ten years. He organised Rural Service Camps and conducted summer schools for children.

As a political leader he addressed many political meetings though he never impressed as a speaker.

Like Gandhiji, he objected to the British rule but not the individual Britisher. He was a radical politician in the sense that he opposed the Commonwealth connection. He supported Gandhiji's constructive programme and the Wardha Scheme of Education in particular. He favoured pan-Indian politics as against regionalism. He was a successful businessman. He founded Appa and Co., a famous medical shop in Madras.

He was a deeply religious man. He belonged firmly neither to the radical nor to the conservative group. He was known for his fine manners and genial temperament.

He had been in active politics for nearly four decades and had held high office but his impact on public life was never impressive. His political life, on the whole, had been less important than his religious predilections or his commercial success.

[Proceedings of the Madras Legislative Council, 1937-39; The Hindu Files; Seventy-first Year Souvenir Volume; Shasti Arbdha Poorthi Commemoration Volume, 1936; Appale & Co. Diamond Jubilee Volume.]

(Emmanuel Divien) N. SUBRAHMANIAN

NAIDU, KURMA VENKETTA REDDI (SIR) (1875-1942)

Kurma Venketta Reddi Naidu was born at Rajahmundry in the Andhra country, near the mouth of the Godavari river, in 1875. He belonged to the Kapu caste noted for its military and agricultural pursuits. Although the family owned land, it had begun to send its members into the British Government service. His father was a Police Inspector. The boy received his early education at the United High School of Rajahmundry and did his F.A. (First in Arts, the predecessor of the later Intermediate) at the Government College at Rajahmundry, and for his B.A. he proceeded to the Christian College at Madras. After taking the B.A. degree with Mathematics as his special subject in 1894, he became a Lecturer in Statics and Dynamics at the Government College in his native town and then worked as a teacher in a High School. Not satisfied with the prospects in the teaching profession, he went to Madras again to get a Law degree with a view to practising law. In 1900 he set up in practice, first at Rajahmundry and then at Ellore. He followed the practice of up-and-coming lawyers of those times and took to public life, becoming a member of the Municipal Council of Rajahmundry, of which he became the Chairman in 1908, President of the Taluk Board of Polavaram and a member of the Godavari District Board (1901-08).

He started in the larger public life of the country by attending District and Provincial Conferences and the Indian National Congress (as many as seven of its sessions between 1900 and 1916). But the domination of the Congress and of the public life in general by the Brahmin community roused the fears of the foremost non-Brahmins who could not make headway against the Brahmins at elections to public bodies and this made them doubt the reliability of those attached to the Indian National Congress, especially after it had begun to be a mass-movement under the leadership of Mahatma Gandhi. And this fear and anxiety about the future of the non-Brahmins in the Madras State under the new dispensation of the Montagu-Chelmsford Reforms, under which elections would become the road to the Legislature and Ministership, led to the organization of the Non-Brahmin Movement in Madras. It was led by Dr. T. M. Nair and Sir P. T. Theagaraya Chetty. The Non-Brahmin Manifesto was issued in December 1916. That Manifesto detailed the grievances of the non-Brahmins in regard to admission in the Legislature, in the public services and in the schools and colleges. The Manifesto was followed by the starting of three newspapers in English, Tamil and Telugu, of which the English paper, the *Justice*, was the spokesman of the movement before the Government and the general public. And the political party formed by the non-Brahmin leaders was called the Justice Party, calling for justice to the non-Brahmins. The Justice Party Political Conferences began to be held, the first at Coimbatore in August 1917, and the second at Bikkavole in the Andhra country in October 1917.

Venketta Reddy had attended the Bikkavole Conference. Here, as at the Coimbatore Conference and in the columns of the *Justice*, communal representation was demanded as one way of defence for the weak, backward and politically unaware non-Brahmin communities. The resolution on this issue was raised at Bikkavole by Venketta Reddi Naidu. He also became the Chairman of the Reception Committee of the Andhra Coastal Districts Conference held at Bezwada (now Vijayawada) in November 1917. He joined the non-Brahmin deputation which went to England to present its case before the Joint Committee of Parliament on the Government of India Bill of 1919 which put into legislation the recommendations of the Montagu-Chelmsford Reforms which introduced partial responsible Government to be known as Dyarchy in the Provinces. In the first elections held under this Act in Madras, on account of the boycott of the elections by the Congress, the Justice Party came in sufficient numbers to be called upon to form the first Ministry under the Dyarchy. In the first Ministry K. V. Reddi Naidu found a place as Minister for Development in special charge of Industries.

As Minister of Industries he brought in the

State Aid to Industries Bill which was passed into an Act. In the other sections of his Department, Fisheries and Co-operatives, he did all he could to promote progress, and introduced non-Brahmins into these services to the extent possible. In the Ministry of 1923-26 he was replaced by a Tamil Minister, as the first Madras Ministry had been all-Andhra and because he did not impress the Governor Lord Willingdon as an administrator. In spite of his disappointment at being dropped, he supported the Justice Party in general. But he actively supported a no-confidence motion moved at the beginning of the 1923-26 session. But despite this the Justice Party secured his appointment as Agent to the Government of India in South Africa (1929). In April 1934 he was appointed Law Member of the Governor's Council and he was appointed Acting Governor in 1940. After relinquishing that office he was appointed Vice-Chancellor of the Annamalai University, which position he continued to hold till he died on 1 September 1942 as the result of a heart-attack.

Venketta Reddy was a man of moderate height, well-built, strong and sturdy in physique as became a Kapu. Dressed in European clothes, with a collar and a tie and with a white turban which set off his appearance, he cut a genial figure in the Council and on the public platform. He spoke in the old formal style followed by leaders of the old National Congress. He took pains to make his speeches logical and convincing. He never delivered a written speech, and his fluency was natural. It was on this account that his speeches were apt to be lengthy, sometimes even a little boring. He was fond of travelling and liked to be accompanied by many members of his family in his smartest saloon carriage. As Ministers were well-paid and he had property of his own and as living was cheap, he, like the other Justice Party Ministers, could work sincerely and wholeheartedly in all his public services. He had led a full life, respected even by his foes and honoured by his friends.

[G. V. Subba Rao—Life and Times of Dr. Sir K. V. Reddi Naidu; K. M. Balasubramaniam—South Indian Celebrities, Vol. II; The Indian Review, February 1929; Who's Who in Madras, 1934; Encyclopaedia of the Madras Presidency and the Adjacent States (1921); Proceedings of the Madras Legislative Council, 1921-39; Montagu—Indian Diary; Simon Commission Report; Files of the Hindu, the Madras Mail and the Justice.]

(Emmanuel Divien) M. RUTHNASWAMY

NAIDU, P. RANGAIYA (1828-1902)

P. Rangaiya Naidu was born in July 1828. He was educated at the Pachaiyappa School and the High School of the Madras University. He received the highest education that was imparted in Madras in those days. In the old High School he was a contemporary of Sir Madhava Rao and T. Muthuswami Iyer. He was one of the pupils of Mr. Powell and was very much influenced by him.

Rangaiya Naidu became a Vakil in the Madras High Court. He served for some time as a pleader in the Small Causes Court and later resigned. He continued his practice in the High Court for a good number of years, made a fortune and then retired.

Rangaiya Naidu associated himself with almost every public movement in Madras. He took an active part in the Madras Mahajana Sabha and was its President in 1884. Elected to the Council in 1893, he held his seat there for six consecutive years. He was a Member of the Municipal Commission for Madras for thirty years. He was the first to represent the City Municipality in the Legislative Council. He was the Vice-President of the Triplicane Literary Society. He was elected Chairman of the Madras Congress Reception Committee. He was a member of the Chingleput District and Taluk Boards and was a Trustee of the Pachaiyappa Charities also.

Rangaiya Naidu addressed numerous public meetings to carry the message of the Indian National Congress to the masses. To secure greater freedom for Indians, he advocated constitutional means which seemed to him to be the best form of agitating against the British. In his

speeches he always pleaded for unity in the country. He exhorted the people to rise above petty loyalties and work hard for uniting the country. He claimed in 1884 "that for the western-educated Indian his political horizon was no longer his village or district, not even the capital city of his province, but it is now the whole Indian continent" (Report of the Tenth Indian National Congress, pp. 10-13).

Rangaiya Naidu led a simple life and had regular habits. He lived a life of constant activity till his death on 7 August 1902 at the age of seventy-five, and was known as the Grand Old Man of Madras. He occupied a very big place in the public life of the country and in the esteem and affection of the people. All who knew him respected his frankness, sincerity of purpose and straightforwardness. He was universally recognised and looked up to as one of the foremost public men of his time and the most conspicuous leader of the community. Though he was not a graduate, every graduate was pleased to honour him. No wonder, he was elected by the graduates as a Fellow of the University. His whole life was consecrated to the service of his country. As the *Hindu* pointed out in its editorial of 3 August 1902, "he lived not for himself alone, but for his country, for its progress and well-being."

[The Hindu Files; The Madras Mail Files; Proceedings of the Indian National Congress; Proceedings of the Madras Mahajana Sabha; P. Sitaramayya—History of the Indian National Congress.]

(Emmanuel Divien) B. NARASINGARAJAN

NAIDU, P. V. VARADARAJULU (DR.) (1887-1957)

Born on 4 June 1887 at Rasipur, Salem district, Madras, Varadarajulu Naidu grew up without parental care as his parents died in his early childhood. Of school education also he was deprived, as he took to political agitation over the Partition of Bengal in 1905 and to the Swadeshi movement. Tracing his descent from the fighting caste of Naickers or Naidus as they came to be called, he took easily and early to fighting in the political field. Having neither time nor money for higher English education, he got himself trained in the practice of the indigenous system of medicine. He married in 1911 in his own caste.

In his political life he was influenced by such Congress leaders as S. Srinivasa Iyengar, the eminent Madras lawyer, and A. Rangaswami Iyengar of the *Hindu*. Struck by the cruelties of the caste system he campaigned against untouchability as a crime against society and religion. At an Adi-Dravida (Depressed Classes, later Harijans) Conference in May 1940, he declared that it was not possible to have democracy in India if the caste system was to be tolerated. The emancipation of women from their age-old social disabilities was another plank in his political platform. Although a rationalist in politics he was a pious and loyal Hindu. But he would weed out from Hindu society the inequalities, the subjection of the lower castes, and the divisions that had crept into it.

In politics he was for co-operation with the British rulers in all they did for the real good of the country, and for non-cooperation when they did anything against it. He stood for Dominion Status, not complete independence. Although he was against European imperialism he would revive the cultural empire of India in South-East Asia. He opposed the secessionist movement towards Dravidastan inaugurated by E. V. Ramaswami Naicker. As his economic policy, he would give land to the tiller and call upon the State to provide facilities like improved agricultural implements to the farmer. As part of his political life he took to journalism, founding and editing a Tamil paper called the *Tamil Nad*.

He was an ardent Congressman, toured Tamil Nad from end to end on Congress work, addressing numberless meetings, became President of the Tamil Nad Congress Committee in 1925-26 and a member of the Congress Working Committee the same year. He was also a labour leader and became a member of the All India Trade Union Congress Working Committee in

1926. In later years, opposing the Congress appeasement of the Muslims, he joined the Hindu Mahasabha, becoming its Vice-President and President of the Tamil Nad branch of the Hindu Mahasabha. He was a member of the Madras Legislative Assembly under the new Constitution of India from 1952 to 1957. Being a practitioner of indigenous medicine, he promoted its recognition and patronage by the Government.

Short, slender in build and neat and smart in appearance, Varadarajulu Naidu was a tireless and fearless worker on behalf of the political causes he took up. He practised Satyagraha, took part in the No-tax Campaign organized by Mahatma Gandhi and went to jail on more than one occasion. Absorbed in political and social agitation, although he was a successful practitioner of indigenous medicine, he died a poor man. He has left behind him an example of doughty political fighter, a politician who had the courage of his convictions, and of a man who sacrificed all material gains for the sake of the welfare of his country as he conceived it.

[P. V. Naidu—Autobiography (Tamil); V. O. Chidambaram Pillai—Dr. P. V. Naidu, 1934; Dr. P. V. Naidu Commemoration Volume, 1955; The Tamil Nadu, 1934 (The Bugle of Call) and 1948 (Life of Dr. P. V. Naidu); The Karachi Daily, 24 October 1944; The Harbinger, 1941.]

(Emmanuel Divien) M. RUTHNASWAMY

NAIDU, SAROJINI (1879-1949)

Eldest daughter of a remarkable scientist-philosopher father, Aghornath Chattopadhyaya, and the gentle poetess-mother, Barada Sundari Devi, Sarojini, who called herself a "poetess-singer", was born in Hyderabad, on 13 February, 1879. A pioneer in Education, her father was also a linguist, a crusader and an original thinker. He took his degree of Doctor of Science, Edinburgh, in 1877, and established the Nizam's College in Hyderabad in 1878, pioneering English and women's education. Brahmin by birth, the Chattopadhyaya house of parents and eight children became a court attracting intellectuals, poets, philosophers, alchemists and revolutionaries. The example of a devoted wife presiding with grace and skill over a huge family and kitchen which "turned no one hungry away," and a father of immortal inspiration and learning, prompted Sarojini to exclaim: "I was brought up in a home of Indians, not Hindus or Brahmins, because my beloved father said, 'Be not limited even to Indians, but let it be your pride that you are a citizen of the world—ready to lay down your life for the welfare of all India' ".

Learning more at home than in school, Sarojini matured very early, wrote poems instead of learning Algebra, and passed her Matriculation at the age of 12, coming out first in the Madras Presidency. For three years in Hyderabad there were no further studies. Then her academic life in England in 1895 led to a serious breakdown in health which was to affect her all her life. The rigours of academic life first at the King's College, London, then Girton College, Cambridge, partly accounted for the breakdown, but also at the age of 15 she had met Dr. Govindarajulu Naidu and fell deeply in love. Though she did not complete her academic career, the English experience brought her first great literary friendships with Edmund Gosse, who turned her poetry from imitative English lyrics to the melodious Indian poems she published in 1905, 1912 and 1917, and Arthur Symons, a famous literary critic and a faithful friend, who gave her counsel and guidance in the mastery of English phrase and rhythm that turned her into a major poet. But after 1917 politics claimed her and she wrote no more poetry. On return to India, she married Dr. Naidu, a non-Brahmin, by the Brahmo Marriage Act (1872) in Madras in 1898. Four children were born to them: Jayasurya in 1899, Padmaja (later Governor of West Bengal) in 1900, Randhira in 1902 and Lilamani (who was in the Foreign Service) in 1903. Their house in Hyderabad was the renowned Golden Threshold.

During the years from 1903 to 1917 Sarojini Naidu was to meet all the key personalities of her life: Gokhale, Tagore, Jinnah, Annie Besant, C. P. Ramaswami Aiyer, Gandhi and Nehru.

From 1906 began the formative years of her life and eventually she reached a cross-road where her woman-nature and mother-nature were faced with both a spiritual and a revolutionary choice. In 1919 she emerged as a political leader in her own right.

The first event was the dramatic meeting with Gokhale in 1906 after the Indian National Congress meeting in Calcutta. His response to her fiery speech brought into her life the impact of a visionary who saw in her oratory and brilliance the leader of the future. At his call, she began her career of service to the Motherland, though poetry, her family and children still occupied a dominant place. In 1907 she took a prominent part in a Calcutta meeting against the partition of Bengal. In 1908 she laid the foundation of her great contribution to the women's movement at a conference on Widow-Marriage in Madras. In Hyderabad she was awarded the Kaiser-i-Hind Gold Medal for her outstanding work during the plague epidemic and accepted Gokhale's leadership at the All India Depressed Classes Conference in Calcutta. For reasons of ill-health Sarojini Naidu went to England. This was the beginning of her work abroad that was to bring her great acclaim as a poet, an unusual diplomat and a statesman. Gokhale was a sick man, but continued his work in South Africa. Her meeting with Mohammed Ali Jinnah fired her imagination with his work for the youth and the London Indian Students' Association founded by him. She was to become his ardent admirer and champion as Jinnah was at that time young, ardent and a patriotic Indian.

Gokhale was dying on his return from South Africa. At his instance Sarojini, herself sick, met Gandhiji for the first time. He was working for the Ambulance Corps and Satyagraha movement in South Africa. Gokhale's death in 1915 at the same time as her father's, and her moving tribute to him emphasised her vision of Hindu-Muslim unity, the strongest ideal of her life, for which she worked ceaselessly and died in grief that it was never realised.

Sarojini returned to India. On 22 March 1913 she addressed a huge gathering of Muslims at the historic session of the New Muslim League at Lucknow, the keynote of which was unity. She proposed the Resolution on Self-Government and paid high tributes to Jinnah. At a meeting of the Muslim League in December 1916, she gave a fiery speech on the Arms Act.

From 1915 to 1918, Sarojini Naidu, Annie Besant and C. P. Ramaswami Aiyer lectured all over India on welfare of youth, dignity of labour, women's emancipation and nationalism. The Home Rule League was started by Tilak. Sarojini met Jawaharlal Nehru for the first time at the Congress session in Lucknow in 1916, when she gave a stirring speech supporting the Resolution on Self-Government for India. She then took up the cause of the indigo workers in Champaran. Annie Besant was elected the first woman President of the Congress. Sarojini was elected President in 1925.

From 1917 to 1919, Sarojini was involved in the most dynamic phase of public life of her career, campaigned for the Montagu-Chelmsford Reforms, the Khilafat issue, the Rowlatt or "Black Bills", the Sabarmati Pact and the Satyagraha Pledge and was Gandhiji's most faithful lieutenent when he launched the Civil Disobedience Movement on 6 April 1919. With great courage she quelled the riots, sold proscribed literature and addressed frenzied meetings on Jallianwala Bagh and martial law in Amritsar. Sarojini returned the Kaiser-i-Hind medal to the Government, led a deputation to Montagu, Secretary of State for India, and fought for the rights of women. She sailed for England in 1919 as a member of the all-India Home Rule Deputation and led a powerful agitation in England against sex-discrimination.

From 1920 Sarojini made her home in Bombay. President of the Bombay Provincial Congress Committee, she toured the countryside, moved resolution after resolution in inspired speeches at the AICC meetings in Bombay, Gaya and C. P., opposed Council entry in Calcutta, protested against the severity of the anti-Moplah measures in Calicut. During the Bardoli campaign she sent a stirring message on the unity of India when Gandhiji suspended the C. D. movement after the Chauri Chaura incident. With the great

trial of Gandhiji in 1922, Sarojini gave up her luxurious silks in favour of Khadi. At the Coconada Congress she spoke on the Resolution on the Bengal Pact and exhorted Hindus on Hindu-Muslim Unity, defined Swaraj and moved the resolution on Akalis.

From 1922 to 1926 Sarojini espoused the cause of Indians in South Africa and was given a hero's welcome on two historic visits. In 1928 she sailed for the U. S. and had a triumphant tour as Gandhiji's representative. In 1929 she presided over the East Africa Indian Congress in Mombassa, crossed swords with General Smuts and gave lectures all over South East Africa. On return to India, Irwin proposed the first Round Table Conference. Sarojini with Motilal Nehru, Jinnah, Gandhiji and Patel met Irwin, Viceroy of India, to discuss the demand for full Dominion Status. At the next Congress session began the revolutionary phase of the nationalist movement, with withdrawal from legislatures, the demand for complete independence and non-payment of taxes. From 26 January 1930 to 1947 extended the last period of the freedom struggle.

The Salt Satyagraha in which Sarojini took a leading part, her personal triumph at the Round Table Conference in London and her arrest on way to Delhi to be the acting President of the Congress and her vigorous campaign for the full participation of women and youth in the public life are outstanding achievements of this era. During this period too, Sarojini was the great peace-maker. She organised a National Week in 1940, virtually ran the whole Congress campaign at this stage, took an active part in the Cripps' Mission to India and was jailed in 1942 on the Quit India Resolution of the AICC in Bombay. In the Aga Khan Palace, Sarojini cared for and cheered the inmates with her indomitable courage and humanity, during the period of Gandhiji's fast and the deaths of Kasturba and Mahadev Desai.

With Independence came honours, but also Partition. Her dreams of Hindu-Muslim unity were shattered. The last blow was the assassination of Gandhjii, her Master and Leader, on 30 January 1948.

As the first woman Governor of the largest State of the Union she brought beauty, grace and dignity to public life. Her last great gesture was her inspiring presidentship of the Asian Relations Conference in 1947.

On 2 March 1949 she died in office at Lucknow at the age of seventy.

Sarojini Naidu was a woman of extraordinary character: womanly, loving, human and wise. She had a sense of fun and exceptional homely wit that gave her a unique place as a peace-maker and inspirer in the highest Councils of her country. Not only was she loved by all classes of people, but respected too. At home in a palace or a hut, a citizen of the world in its truest sense, her rich humanity was an everlasting bridge between all peoples. She was not religious in the accepted sense, for she believed that the Divine was in all things. Islam meant as much to her—its culture and virtues—as did the rituals of her Brahmin heritage which she revered.

As a girl she was short and slim, with luminous great eyes. She loved rich colours, silks and jewels, caressed flowers and children, never forgot a name or a birthday and, whether in jail or not, sent gay and loving greetings to her hosts of friends; a great connoisseur of good food, she cooked delectable dishes on makeshift stoves. Wherever she was—in jail, the highest Councils of State, or in a room caring for a sick child, or a hotel or a ship—Sarojini brought vitality to everything.

An inspired orator, she has suffered because her great wisdom was often lost sight of in the powerful emotional impact of her oratory. Left to herself, she was grave, even sad, and a sick woman all her life; with others, a tower of strength and a meeting-place for laughter and comradeship. Above all shone the radiant force of her courage, which acted as a catalyst and inspiration to all who knew her. On her death Jawaharlal Nehru said: "Here was a person of great brilliance—vital and vivid. Here was a person with so many gifts, but above all some gifts which made her unique. She infused artistry and poetry into our national struggle." In fact, Sarojini Naidu was always a woman, supremely womanly and always a patriot.

[Azad, Maulana A. Kalam—India Wins Freedom, 1959; The Modern Review, April 1959, 'S. Naidu the Greatest Woman of Our Times', article by K. K. Bhattacharya; Brailsford, H. N. —The Hindustan Review, 1949, Special Sarojini Naidu Supplement; Brecher, Michael—Nehru: A Political Biography, London, 1959; Report of the First Asian Relations Conference, New Delhi, 1947; Cousins, Margaret E.—The Awakening of Asian Womanhood, Madras, 1922; Gandhi, M. K. —Autobiography, Ahmedabad, 1940; Johnson, Allan Campbell—Mission with Mountbatten, London, 1951; Polak, H.S.L. and Brailsford, H. N.—Lord Pethick Lawrence, 1949; Prasad, Rajendra—Autobiography, Bombay, 1957; Pyare Lal—Mahatma Gandhi: The Last Phase, Vol. II, Ahmedabad, 1958; Sitaramayya, Pattabhi—History of the Indian National Congress, Bombay, 1935; Tendulkar, D. G.—Life of Mahatma M. K. Gandhi, Bombay; Nehru, Jawaharlal—A Bunch of Old Letters, Bombay, 1958; Morton, Eleanor—Women Behind Mahatma Gandhi, London, 1954; Padmini Sen Gupta—Sarojini Naidu: A Biography, 1966; Dastoor, P. E. –Sarojini Naidu; The Annual Register; Source Material for the History of the Freedom Movement, Vol. III, Parts I and II & Vol. IV in typescript; The Young India (weekly) Files; The Bombay Chronicle Files from 1912 to 1932 (Nehru Museum and Library); The Great Trial, Navjivan Publishing House, Ahmedabad; Speeches Broadcast on All India Radio, Delhi; P. E. N. records; Personal recollections and interviews.]

(Mantosh Singh) TARA ALI BAIG

NAIK, WAMAN RAO (1878-1936)

Waman Rao Naik, a prominent figure amongst political leaders of Hyderabad, was born on 12 April 1878. He was the son of Maharashtrian parents who were conventional in their religious outlook. His forefathers were awarded a Jagir consisting of five villages in Gadwal and Wanaparthi Samasthans of the Nizam's State and also had the privilege of minting coins on behalf of the Government. Waman Rao Naik married twice and had two sons by his wife, Mukta Bai Naik. The economic and social status of his family was well-established long before he was born. He possessed lands, houses, gardens and all other comforts that a Jagirdar could enjoy in those days.

Very little is exactly known about his early education; but he was known to be a learned man, well-versed in Marathi which was his mother-tongue and had a good command over Hindustani, in which language he addressed the public meetings in Hyderabad. He was also conversant with the English language. Since youth he was interested in the welfare of his countrymen, and as he grew older his mind was much influenced by the reforms that spread all over India at this time. He was a follower of Tilak and was greatly influenced by the national and revolutionary movements started by this great leader.

As early as in 1907 Waman Rao Naik was deported along with Appaji Tuljapurkar for seditious meetings held under the guise of social discourses which purported to be antagonistic to the Muslim dominance in the administrative machinery of the State.

Waman Rao Naik, Keshav Rao Koratkar and other nationalists imbibed the spirit of the Humanitarian League founded by Rai Balmukand in 1913 for reform work among the Harijans, and in 1915 established the Hyderabad Social Service League. In 1918 a Congress Committee was formed in Hyderabad, with Waman Rao Naik as its President. In 1920 the Third Conference of the Hyderabad Social Service League was held at Nanded under the Chairmanship of Waman Rao Naik. The resolutions passed in this Conference stressed the need for immediate reforms in basic and female education, opening of libraries in every Taluk and adoption of measures for the betterment of the depressed classes. This Conference had a wholesome effect on the public mind. Moreover, it gained the support of the educated classes and also attracted the attention of the Government.

Waman Rao Naik and his colleagues who had long cherished the idea of imparting education through the mother-tongue eagerly accepted the

offer and took over a Primary School under their charge. He converted it into an Anglo-Vernacular Middle School and named it as Vivek Vardhini Pathshala. A little later, a High School was founded and a Girls' School was also added. All these schools were soon shifted to a theatre housed in a corrugated tin shed, then known as Nishat Talkies. This theatre and the adjacent land was purchased for Rs. 35,000/- by Waman Rao Naik and donated to the school.

In 1920 the *Nizam Vijay*, a Marathi paper, was founded under the patronage of Waman Rao Naik and Keshav Rao Koratkar, which served to inculcate the spirit behind their social and political activities into the mind of the Marathi-speaking people of the State.

On 28 May 1920 the Khilafat Committee adopted Gandhiji's Non-Cooperation Policy. Gandhiji urged Hindus and others to advance the Islamic claims. Hindu-Muslim unity being thus strengthened, on 1 August 1920 non-cooperation was proclaimed by Gandhiji. As a matter of sound policy Gandhiji did not like such agitations to be carried into the Princely States as the vindictive retaliation by the pro-British Rulers would have added to his problems.

Waman Rao Naik as a prominent Congress leader in the State was often consulted by Gandhiji in the State matters. Between 1920 and 1921, five Khilafat meetings were organised. The fourth Khilafat meeting was a memorable day for Hyderabad. In spite of Government precautions, complete *hartal* was observed and a *Yaum-e-Ithijaj*. (Protest Day) was organised. Peer Jama-at-Ali Shah Saheb of Sialkot presided. Moulana Hasrat Mohani, Waman Rao Naik, Keshav Rao Koratkar, Barrister Asgar and many others addressed the gathering of over 12,000 people on the open grounds of Waman Rao Naik's School. Waman Rao Naik himself, with a Khadi bag in his neck, went round collecting funds for the Khilafat. The Government could not tolerate this any more and the fifth day meeting was stopped by a *Firman* (Royal Order of the Nizam.)

In 1921 the fifty-third anniversary of Gandhiji's birth was celebrated. Waman Rao Naik paid high tributes to the Mahatma and emphasised the necessity for eradicating untouchability. In 1926 Waman Rao Naik presided over the Second Library Conference at Suryapet which was largely attended. In 1932 Waman Rao Naik contested the second Municipal election on the ticket of the Baldi Jama-at of the Osmania University Graduates' Association and came out successful. In the political conference held at Kakinada, a resolution sponsored by Waman Rao Naik was passed to remind His Exalted Highness to fulfil his promise of the formation of a Legislative Council on a large scale. At the instance of the Nizam, Rai Balmukand had collected all material for the Council and had submitted his report. What Waman Rao Naik strived for was realised in the Hyderabad Constitutional Reforms introduced on 19 July 1939.

In 1935 Waman Rao Naik endeavoured to establish a Maharashtra Sangh in the districts and taluks with a view to improving the condition of the Maharashtrians in the State. But his efforts bore fruit only after his death when the Maharashtra Parishad was formed in 1937.

Waman Rao Naik possessed an impressive personality. He wore Khadi. He was a man of average stature, fair complexion and gentle manners; but was businesslike in matters private and public. His attitude towards religion was conventional but he was free from any prejudice about caste and creed. From the beginning of his career he was a staunch supporter of nationalist activities and social reforms. He was keen to improve, educate and consolidate the Maratha regions of the Nizam's State. He worked for Hindu-Muslim unity and his relations with all communities were cordial.

Waman Rao Naik's views were moderate, balanced and non-violent. His lasting contribution to society are the Vivek Vardhini Educational Institutions. His speeches induced people to participate in the national movements sponsored by the Indian leaders outside the State.

His unrelaxing services to promote political consciousness in the State were considerable, but he could not find time to do much for eradicating untouchability in the State. He passed away on 9 November 1936 before the dawn of Indian Freedom.

[The Freedom Struggle in Hyderabad, Vols. III and IV (published by the Hyderabad State Committee); Data obtained from Barrister Sridhar Naik, the son of Waman Rao Naik; Data obtained from Nawab Mir Ahmed Ali Khan, the former Home Minister of the Government of Andhra Pradesh, and a great admirer and follower of Waman Rao Naik; Data obtained from the Musheer-e-Deccan, a daily paper of Hyderabad; Data obtained from the Nizam Gazette, a daily paper of Hyderabad.]

(R. Nageswara Rao) ZUBAIDA YASEEN ALI KHAN

NAIR, C. K. GOVINDAN (1897-1964)

Chinogran Keloth Govindan Nair was born in June 1897, as the third child of an affluent matrilineal family, at Tellicherry, in the Cannanore district of Kerala. His father, K. M. Appa Nair, was a landlord of considerable means. The two families together had landed interests in four *taluqs* of the then vast Malabar district. And Nair grew up in the best traditions of a *marumakkatayam* joint family, enjoying its affectionate care and protection. Later in life, Govindan acknowledged his debt to the joint family system which made his public life easier.

Govindan Nair, later to be known under the initials C. K., had his early education in an elementary school, almost adjacent to his house, and in the local Government High School. He did his Intermediate in the Brennen College, Tellicherry, and took his B.A. degree from the University of Madras in 1920. He completed his law course in 1922. As a young law student in the city of Madras, where the Home Rule Movement had strong roots, Govindan Nair came under the influence of Mahatma Gandhi and Annie Besant.

On his return from the Madras city, Govindan Nair joined the Tellicherry Bar where his maternal uncle, C. V. Gopalan Nair, who was also the Chairman of the local municipal council, had a prosperous practice, and whose daughter Lakshmikkutty Govindan Nair married later. He had two sons and four daughters. In 1926 Nair moved to Quilandi, another seashore town where incidentally Vasco da Gama first set his foot.

Govindan Nair could not devote much time to nurse his legal practice, for he joined the national struggle soon. The salt satyagraha and the civil disobedience movement that followed brought a reign of terror and police repression in Malabar. In 1931 Govindan Nair, along with such stalwarts as Manjeri Rama Iyer and P. Krishna Pillai, organised and ran a 'Congress Hospital' in Calicut town to look after the injured volunteers and Congress workers.

In the meantime, the Guruvayoor temple entry movement had gathered momentum under the leadership of K. Kelappan. Nair joined the temple entry agitation and was actively associated with the referendum that was organised, under the leadership of C. Rajagopalachari and K. Madhavan Nair, to ascertain the wishes of the Caste-Hindus on the question of temple entry. Govindan Nair courted arrest in 1932 and was sentenced to 6 months' imprisonment. And by this time he had earned the status of a State leader.

When a unit of the Congress Socialist Party was formed in Kerala in 1934, Govindan Nair was chosen as the founder-Secretary. But he left the C.S.P., when frequent clashes occurred between the Gandhites and the Socialists who later en bloc joined the Communist Party. In 1937 he was elected to the Madras Assembly from the Kurumbranad Constituency. When the Socialists collided with the Congress Working Committee, in 1940, and the Kerala Pradesh Committee was superseded, Nair was chosen as the Member-Secretary of the three-member *ad hoc* Committee along with R. K. L. Nandkoliyar of Bihar who was the President. Nair continued to be the Secretary of the Pradesh Congress Committee till 1948. As the Secretary, he was responsible for organising a massive relief work in the wake of the vast floods in Malabar in 1941.

Govindan Nair was arrested in August 1942 and detained. Released in 1945, he plunged into active work reorganising Congress Committees and touring all over Malabar. In the elections held in 1946, he was returned unopposed to the

Madras Assembly from his home constituency. He became a member of the executive of the Congress Legislature Party. As a legislator, he served in a number of committees including the Malabar Tenancy Select Committee and the Jail Reforms Committee. As the principal spokesman of the composite Madras Government, in Malabar, he defended many unpopular measures which later proved to be fatal for the organisation in Kerala and for him personally.

On the eve of the General Elections in 1952, when the leading Congressmen of Malabar left the Party to join the newly-formed Krishak Mazdoor Party, Govindan Nair was called upon to lead what was left of the Party and he became the President of the Kerala Pradesh Congress Committee. He founded a Malayalam daily, the *Janavani*, to carry the Congress message to the people. But in the elections that ensued, the Congress suffered heavy losses, Nair himself being unable to defend a Parliamentary seat against A. K. Gopalan, the veteran Communist leader and a colleague of Nair's in the early thirties. Nair was in political wilderness in the succeeding years. Still, he was opposed to the idea of overthrowing the first elected Communist Government, enjoying the confidence of the legislature. But as a disciplined Congressman, he courted arrest in the liberation movement, launched by the Congress-led alliance, that finally resulted in the dismissal of the E.M.S. Ministry. It is significant that Nair was neither a candidate nor a campaigner in the mid-term elections that followed.

In 1960, when the Congress-led coalition assumed office, Govindan Nair was elected Chief of the Pradesh Committee. He became a member of the Congress Working Committee also. And in the years that followed, Nair became the focal point of many political controversies. He was re-elected President in 1961. He was a bitter critic of the policies of the Coalition Government. A staunch nationalist, he was opposed to the Congress-Muslim League alliance and he took the earliest opportunity to break it. And when corruption charges were levelled against certain Ministers, among whom one was a close friend of Nair's, he demanded an enquiry by the High Command. Dissatisfied with the enquiry, he resigned from the Congress Working Committee.

Govindan Nair was a Member of the Rajya Sabha, to which he was elected in 1963, when he died of a heart attack in the Calicut Hospital on 27 June 1964, his 67th birthday.

Almost six feet in height, frail in structure, and clad always in spotless well-pressed white Khadi, Govindan Nair was one of the tallest of Malayali public men. A chain smoker, he loved good food, dress and above all good books. In personal appearance, he had a strange resemblance to V. K. Krishna Menon, a life-long friend and a close colleague. Like Menon, Nair was an admirer of Jawaharlal Nehru and believed firmly in secularism, socialism and democracy. Brave and outspoken, he displayed a rare honesty in public life. His opposition to the Congress-League alliance stemmed from his deep belief in the basic principle of secularism. As a staunch nationalist advocating the unity of India, he campaigned for a 'Dakshina Pradesh', comprising all the Southern States, when the 'Aikya Kerala' (United Kerala) Movement was at its zenith in the fifties. In spite of his feudal family background, he was able to give a radical image to the Congress in Kerala. And he was able to draw a large number of young men to the Congress fold.

[Visvavijnana Kosham (Malayalam Encyclopaedia), Vols. 4 and 5; Menon, V. R.—Mathrubhumiyute Caritram, Calicut, 1973; Nair, Perunna K. N.—Keralattile Congress Prasthanam (History of the Congress in Kerala), 1965; Files of the Mathrubhumi (daily), Calicut (in Malayalam); Personal knowledge of the Contributor.]

K. M. Govi

NAIR, CHETTUR SANKARAN (SIR) (1857-1934)

Sir Chettur Sankaran Nair was born on 11 July 1857 in the Chettur family near Palghat on the Malabar Coast. His father was Ramunni

Panickar, a Tahsildar in the Madras Government Service, and mother Chettur Parvathy Amma. Chettur is a well-known Nair *tarwad* or matriarchal family in Mankara, about sixteen mile west of Palghat. After completing his education Sankaran Nair began practising as a lawyer in 1880. In 1885 he married Kunhammalu Amma of Palat family, another well-known Nair *tarwad* in that area. They had one son, R. M. Palat, Bar-at-Law, Ex-Minister, Madras, and five daughters. The eldest daughter Parukutty Amma became the wife of Justice Sir Chettur Madhavan Nair; Madhavi Amma married M. A. Candeth, M.A. (Cantab), of the Indian Educational Service; Kallyani Amma married Sri M. Govindan Nair of the Indian Police; Lakshmikutty Amma became the wife of Captn. T. K. Menon, I.M.S.; and Saraswathi Amma of Sri K. P. S. Menon, I.C.S., who became famous as India's Ambassador to Russia. Lady Sankaran Nair predeceased her husband in 1926 during a pilgrimage to Badrinath.

Sir Sankaran Nair's early education began in the traditional style at home and continued in schools in Malabar, till he passed the First in Arts examination with a first class from the Provincial School at Calicut. Then he joined the Presidency College, Madras, and while there, won the much coveted Elphinstone Essay Prize. In 1877 he took his Arts degree, and two years later secured the Law degree from the Madras Law College. Though he began his studies for the Master's degree, the death of his mother brought family responsibilities on his shoulders and ended his brilliant educational career. During that career he had the guidance of his uncle and father at home. At school and college he benefited by instruction from devoted teachers like C. M. Barrow, M.A. (Oxon), Edmund Thomson and W. A. Porter. For the legal profession he got himself apprenticed to Mr. H. Shepherd, one of the best Advocates in Madras in those days. He read widely and apart from the academic and professional books, he set much value by the Bhagavad Gita, 'Narayaneeyam' and the works of Sri Sankaracharya for the guidance and inspiration which he derived from them. In early life his travels were restricted to Malabar and Madras, but later he had occasions to visit England and Ceylon, besides touring all over India.

Sir Sankaran Nair started as a lawyer, enrolling himself on 24 March 1880 in the High Court of Madras. He soon made his mark In 1884, while only twenty-seven years old, the Madras Government appointed him as a member of the Committee for an enquiry into the state of Malabar. He was appointed Government Pleader and Public Prosecutor in Madras in 1899. Then, till 1908, he was Advocate-General to the Government and an Acting Judge from time to time. In 1908 he became a permanent Judge in the High Court of Madras and held the post till 1915.

In the meantime, in 1902, Viceroy Curzon appointed him Secretary to the Raleigh University Commission. Subsequently, he was the Madras member of that Commission. In recognition of his services he was awarded the title 'Commander of the Indian Empire' by the King-Emperor in 1904, and in 1912 he was Knighted. He became a member of the Viceroy's Council in 1915 with the charge of the Education portfolio. In 1917 he was nominated a member of the Indian University Commission led by Sir Michael Sadler and helped to get the report accepted in the face of some difficulties. It recommended substantial changes in the system of University education in India.

When he was a member of the Viceroy's Council, he wrote in 1919 two famous Minutes of Dissent in the Despatches on Indian Constitutional Reforms, pointing out the various defects of British rule in India and suggesting reforms. For an Indian to offer such criticism and make such demands was incredible in those days. There was a sensation when they were published. Sir Sankaran Nair's frankness, courage and patriotism inspired the admiration of all. On the top of these came his resignation from the Viceroy's Council as a protest against the atrocities of the British authorities in Punjab. This was further proof of his intense patriotism and courage of conviction. It stands to the credit of the British Government that it recognised the truth and fairness in Sir Sankaran Nair's minutes and accepted most of his recommendations. Not only

that, though he resigned in protest from the Viceroy's Executive Council, the same year he was appointed a Member of the Council of the Secretary of State for India in England. He held that post almost till the end of 1921.

In the academic field, he was a Fellow of the Madras University in 1889, and also a Member of the University Syndicate for a number of years. In 1908 the University invited him to deliver the Convocation Address, and in 1932 conferred on him the honorary degree of Doctor of Laws.

He played an active part in the Indian National movement which was gathering force in those days. In 1897, when the First Provincial Conference met in Madras, he was invited to preside over it. The same year, when the Indian National Congress assembled at Amraoti, he was chosen President. In a masterly address he referred to the highhandedness of foreign administration, called for reforms and asked for self-government for India with Dominion Status. It was characteristic of Sir Sankaran Nair's courage that he concluded his great speech with the words "Let *nil desperandum* be our motto." During this period his advice was often sought for national work. In 1900 he was a Member of the Madras Legislative Council. His official life from 1908 to 1921 interrupted his activities as a free political worker. In 1928 he was the President of the Indian Central Committee to co-operate with the Simon Commission. The Committee prepared a well-argued report asking for Dominion Status for India. When the Viceregal announcement came granting Dominion Status as the ultimate goal for India, Sir Sankaran Nair retired from active politics.

He was a journalist and an author. He was the Founder-Editor of the *Madras Review* and Co-Editor of the *Madras Law Journal*. He wrote articles for these and for the *Contemporary Review*. He wrote a book, 'Gandhi and Anarchy', which raised a keen controversy, because he disagreed with Gandhiji's opinion.

In other spheres also he was active. Thus he was sometime President of the Madras Cosmopolitan Club, the Society for the Prevention of Cruelty to Animals, the Depressed Classes Mission Society, and the Madras Social Reform Association. In 1924 he was elected President of the All India Social Conference at Bombay. He was an influential member of the Hindu Mahasabha and in 1931 was chosen to preside over the special Conference of the Sabha in Delhi.

In all these different fields he expressed his ideas with courage and candour. Thus in the matter of social reform he criticised fissiparous orthodoxy and meaningless caste restrictions. He opposed untouchability and child-marriage, championed the uplift of the depressed classes and marriage of widows. He was a true Hindu in the sense that he believed that religions should bring people together in harmony, with the common basic principles of humanity and tolerance.

His enthusiasm for social work made him ask for the improvement of education in India. He wanted every village to have at least a primary school and more facilities for women's education. According to him English education would help national integration. But the Indian educational system was to be made more Indian, that is better suited to our needs and culture.

Without doubt he was an ardent nationalist. He was not, however, a fanatic nationalist who was blind to what was good in other people. Thus he admired the British democratic institutions, patriotism and industry. At the same time he courageously pointed out in his speeches and writings the harmful effects of the British rule on Indian economy. The excessive defence expenditure, the heavy taxation, the unfair land revenue, all these he attacked. India could be self-sufficient, but Britain was exploiting her. As a remedy for all these, he demanded Dominion Status for India. In politics he was a liberal and a moderate.

Sir Sankaran Nair's appearance was impressive as were his attainments. He was tall, fair and well-built. His was an unostentatious, well-regulated life. Deeply religious, he was a careful student of the Hindu religious classics and worshipped Lord Subramanya as his personal deity. Very courteous, he was very courageous, frank and independent.

In his epoch he reached the top in all spheres of activity which he entered. In the

legal field he emphasised the first principles and the need to interpret law in the spirit of the changing times. Veterans recognised him as one of the best Judges in Madras, specially on the criminal side. He was ahead of his times in social reform and here his contribution was substantial. He was a great patriot. He sought to improve the conditions of fellow countrymen, championing education, encouraging unity and demanding a just economic policy. He inspired others with the spirit of nationalism and strove incessantly for the devolution of power into Indian hands. Sir Sankaran Nair was one of the great architects of modern independent India.

[Sir C. Madhavan Nair—A Short Life of Sir C. Sankaran Nair; Sir C. Sankaran Nair: A Sketch of His Life and Career (published by the Madras Dravidian Association); G. P. Sekhar (Ed.)—Select Writings and Speeches of G. P. Pillai; K. P. S. Menon—Many Worlds (an autobiography); Stanley Reed—The India I Knew (1897-1947); The Mathrubhumi Weekly, 26 March, 2 and 9 April 1961; Personal interview of the Research Fellow with G. P. Sekhar of Trivandrum, a well-known writer and son of G. Parameswara Pillai.]

(N. M. N. Nair) T. C. SANKARA MENON

NAIR, K. MADHAVAN (1882-1933)

Madhavan Nair was born on 2 December 1882 at Ernad Taluk in South Malabar. His father, V. Narayanan Nair, and mother, Kalliani Amma, belonged to middle-class Nair families. In shaping the boy's character his grandmother, Kuttiachi Amma, and his uncle, Kannan Nair, had made their contribution. Madhavan Nair had four uncles, four brothers and one sister. Of these brothers, K. Kesavan Nair is a Vakil in the Manjeri Munsiff's Court.

Madhavan Nair married K. Kalliani Amma of Karumathil, who came from a middle-class Nair family at Manjeri (April 1911), and they had three sons and two daughters. Their first son, Kesavan Nair, is an Advocate at Manjeri. The second son is Ramunni Nair and the third son Mohandas Radhakrishnan is a Sub-Editor of the *Mathrubhumi Daily* at Calicut. Leela, their first daughter, is no more. The other daughter, Janaki, is surviving.

Madhavan Nair started education in the traditional way in an Ezhuthupalli at Malappuram. Then he joined the Anglo-Vernacular School at Kottappadikkal in Malappuram, where he completed his primary education. After that, he studied in the Lower Secondary School at Manjeri till 1898 when he joined the Raja's College (school), Parlakkimidi, in Form III. In 1899 he studied in the Thirumala Devaswam School, Cochin, and later joined the Roman Catholic School, Cochin, and subsequently the Victoria College High School, Palghat, from where he passed the Matriculation examination in 1901. He had his collegiate education for F.A. in the C.M.S. College, Kottayam, and for B.A. in the Maharaja's College, Trivandrum, from where he took his degree in 1906. He also passed the B.L. degree examination from the Trivandrum Law College in 1909.

Madhavan Nair started his career as a teacher at the M.G.M. School, Thiruvalla. From there, he went to Trivandrum to study Law when he worked as a Lecturer in the Women's College there. After taking the B.L. degree he gave up teaching and practised as a lawyer from 1910 to 1915 at Manjeri.

His active public life commenced in 1920, when he worked as the Chief Organiser of a Political Conference at Manjeri. In 1923 Madhavan Nair, supported by K. P. Kesava Menon and a few other friends, started the *Mathrubhumi Daily*. The first issue of the paper was released on 17 March 1923. Nair was the first Managing Director of the *Mathrubhumi* and continued there till 1926. In 1924 he participated in the Vaikkom Satyagraha. In 1925 he was the Secretary of the Malabar United National Party. From 1926 to 1929 he was a member of the Madras Legislative Council. During these days he had also occasion to visit Mahatma Gandhi as a representative of the Kerala Provincial Congress Committee.

In public life Madhavan Nair played his role

in the social, religious, economic and political spheres. From 1916 onwards he campaigned against the established evil practices and customs prevailing among the Nairs; and he worked hard mainly against the evils of the caste system. After the Mauppila Riots he concentrated his attention on social and economic relief work. His own residence at Calicut was an asylum for refugees. Gandhiji also helped him in raising funds for relief.

In the economic sphere he mainly played his part in removing the evils in the 'Jenmi Kudiyan' system. He pleaded for the Kudiyan Bill in the Madras Legislative Council, and it was passed in 1929.

Ever since his joining the Indian National Congress in 1916 Madhavan Nair remained a very sincere and hard working nationalist. From 1920 onwards he worked for the propagation of Khadi. Along with this, he organised branches of the Home Rule League and Congress Committees in different parts of Malabar. He participated in the first and second Malabar District Political Conference. He was also the Chief Organiser and leader of the Political Conference held at Manjeri in 1920.

Madhavan Nair attended the Nagpur session (1920) of the Indian National Congress and returned with a new inspiration and vigour. In that enthusiasm he organised the Kerala Provincial Congress Committee in 1921 and became its first President. He was also one of the Chief Organisers of the Khilafat and Non-Cooperation Movement in Malabar for which he courted imprisonment for six months. In 1927 he presided over the All Kerala Provincial Political Conference and resolved to boycott the Simon Commission. In 1929 he resigned his membership in the Legislative Council on the basis of the resolution of the Lahore Congress and took a leading part in the Civil Disobedience Movement (1930). For this he had to court imprisonment for nine months. On his release, he again courted four months' rigorous imprisonment for picketing.

In 1931-32 Madhavan Nair was associated with the Temple-Entry Satyagraha at Guruvayoor. In the referendum that was conducted under his leadership, seventy-seven per cent of the Caste Hindus supported temple-entry. A few months after this, he fell ill, and he passed away on 28 September 1933.

As a writer and a journalist too he contributed his share. 'Arat', a Khanda Kavya, 'History of the Malabar Rebellion', Part I, and 'Mappila Lahala' are the works written by him. Besides these, several articles in the *Kavana Kaumudi* and the *Mathrubhumi* may be mentioned to his credit.

The smiling face of Madhavan Nair was very impressive and indicative of his integrity and honesty. By temperament he was unostentatious. His life was quiet and simple. His views were progressive and in tune with the times. He had absolute faith in religion, but he was opposed to untouchability.

As a nationalist, he was inspired and guided by Mahatma Gandhi. He believed that the spirit of Nationalism was an innate quality of man inevitable for the success of the National Movement in the country. Hence he hated the British bureaucracy. But he was an admirer of English education and believed that it was a means to modernise the orthodox society.

On the economic side, he saw the grievances of the Indians suffering under the repressive measures and unfair taxation which he denounced as exploitation of the wealth of India. Radical land reforms were necessary, and according to him, land should be distributed to the actual cultivators.

Madhavan Nair was one of the eminent Nationalists who were responsible for the political renaissance in Kerala. Patriotism coupled with an ability to speak brilliantly in English and Malayalam raised him to the level of the top-rank leaders in Kerala. Honesty and integrity reinforced by perseverance and readiness to court suffering were attributes that helped him in his endeavours in public life. History can never forget the constructive service rendered by Nair in the struggle for the attainment of freedom in India.

[A. Sreedhara Menon—Kerala District Gazetteers, Kozhikode; All India Congress Committee, Ernakulam Session Souvenir, September 1966 (published by A. C. George, Convener, Souvenir

Committee, A.I.C.C. Session, Ernakulam); A. K. Pillai—Congress and Kerala, 1935; K. P. Kesava Menon—Kazhinja Kalam, 1957; Sadhu, M. P. Nair—Vaikkom Satyagraham, 1925; E. Moidu Maulavi—Ormakal, Calicut, 1960; Nair Service Society Suvarna Grandham, Changanacherry, 1964; The Mathrubhumi Weekly, 2 October 1933, Calicut; The Mathrubhumi Weekly: Madhavan Nair Special Number, 15 January 1934, Calicut; The Mathrubhumi Daily, 30 March and 30 September 1933, Calicut; The Mathrubhumi, Ernakulam, A.I.C.C. Supplement, 24 September 1966; The Mathrubhumi Daily, 25 September 1966, Kozhikode; The Kerala Kaumudi Daily, 24 September 1966, Trivandrum.]

(N. M. K. Nair) P. Kunjikrishna Menon

NAIR, M. N. GOVINDAN (1910-)

M. N. Govindan Nair was born in a middle-class Nair family (Hindu) at Pandalam in Travancore (Kerala) on 10 December 1910. His father was V. R. Narayana Pillai of Eerikkal family, and mother, Kunhulakshmi Amma of Mullakkal family, both of Pandalam. He has two brothers and three sisters. His father was the Head Clerk in the Munsiff's Court at different places in Travancore.

On 29 February 1952, Govindan Nair married Devaki Panikkar, daughter of the late Sirdar K. M. Panikkar, a famous administrator and statesman who was India's Ambassador in Peking. Govindan Nair has one son. On both her parents' sides, Govindan Nair's wife belongs to aristocratic families at Kavalam in the Alleppey district of Kerala.

Govindan Nair had to study in several schools in Travancore, as his father was a Government servant, being transferred from place to place. He passed his S.S.L.C. from the Government High School, Mavelikara, in 1926. He took his Intermediate from the S.B. College, Changanacherry, in 1929 and B.A. from the Maharaja's College, Trivandrum, in 1934.

While a student, his teacher, Sesha Iyer, influenced his career and inspired him in his social and national activities. Gandhiji also influenced him for a time. Later, the works of Karl Marx, Engels and Lenin led him the Communist way.

He visited Russia in 1957, 1962 and 1965 in connection with Peace Conferences. He visited London, Paris and Bulgaria, too.

He started life as a teacher in the N.S.S. School in his home town, Pandalam, from 1929 to 1932. In those days he was an active member of the Nair Service Society.

Even while he was a student he took great interest in social welfare work, like Harijan uplift, removal of untouchability, caste restrictions, etc. It was with that object that he founded the Cherikkal School for Harijans in his home town. Gandhiji was very pleased at the good work Govindan Nair was doing when he visited the school. Nair soon became an inmate of Gandhiji's Ashram at Wardha, where he received his training for one year in social and national work. On return from Wardha, he became an active worker under the Indian National Congress and the Harijan Sevak Sangh from 1933 to 1936.

In 1938 he joined the Travancore State Congress. Gradually, he turned a Communist and from 1940 he became an active worker of the Communist Party and took up Trade Union activities. In 1945 he led the Cashew Workers' agitation in Quilon, and thereafter, he was at the head of most of the labour agitations in Travancore, for which he was arrested and imprisoned many a time. While he was in jail in 1948 he fell ill and was admitted in the T.B. hospital at Nagercoil. He escaped from the hospital one night and went underground.

In 1952 he was elected to the Travancore-Cochin Legislative Assembly with a huge majority. In 1956 he was elected to the Rajya Sabha for a term. In 1967, having been returned to the Kerala Legislative Assembly as a member of the Communist Party of India, he became Minister for Agriculture and Electricity of Kerala (1967-69) till the Ministry resigned. Now he is the General Secretary of the Communist Party of India in Kerala, and a Member of the Kerala Legislative Assembly, having been elected in 1970.

Govindan Nair is connected with journalism. He was one of the Editors of the *Rajyabhimani*, a Malayalam weekly (1937-38), organiser of the *Yuvakeralam* (a Malayalam journal) and one of the founders of the *Janayugam* weekly and daily (in Malayalam). He was also the Managing Director, Janayugam Publications, from 1955 to 1957.

As a trade union and labour leader he has made a mark in Kerala. He was President and organiser of many workers' unions in Travancore and continues to serve the cause of farm and factory labour in all earnestness.

He believes that a classless society alone would help the full growth of independent India. That idea took him into the Harijan uplift and trade union work. Though born of Hindu parents, he has no faith in any religion and religious practices. An international Communist, he admires the Russian and Western system of education. He is in favour of free and compulsory education for all on modern lines.

He was always against foreign rule in India and hence actively supported complete independence of the country. He wants India to be self-reliant in all spheres. He saw that the British rule stood in the way of the economic progress of India. And for economic freedom he advocates rapid industrialisation with modern large-scale and heavy industries. He has little faith in cottage industries. And he is of the firm opinion that the working class has a leading role to play in Indian politics in the future.

He believes that the regional interest should not suffer in the name of national interest, and the national interest should not suffer in the name of regional interest.

A great personality with amiable manners, he dresses simply. A great politician of the left, his life is a mixture of happiness and turmoil for a long time. He is a brilliant speaker and can easily move the masses.

A selfless worker in the cause of the labour class and the downtrodden, he is for non-violent struggle. In all labour troubles he had advocated peaceful negotiations and compromise which, he believed, would help build a healthy and peaceful country.

[Kerala District Gazetteers, Trivandrum; Parliament of India, Rajya Sabha Who's Who (1957); Kovoor—Biography of T. M. Varghese; Poonara Smaraka Grandham, 1966; Kazhinji Kala Chithrangal, Part I, 1950; Personal interviews of the Research Fellow with M. N. Govindan Nair and M. N. Ramachandran Nair.]

(N. M. K. Nair) KIZHEDATH VASUDEVAN NAIR

NAIR, N. SREEKANTAN (1915-)

Belonging to a middle-class Hindu Nair family, Sreekantan Nair, born at Trivandrum on 13 July 1915, is the only son of Neelakanta Pillai (retired Principal, Sanskrit College, Trivandrum) and Vidwan Janaki Amma (retired Head Mistress of Schools) of Ambalapuzha.

On 24 June 1948 Sreekantan married Maheswari Amma, daughter of K. K. Kunju Pillai (Lawyer, writer and Travancore State Congress member), and Chellamma. The couple is childless.

Taught first by his mother, her frequent transfers took him through several Middle and High schools before he took his S. S. L. C. from the M. G. M. High School, Tiruvalla (1932). He had his Intermediate at the St. Berchman's College, Changanacherry (1932-34). He took the B. A. Honours Degree in English Literature (1934-37) from the Maharaja's Arts College, Trivandrum (Madras University).

He owes his restless energy, individuality, truthfulness and interest in socio-economic problems to his mother. The 'Bhagavat Geeta' and the writings of Vivekananda impressed him much. Gandhiji, Jawaharlal Nehru and Jagat Narayan inspired his nationalistic and democratic outlook, while Marx, Engels, Lenin and Stalin whetted his insatiable appetite for revolutionary socialism. Most of all, Ponnara G. Sreedhar guided his active political life and socialist ardour. A visitor to China (1952) and the U. S. S. R. (1954), he has had otherwise little foreign contact and associations.

While a student at Trivandrum (1936) he

plunged himself into public life. The All-Travancore Youth League provided him his first forum. Then came the Travancore State Congress (1938-48), on whose Working Committee he served for four years (1942-46). Joining the Indian National Congress, he leaned to its Socialist wing (1947). In 1948 he organised the Kerala Socialist Party, which was later (1950) merged in the Revolutionary Socialist Party, of which he is the founder and the topmost leader. Active political participation took him to prison more than once. Six years of prison life stands to his credit.

Nair continues to be a member of the Lok Sabha, of which he had been a member during the two earlier terms, 1952-57 and 1962-67.

Sreekantan Nair is best known for his trade union activities in Kerala. The cashew-nut factory-hands in and around Quilon have been the principal beneficiaries of his struggle for a Socialistic pattern of society.

Nair's nationalism is not of the aggressive type. He regards it as the road to internationalism. He does not agree with the Stalinist interpretation of internationalism.

He has no faith in constitutionalism, non-violence and parliamentarism of the British type as effective methods towards the realisation of his revolutionary Socialist ideal.

While admiring the British rulers as the most civilised, he hates them as bureaucrats and imperialists.

While appreciating English education, he dislikes the Western type for what he regards as its failure to stress the practical and utilitarian methods.

He stands for modernised cottage industries in India, and not for rapid large-scale industrialisation.

He has little faith in religion. He is an outright materialist.

He believes that caste and untouchability are instruments of exploitation of the poor devised by the rich.

[The Times of India Directory and Year Book including Who's Who (1965-66); Nair Service Society Suvarna Grandham, Changanacherry, 1964; Ponkunnam Varkey—Thoolikachitrangal, Trichur, 1948; Ponnara Smaraka Grandham, Trivandrum, 1966; N. Sreekantan Nair—Kazhinjakalachithrangal, Trivandrum, 1950; The Malayala Manorama (daily), 7 October 1959; The Kerala Sabdam (weekly), Quilon, 30 May, 6 June, 20 June, 20 December and 26 December 1965; Personal interview of the Research Fellow with N. Sreekantan Nair, Janaki Sadanam, Ambalapuzha.]

(N. M. K. Nair) P. KOCHUNNI PANICKER

NAIR, T. M. (DR.) (1868-1919)

Dr. Taravath Madhavan Nair was born on Tuesday, 15 January 1868, in Tirur, Calicut district. He died in England on 17 July 1919 at the age of 51. He was the youngest son of C. Sankaran Nair of Chingacham house at Koduvayoor and Kummini Amma who belonged to a wealthy Nair family at Palghat.

Taravath Gopalan Nair, T. M. Nair's eldest brother, was one of the Malayalees who in these days went to England to study law and he became a Barrister-at-law. Taravath Ammalu Amma, who is a famous figure in Malayalam literature, was Dr. Nair's eldest sister. His father was a District Munsiff.

Dr. Nair remained a bachelor throughout his life.

In his early life his parents influenced him and gave him a proper training for moulding his character. His sister also helped him in his early education and later she sent him Sanskrit lessons in England to enable him to acquire command over that language.

He was sent to the Government High School, Palghat, to get his early education. From the very beginning of his educational career he cultivated the habit of reading which continued throughout his life. Even while at school he familiarised himself with most of the great masters of English Literature. While studying in the fifth class this precocious young boy sat for the Matriculation examination and passed it from the Government High School, Palghat,

After doing his undergraduate studies in the *Presidency College, Madras, he joined the Medical College at Madras* and studied there for some time. Later he proceeded to Great Britain in 1889 to study medicine.

He joined the Edinburgh University and graduated from there in 1894, taking the M. B. Ch. B. degree. Subsequent to his graduation he became a house surgeon at the Sussex Hospital, Brighton, and specialised in the diseases relating to the throat and the ear. As a knowledge of Greek was essential to get a doctor's degree, he had to study that language also. Two years later, in 1896, he obtained the M. S. and M. D. degrees. Some time later he went to Paris to undergo a further course in the study of these diseases. In 1897 he returned to India with his vast store of medical knowledge.

Dr. Nair's stay in England as a medical student from 1889 to 1896 marks an important stage of his life. During his stay there, he came into contact with the great British statesmen and learnt the virtues of political wisdom from them. He obtained membership in the British Medical Association, the Royal Asiatic Society, the National Liberal Club, the Royal Societies Club, the Edinburgh University Students' Representative Council, the University Students' Association and the University Liberal Association. Besides, he was Secretary and later President of the Edinburgh Indian Association, Secretary and later Vice-President of the London Indian Society and the Joint-Editor of the University Magazine, the *Student*.

He cultivated friendship with Mr. Arthur Henderson, the leader of the Labour Party in England, and this friendship inspired Dr. Nair in helping the Indian labourers and solving their problems. Further, he cultivated friendship with the Gladstonian Liberals. He spent more than seven years in England and during this period he got the opportunity to read many books of foreign authors on a variety of subjects which properly shaped his political ideas. This was an invaluable asset in his later political and social career in India.

Dr. Nair was a man with modern ideas. In him we find the essential elements of a great reformer, and he worked to remould the society to new conditions. For liberating the depressed classes and the dumb masses, he started the non-Brahmin movement in South India. In organising the non-Brahmin movement Dr. Nair had the assistance and co-operation of Theagaraya Chetty, a man of considerable ability and a potent political force in the public life of South India. He did not hate the Brahmins; what he hated was Brahminism as practised then.

He was a staunch advocate of the Western education in India which he firmly considered as the fundamental factor in the removal of the age-old social inequalities and evils. He also emphasised the need of primary education for all classes of people without any distinction of caste or colour. He believed that a good deal of the degeneration of the labour class could be stopped and its lot improved by giving a small degree of primary education to the labourers. In pursuance of this he supported Gokhale's Elementary Education Bill.

In 1898 he took an active part in the 14th session of the Indian National Congress held at Madras. From that time onwards until his death his life was dedicated to the public cause and social service. He went to England in 1919 for pleading and placing before the members of the British Parliament and the general public the cause of the Indian community in general and the Non-Brahmin community, in particular.

He was a friend of Dadabhai Naoroji, who owed not a little to Dr. Nair for his seat in the British Parliament. While at Edinburgh he took a prominent part in public life and developed friendship with the "grand old man" of India.

As a man of independent spirit and humane outlook, he frequently spoke and used his pen to uphold the cause of the Indians overseas. He assiduously worked for the emancipation of the downtrodden and the abolition of the caste system and slavery.

He respected the British who contributed to the growth of political and social freedom of India and admired the British form of government. But at the same time he never liked the bureaucratic attitude of the British rulers here and wanted Indians to have some real share of

responsibility in the affairs of the Government. His criticism of Sir Arthur Lawley's (Governor of Madras) regime is a conspicuous example of his fearless advocacy of the public cause. He was not a place-hunter or a favour-seeker. He also protested in the strongest terms against the Partition of Bengal in 1905. He did not conceal his feelings against the inner workings of the Theosophical Society in India and even criticised Mrs. Besant's work in the organisation.

His early speeches and writings indicate that at first he stood for Dominion Status for India, but his later actions and writings reveal that he was not against complete independence. He first entered the Indian National Congress as a "Volunteer Captain".

He presided over the Chittoor District Conference in 1907, the Coimbatore District Conference held at Erode (24 July 1915) and the meeting of the Panchamas at the Spur Tank in Madras in 1917.

He was the nominated representative of the Madras Government in the Bombay Medical Congress, Vice-President of the Madras Medical Council from its very inception and the Medical Officer and Lieutenant in the Hospital-ship, Madras (during the First World War). He served as a member of the Madras Corporation for twelve years, of the Factory Labour Commission (1907-08) and of the Madras Legislative Council twice (1912 and 1919). He was a member of the Senate and the Faculty of Medicine of the Madras University for a long time. He did not hold any position in the regular service of the Government. In recognition of his great public service Dr. Nair was awarded in 1913 the Kaiser-i-Hind Gold Medal.

In the field of journalism he was almost unrivalled. He used it as a vehicle for communicating his views and ideas to the public.

He frequently used the public platform in India as well as in England to enlighten the public on social and political issues of the day. As a speaker, Dr. Nair excelled all of his contemporaries in South India. In 1914 he wrote a book 'Diabetes—Its Nature and Treatment' which was accepted as the standard treatise on the subject in India. His writings include 'The Theory and Practice of Local Self-Government' and 'The Life and Public Activities of Mrs. Annie Besant', apart from various newspaper and magazine articles, among which are his booklets on 'Elements of Political Reconstruction' and the 'Social Injustice of the Indian Educational System'.

He was a great conversationalist. To associate with him for some time was itself a liberal education. The wide range of his knowledge made his conversations brilliant and informative. It exercised a profound influence over his friends who came to his fold and worked on his ideas.

As a public man, his humanity and sympathy towards the labouring classes were highly remarkable. Finding that the Indian labourers had not even the ghost of a chance of obtaining relief at the hands of the Government or the people, Dr. Nair proceeded to England and sought the support of the British Labour Party. About industrial labour problems he said in 1917, "As a matter of fact the position of labour is just as equal, just as dignified as that of the capitalist. . . ."

Besides labour problems, he also concerned himself with land reforms which he considered as another important factor for alleviating the sufferings of the labourers.

He was not against the development of cottage industries in India, which, he said, should be developed on modern lines to satisfy the large demand of the people. He believed in a self-sufficient economy.

But he was a firm advocate of large-scale industries which he considered as one of the most important factors in developing democracy in India. The democratic way of life will be fostered by the progress of industries, by the rise of the industrial population.

He adopted the Western style of living as a result of his long stay in England. While comparing Dr. Nair with Pherozeshah Mehta, Dewan Bahadur P. Theagaraya Chetty said, "Each of them held an indomitable will and a rare moral courage. In fearless advocacy, love of truth, honesty of purpose, strength of conviction and sturdy independence they had few equals among their contemporaries."

To sum up, Dr. Nair started his career as a doctor in Madras in 1897 and his services were requisitioned in different parts of India. He was the foremost of the medical practitioners of his generation.

His public activities were of a varied character. A first-rate speaker, his powerful and brilliant speeches on the Municipal affairs of Madras focussed the attention of the people on the Municipal abuses. As a municipal reformer he freely used to public advantage his great knowledge of the problems relating to sanitation, water supply, land value and other details of local self-government which he had acquired during his visit to Europe. He was an ardent advocate of the taxation of land values in Madras. It was he who first suggested the possibility of the municipality having a share in the unearned increment in land.

While he was a member (1907-08) of the Factory Labour Commission, he did signal service for the welfare of the labouring classes of India. He fully understood the sufferings of the working classes and formed his own independent judgement about the issue. As he could not agree with the majority report, he wrote out in three or four days that famous dissenting minute which formed the basis of the 'Factories Act'. He proposed 12 hours of work instead of 15 and 16 hours and some relief to the Indian labourers.

He was elected a member of the Madras Legislative Council (1921) from the Madras Corporation and he made his mark there also. He introduced the Medical Registration Bill and got it passed through the Council in 1914. It became the Medical Registration Act of 1914.

The elevation of the depressed classes was one of the things for which Dr. Nair laboured and fought hard all through his life. For vigorously conducting the Non-Brahmin Movement Dr. Nair started his own English daily, the *Justice*, and he became the honorary editor. Again, the South Indian Liberal Federation founded by Dr. Nair grew very soon as a powerful organisation in Madras.

Thus in 1919 he went to England as the elected representative of the Non-Brahmins to plead for the recognition of their rights in connection with the proposed Indian Reforms. He tried his best to uphold their claims in Parliament through the Joint Select Committee. In England he also tried to show that the Reforms Scheme, as set out in the Montagu-Chelmsford Report, would be a curse and not a blessing to the illiterate masses of the country if their interests were not safeguarded by special representation in the Councils. For this he fought, but his health rapidly failed and on 17 July 1919 he died in England.

He was an uncompromising political opponent of the Home Rule Movement led by Mrs. Annie Besant. Democracy, according to him, would be workable only when the citizens, fit to exercise power, would themselves grasp it. So he fought first for social justice and equal opportunities for all. He was a supporter of the Swadeshi and Boycott movements and approved of the participation of students in politics.

Prominent among his qualities were his frank outspokenness, candid expressions and independent and unorthodox views. He was tolerant of others' opinions but least inclined to yield on points of conviction. Had he been interested in securing high posts under the Government, fortune would have smiled on him and lifted him to unknown heights. But the joy of his life lay in selfless service to the society.

[Menon, Gopala. N.—A Short Sketch of the Life of Dr. T. M. Nair; Nair, Dr. T. M.—The Life and Public Activities of Mrs. Annie Besant; Paul, Thomas—Taravath Madhavan Nair (Malayalam); Menon, K. P. Kesava—Navabharatha Silpikal, Vol. II (Malayalam).]

(N. M. K. Nair) T. K. Ravindran

NAMAKKAL PILLAI, V. RAMALINGAM
—See under Pillai, Namakkal V. Ramalingam

NAMBOODIRIPAD, E. M. S. (1909-)

E. M. S. Namboodiripad was born in an orthodox Namboodiri (Malayalee Brahmin)

family on 14 June 1909 in the Palghat district of the State of Kerala. Elamkulam Mana, to which Namboodiripad was born, was an Adhyan family (i.e., a family with the highest social status among the Brahmins), financially well off. His father, Parameswaram Namboodiripad, died even while Sankaran (that is his name) was a small child, and the responsibility of educating him fell on his mother, Vishnu Datta Antharjanam. This woman, whose two elder sons died in early childhood and whose next son was subnormal in intelligence, wanted to train Sankaran, the fourth son, as an *Oathen* (one who is well-versed in the Rigveda). But it is an irony of fate that in later years he became one of the leaders of the Communist movement in India, which is wedded to a materialist philosophy. Namboodiripad is married to Arya Antharjanam who also comes from an orthodox family. They have two sons and two daughters.

Namboodiripad was initiated to Sanskrit education very early in life, and after the 'Upanayanam' at the age of eight, he was tutored in the Rigveda. This was continued for several years. But he learnt the English language and acquired other secular education through his own efforts, receiving regular school education only from the seventh standard. He first joined the Perinthalmanna High School at the age of seventeen, and then the Victoria College High School at Palghat. He had his college education at the Victoria College, Palghat, and then at the St. Thomas' College, Trichur.

Early in life, Namboodiripad came under the influence of the powerful Social Reform Movement that was sweeping Kerala from one end to the other. Each community in Kerala was trying to eradicate evil customs prevailing among them and to catch up with modern times through the medium of English education. The Namboodiri community, of which Namboodiripad was a member, had established an organisation called 'Yogakshema Sabha' for effecting social reforms in the community. Yogakshema Sabha was encouraging English education among the members of the community, and it was through contact with this organisation that Namboodiripad took to English education.

National movement also was taking root in Kerala when Namboodiripad was a teen-aged boy. The *Mathrubhumi*, a Malayalam newspaper (published thrice a week from Calicut), devoted to the cause of promoting national consciousness among the people, was started in his period, and this paper influenced the young mind of Namboodiripad to a great extent. Short biographies of Gokhale, Tilak and Gandhi written by K. P. Kesava Menon had also their influence on his mind. Kuroor Neelakantan Namboodiripad, one of the early leaders of the National Movement in Kerala, was related to Namboodiripad on his mother's side and this man also was in a way responsible for attracting Namboodiripad to the National Movement.

Namboodiripad entered public life as a worker of the Yogakshema Sabha to which he was attached till 1948. The revolutionary wing of the Yogakshema Sabha was known as 'Unni Namboodiri Movement', and Namboodiripad was practically editing the *Unni Namboodiri Weekly*, the journal of the movement, till he became a volunteer in the Civil Disobedience Movement.

Clouds were gathering on the national horizon in 1932, and Namboodiripad, as a true patriot, joined the Civil Disobedience Movement, putting a stop to his educational career while he was a student in the B.A. class in St. Thomas' College. He was soon arrested and sentenced to three years' imprisonment. But he was released in 1933 when the mass Satyagraha movement was withdrawn by Gandhiji.

Prison life turned Namboodiripad into a revolutionary, where he came into contact with revolutionaries like Kamal Nath Tiwari of the Lahore Conspiracy Case, and Sen Gupta, Chakravarti and Acharya of the Anushilan group from Bengal who were all co-prisoners of Namboodiripad at the Cannanore Central Jail. In fact, the seeds of the Congress Socialist Party in Kerala were sown at the Cannanore Central Jail at that time. The late P. Krishna Pillai, the founder-leader of the Communist Party in Kerala, was also at the Cannanore Central Jail. Namboodiripad, along with Krishna Pillai and others who imbibed the ideas of Socialism in prison, began to propagate these ideas inside the

Kerala Congress. Thus, in 1934, when the Congress Socialist Party was formed at Patna, Namboodiripad became one of its founders, and he was elected as one of its Joint-Secretaries. He was also elected as a Member of the A.I.C.C. in 1934. The same year he took charge of the office of the Kerala Pradesh Congress Committee and it was under the leadership of the Socialist Group, including himself, that the Congress became a mass organisation in Kerala.

In 1937 Namboodiripad was elected to the Madras Legislative Assembly on the Congress ticket. During the years 1937-39, he was the Secretary of the Kerala Pradesh Congress Committee. In 1940 the entire Congress Socialist Party in Kerala turned over to the Communist Party of India, and Namboodiripad was mainly instrumental in bringing about this shift. Namboodiripad was elected to the Central Committee of the Communist Party in India in 1943, and was a Member of the Politbureau of the Party for many years till the split in the Party in 1964. He had served that Party in the capacity of a member of the Central Secretariat, and as its Acting General Secretary on more than one occasion after 1953. But when the Communist Party of India was split on ideological grounds, Namboodiripad joined the Communist Party of India (Marxist), and has been serving as a member of the Politbureau of the Party ever since.

During the first General Elections in 1952, Namboodiripad contested from the Calicut constituency to the Madras Legislature, but he was defeated. In the 1957 elections, however, Namboodiripad was not only returned from Neeleswaram Constituency, but he could also form the first Communist Government in Kerala, the Communists and fellow-travellers having won a majority of seats in the Kerala Legislative Assembly. This was an ill-fated Government and dismissed from office in July 1959. In the mid-term elections held in 1960, Namboodiripad was returned from the Pattambi constituency and became the Leader of the Opposition in the Kerala Legislature. In 1967 Namboodiripad again became the Chief Minister of Kerala, as the leader of the United Front comprising the C.P.I.(M), the C.P.I., the Muslim League, the R.S.P. and three other Provincial parties. Due to the split in the United Front, Namboodiripad resigned from office in 1969, and since then he has been the Leader of the Opposition in the Kerala Legislature.

Namboodiripad is also a well-known writer in Malayalam. Some of his works are: 'Jawaharlal Nehru', 'Socialism', 'Keralam Malayalikalute Mathrubhoomi' (Kerala, the Motherland of the Malayalees), 'Keralathile Deseeya Prasnam' (The National Question in Kerala), 'Gandhi and Gandhism' and 'Autobiography'. He has written a few books in English also, such as 'The National Question in Kerala', 'Gandhi and His Ism', 'The Peasant Question in Kerala', and 'Kerala Yesterday, To-day and To-morrow'. His autobiography in Malayalam has won an award from the Kerala Sahitya Akademy.

Namboodiripad is very simple in his dress and habits. He wears a white dhoti and a white shirt, just like an average Malayalee. Though a Malayalee Brahmin, who strictly adheres to vegetarianism, Namboodiripad is not averse to taking non-vegetarian dishes.

All this outward simplicity is left behind as one enters into the inner ideas of Namboodiripad. He has a peculiar way of analysing and evaluating men, matters and ideas. His likes and dislikes are so strong that he avoids even personal contacts with persons whose ideas he dislikes. He once refused to participate in a function which accorded reception to a delegation from North Vietnam (whose cause he upheld) just because the function was also attended by C. Achutha Menon, the C.P.I. Chief Minister of Kerala. His assessment of Gandhiji and Nehru as national leaders is such that he does not consider them as having played any revolutionary role in the national movement. This is just contrary to the assessment of Lenin (whom Namboodiripad considers as an authority on many matters), who said that objectively Gandhiji played a revolutionary role in India's freedom struggle.

Whatever be the limitations of Namboodiripad in his assessment of the national movement and other movements with which he disagrees, he is greatly interested in problems touching all

aspects of our national life. He has a 'new approach' to our Five Year Plans. He wants to build a new India on the ruins of 'the bourgeois State'. He believes in 'United Front' in politics, as long as the Parties joining the United Front would accept the leadership of his own Party. He is an ardent believer in class-struggle and considers that even literature should subserve that cause.

In his early days, Namboodiripad had played a great role in promoting socialist consciousness among the people of Kerala. Along with P. Krishna Pillai, he was the pioneer and builder of the Communist movement in Kerala. Large numbers of intellectuals and writers were attracted to the Communist Party through his writings during the forties; but they were soon disappointed when he wrote a 'manifesto' for the Kerala Progressive Writers' Association in 1948, based on the 'Calcutta Thesis' of the Communist Party. Large sections of the people in Kerala still consider him a 'great man' capable of leading the country to Socialism.

[Namboodiripad—Autobiography (Malayalam); —National Question in Kerala; C. P. Sreedharan –Writers of To-day (Malayalam); N. E. Balaram—A Short History of the Communist Party of India (Malayalam); India Who's Who, New Delhi, 1969; Kerala Legislative Assembly Who's Who (1972); Personal knowledge of the Contributor.]

P. K. GOPALAKRISHNAN

NAMBOOTHIRIPAD, KURUR NILAKANTAN (1896-)

Kurur Nilakantan Namboothiripad, popularly known as Kurur, was born on 6 February 1896 in a village called Adat, six miles north-west of Trichur. Kurur belonged to a rich aristocratic Namboothiri family, which was associated with the Royal families of Travancore and Cochin. His father was Ashtamurthi Namboothiripad and his brother was Damodaran Namboothiripad. The latter was a famous social reformer and Sanskrit scholar. His parents were pious, simple and God-fearing. Kurur inherited these qualities from his parents, while his spirit of social service was imbibed from his brother Damodaran Namboothiripad, who was one of the founders of the Namboothiri Yogakshema Sabha.

The Kurur family was rather big. He had four brothers and five sisters. But the average annual income of the family was over a lakh of rupees.

At the age of seven Kurur started the study of the Rig Veda. This continued for about seven years. Then he began to study English also. In 1918 he joined the Nurni High School, Palghat, and studied up to the S.S.L.C. But before he could appear in the examination he joined the Non-Cooperation Movement of Mahatma Gandhi in 1920.

On 28 April 1931 Namboothiripad married T. C. Kochukutty Amma of Thekke Kuruppath, who belonged to an aristocratic Nair family of Trichur that has produced talented men and women. She is a graduate. She retired from Government Service as an Inspectress of Schools.

For half a century commencing from 1920, the activities of Namboothiripad were centred round politics and social service. Tilak, Gandhiji, Sarojini Naidu and Jawaharlal Nehru were the leaders with whom he had personal contact. In the erstwhile Cochin State he was one of the topmost leaders who carried on the political movement led by Gandhiji and Nehru.

In 1923 Kurur published certain articles in the Malayalam magazine *Lokamania* criticising British rule, and the immediate result was his imprisonment for six months. Meanwhile, the National daily *Mathrubhumi* was started. Kurur was one of the Founder-Directors and still continues to be the Printer and Publisher of that popular daily.

In the Congress, he was elected to the K.P.C.C. and the A.I.C.C. for many years and was the Secretary of the former several times between 1922 and 1930. He was also connected with the Khadi Board and the Kerala Khadi Trust.

During 1958-61 he was a member of the Kerala Legislative Assembly. From 1960 to 1964 he was the President of the Kerala Khadi and Village Industries Association. From 1964 to 1966

he was a member of the Food Advisory Committee for the State of Kerala, Convener of the Nehru Memorial Fund, Trichur, and also a member of the Sastri Memorial Fund Committee, Trichur.

As a very sincere and silent social and political worker Kurur has demonstrated his magnanimity of character. In 1924 he was very closely associated with the Vaikkom Satyagraha launched for the establishment of Civil Liberties of the so-called Non-Caste Hindus. He was in charge of the activities in the Ashram and was having frequent correspondence with Mahatma Gandhi. For three months he had to be in jail in connection with this agitation.

In the Salt Satyagraha Kurur was a victim to a terrible lathi-charge and subsequent imprisonment for seven months at Calicut and Cannanore. As soon as he was released, he had to play his part in boycotting foreign goods and organizing the Guruvayoor Satyagraha led by Kelappan. In 1932 he was again imprisoned for six months in connection with the Civil Disobedience Movement. During 1958-61 he actively participated in the agitation against the Communist Government in Kerala and was a victim of attack by his opponents.

In spite of all his sufferings Kurur never slackened in his activities. He has always been a true follower of Gandhiji. Unlike several other political leaders, Kurur never was an opportunist, nor was he ever corrupt. His devoted work and selfless suffering will always be admired.

[A. Sreedhara Menon—Kerala District Gazeteers, Kozhikode, Trivandrum; Kerala Legislative Assembly Who's Who, 1962; Sadhu M. P. Nair—Vaikkom Satyagraham, Keerikad, Kerala, 1925; A. K. Pillai—Congress and Kerala, 1935; K. P. Kesava Menon—Kazhinja Kalam, Calicut; E. Moidu Maulavi—Ormakal, Calicut, 1960; All India Congress Committee, September 1966 Souvenir, Ernakulam; The Mathrubhumi daily (Ernakulam Edition), 24 September 1966; The Kerala Kaumudi daily (Trivandrum), 24 September 1966; Personal interview with Kurur Nilakantan Namboothiripad.]

(N. M. K. Nair) P. KUNJIKRISHNA MENON

NAMBUDIRIPAD, E. M. S.

—See under Namboodiripad, E. M. S.

NAMJOSHI, MADHAVRAO ALIAS MAHADEO BALLAL (1853-1896)

Madhavrao was born in 1853 in Birwadi near Mahad, in Kolaba district, Maharashtra, in a poor Brahmin family. He lost his father when he was seven years old and was brought up by his elder brother. He could complete his Secondary education with great difficulty. He passed his Matriculation examination in 1875.

Madhavrao came into close contact with Justice Ranade who influenced his outlook on life to a great extent. Not a favourite with Lokmanya Tilak in the beginning, he later became his intimate friend and close associate.

After his Matriculation, Madhavrao earned his livelihood by giving private tuitions. In 1880, sharing the same patriotic feelings with Chipulunkar, Tilak and Agarkar, he joined the staff of the New English School. Four years later, on the recommendation of Justice Ranade, he was accepted as a Life-Member of the Deccan Education Society. But from 1889 when, because of fundamental differences over principles, Tilak resigned the membership of the D. E. Society, Madhavrao stopped taking interest both in the Society and the School.

Wedded to Tilak's policy and ideals, Madhavrao could not but oppose the Consent to Marriage Bill brought forward by Malbari in 1887.

Madhavrao was convinced that India could not make much progress without industrialisation. He played a leading part in the establishment of the Deccan Paper Mills, The Reay Industrial Museum and the Victoria Jubilee Technical School. In 1888 he organised an Industrial Exhibition in Poona for the benefit of Indian industrialists. At the same time, he organised an Industrial Conference, of which he was the Secretary. It was through his efforts that similar Conferences were held in 1889, 1890, 1892 and 1893. His idea was to give an impetus to industrial development in India.

Madhavrao was also in favour of spreading the

technical knowledge of the West in India. With that end in view, he started the publication of the magazines *Shilpkala Vidnyan* and the *Industrial Review*.

However, his efforts to start a Military School in memory of the visit of the Duke of Connaught to India in 1899 did not succeed.

Finding that the existing newspapers were not educating the public on the problems of vital interest to them, Madhavrao started in 1877 a periodical, the *Kiran*, in Marathi, but had to suspend its publication in the very next year because of the Government's prohibitory orders against the Vernacular Press. In 1879 he started another periodical, this time in English, the *Deccan Star*. These periodicals did not bring him money but they brought him recognition. He was also one of the founders of the *Kesari* and the *Mahratta*, the *Deccan Star* was incorporated with the *Mahratta*. He was a contributor to both the new periodicals.

Madhavrao was also an impressive speaker.

He was a member of the Poona Municipality from 1885 to 1895 and was its moving spirit during that period. He was also a member of the Indian National Congress from 1889 till his death.

Madhavrao died of T.B. at a young age in 1896. There was hardly any public work in Poona with which he was not actively associated.

[G. M. Namjoshi—Mahadeo Ballal Namjoshi Yanche Charitra, Poona, 1940; Siddheshwar-shastri Chitrav—Arvachin Charitra Kosh, Poona, 1946.]

(Saroj A. Deshpande) V. G. HATALKAR

NANA JUGANNATH SHANKERSETT
—See under Shankersett, Jugannath

NANA SAHIB (1824-)

Dhundu Pant, better known as Nana Sahib, popularly recognised as a great freedom fighter, was born in 1324, and what happened to him after 1857 is a mystery yet unravelled. Narayan Bhatt and Ganga Bai were his parents In 1827 his parents went to the court of the last Peshwa Baji Rao. On 7 June Nana Sahib was adopted by Baji Rao, and thus he became heir-presumptive to the throne. Nana Sahib was well educated. He studied Sanskrit but had no Western education. He subscribed to all the leading Anglo-Indian journals which were translated to him daily by an individual. He was married to a cousin of the Chief of Sangli.

Tantia Tope was an intimate friend of Nana Sahib from childhood. Rani Laxmi Bai and Nana Sahib were extremely fond of each other from their childhood. Nana had the looks of a warrior, with his head and face shaven clean. He had an excellent stable of horses, elephants and camels. His armoury was stocked with weapons of every age and country. The Maharaja moved freely in public and graced by his presence all occasions of festivity and pomp. He took great pride in his birth and race. He never went abroad. He was very fond of entertaining the English gentry at Kanpur and every now and then arranged parties in the European style in his mansion at Bithoor. His generosity endeared him to the Englishmen who came in contact with him. They all praised him with one voice for his generosity and hospitality. His knowledge of English, however, was scanty.

Nana had no sympathy for the social reforms introduced by the English. Nana was known for his deep religious nature and absolutely believed in the rites and ceremonies of Hinduism. He was a person of great piety and an orthodox disposition and had special veneration for the Ganges.

Nana Sahib's role in the Mutiny of 1857-58 has been greatly exaggerated by popular writers and even by some historians. In fact, he was drawn into the vortex of events much against his will in the same way as Bahadur Shah II. He himself had little inclination to a military uprising against the British, with whom he was on the best of terms till the Sepoys rose in revolt at Kanpur on 4 June 1857. On the death of the last Peshwa, Baji Rao II, in 1851, the Company's Government stopped the annual pension and the title but Nana Sahib was allowed to inherit the savings of his adoptive father. Nana appealed to

the Court of Directors against this measure and even sent his agent Azimulla to plead his cause in England. But nothing came of it, and for the next six years Nana Sahib seemed to be apparently reconciled to the settlement made by the Company's Government. He often entertained British officials at Kanpur, both Civil and Military, and had no idea of leading any revolt. It was after the Sepoy revolt broke out at Kanpur (4 June 1857) and Nana Sahib's own soldiers, sent to the assistance of the British, joined the rebels that Nana Sahib was virtually forced by the mutineers to take the lead under threat of dire consequences if he failed to join them.

It is not necessary here to go into the details of the mutiny at Kanpur and the role played by Nana Sahib. After seizing Kanpur, which had a small British garrison, Nana Sahib proclaimed himself as the Peshwa and called for the total extermination of the British power in India. But he showed little generalship in the fight against the British. Nor is it clear to what extent he was personally responsible for the treacherous murder, near the riverside, of the besieged Englishmen at Kanpur who had been earlier guaranteed a safe conduct by Nana Sahib. The over-confident Nana and his followers did little to prevent a recapture of Kanpur by the British under General Havelock. The last serious engagement (16 July 1857) resulted in a total rout of Nana's forces. Nana rode away to an unknown destination, and the leadership of the mutineers in that region was assumed by his devoted follower Tantia Tope.

Numerous letters written by Nana Sahib to the British after the end of the Mutiny, preserved in the National Archives at New Delhi, as also Tantia Tope's dying declaration reveal that Nana's role was neither premeditated nor well-planned, despite the popular myth created about him since then. Nana fled away to Nepal at the end of the Mutiny, but nothing is known of his later life or the time and circumstances of his death.

[P. C. Gupta—Nana Sahib; R. C. Majumdar—The Sepoy Mutiny and Revolt of 1857; S. N. Sen—Eighteen-Fifty Seven.]

(Mantosh Singh) K. L. SRIVASTAVA

NANAK CHAND (PANDIT) *(1886-1966)*

Pandit Nanak Chand was born on 25 September 1886 at Nalagarh in the Ambala district of the Punjab. His father, Pandit Lakhpat Rai, hailed from Kathgarh in Hoshiarpur district, but practised law at Hissar. Nanak Chand attended a *Maktab* in Kathgarh for six months and later joined the Municipal Board School, Hissar. He passed his Matriculation examination in 1901 and graduated in 1906 from the D.A.V. College, Lahore. He joined the Government College, Lahore, but before completing his course for the M.A. degree of the Punjab University, left for England. He joined the Honours School of Modern History at Oxford, was called to the Bar and returned to India in 1911.

In his early years Nanak Chand was deeply influenced by the writings of Swami Dayanand, the founder of the Arya Samaj, and by books on Mazzini and Garibaldi. Two eminent contemporaries made a deep impression upon him. Mahatma Hansraj turned his thoughts to education and Lala Lajpat Rai to politics. He was not trammelled by caste, ritual or orthodoxy; defied the taboo on foreign travel and championed female education and the uplift of the untouchables in the teeth of opposition from the orthodox section of the Hindu community. He founded a girls' school in Hissar, and opposed discrimination practised against the untouchables.

Nanak Chand began his legal practice at Hissar, but his decision in 1915 to move to Lahore opened new vistas to him, both in his profession and in the sphere of education and politics. He served on the Managing Committee of the D.A.V. College, Lahore, the premier educational institution of the Arya Samaj. He was a Fellow of the Punjab University from 1923 to 1936, and a trustee of the Fateh Chand College for Women, Lahore.

Nanak Chand was a "constitutionalist"; he did not join Gandhiji's Civil Disobedience Movement. His politics were centred on the position of the Hindu minority in the Punjab. From his seat in the Provincial Legislative Assembly, in the Arya Samaj and through articles in the *Tribune*, he sought to defend the political and economic

rights of the Hindus against encroachment by the other communities. He favoured Dominion Status as the goal for India. He opposed special provisions for reservation of seats or jobs in favour of Muslims in the Punjab. In 1932 he visited England to attend the Round Table Conference. In the memorandum submitted by him to the Indian Statutory Commission Pandit Nanak Chand wrote: "India should enjoy Dominion Status in the British Commonwealth of Free Nations on equal terms . . . which allow equal treatment to citizens of India in their territory and should have reciprocal rights in India." He opposed the Communal Award on the ground that it was weighted heavily against the Hindus, especially in the Punjab.

Pandit Nanak Chand was the author of the 'Law of Elections and Election Petitions' and 'Wisdom of India'. He was the founder and President of the Punjab Democratic League in 1923 and the Secretary of the 'National Reform Party' in the Punjab Legislative Council, Raja Narendra Nath being its President. In 1936 he retired from active politics, but he continued to take an interest in educational and social reform.

[Pandit Nanak Chand—Autobiography (in manuscript, written in 1945-46); Punjab Legislative Assembly Debates, 1931; The Indian Annual Register, 1931; Memorandum submitted to the Joint Select Committee in 1933 by Pandit Nanak Chand (in manuscript); The Reforms in the Panjab and the Hindu Minority—a memorandum submitted by Pandit Nanak Chand to the Indian Statutory Commission; Evidence given before the Simon Commission by Pandit Nanak Chand as a leader of the Deputation from the National Reform Party (manuscript); Personal interview of the Research Fellow with Nanak Chand Pandit.]

(D. L. Datta) B. R. NANDA

NANALAL DALPATRAM (KAVI)
(1877-1946)

Literary attainments and poetic talent had been the marks of distinction of Poet Nanalal's Brahmin family for quite some time, and that is why his father Dalpatram was known as 'Kavi' or poet and so was his son. This happens only rarely.

Nanalal was born on 16 March 1877 in Ahmedabad and was the fourth son of Dalpatram and Amritba. About 1890 he was married to Manekba and the couple had a very happy and long married life.

His early education began in Ahmedabad, but he proved to be a very naughty child and was therefore sent away to stay with a family relation, Kashiram Dave, at Morabi in Kathiawad and prosecute his studies there. Nanalal matriculated when he was sixteen, joined the Elphinstone College at Bombay and later came to Ahmedabad and graduated when he was twenty-two years old. Just a year before this he lost his father. At the age of 24 he got his M.A. Two men contributed a great deal to his development in these formative years. From his father he inherited his love for literature and thinking, and Kashiram Dave inculcated the spirit of patriotism and love for the Gujarati language. Before graduation Nanalal started his literary career. In 1898 he wrote his first poem 'Vasantotsav' or the Festival of Spring. Since then he continued to write till his death, for almost 46 years, and served India through the rejuvenation of the Gujarati-speaking world.

After passing his M.A., Nanalal served as the Headmaster of the Princes' School at Sadra and within two years joined a bigger institution called the Rajkumar College at Rajkot as a teacher. Here he worked for nine years and made many friends among the future Princes of Saurashtra. He then became the Chief Justice of the Native State of Rajkot and remained there for six years. He next served during 1918-21 as an Education Officer under the British Political Agency in Kathiawad, where he did his utmost to improve the state of primary education and the lot of primary school teachers. This post he resigned in the wake of national movement and returned to Ahmedabad to settle there. Now his sole occupation was powerfully to wield the pen, making his most significant contribution to

Gujarati literature in prose and poetry and thereby advance the cause of reform and nationalism in Gujarat. He had already studied Persian and at Rajkot he had engaged a Sastri to learn Sanskrit. He was thus proficient in four languages, viz., Gujarati, Sanskrit, Persian and English.

All through these years he made sincere friends as well as bitter enemies. He was known for his strong views and quick temper. Poet 'Kant' alias Manishanker Ratnaji Bhatt and Dr. Hariprasad Desai, a nationalist and a social worker as well as a writer, were his good friends. At the same time, while admiring Gandhiji in his early life (Nanalal wrote an eulogy on Gandhiji in 1919, calling him *Gujarat no Tapasvi* or the Ascetic of Gujarat and a *Mahatma*), he came to have personal differences with him and Sardar Patel at a later stage and disagreed with the Congress strategy of non-cooperation. His later dislike of Gandhiji and Patel may be due to his personal dislike for some of the Congress leaders. In 1930-32 when the atmosphere in the country was charged with emotion, in Gujarat Nanalal came out with his very inspiring poetry exhorting the people to fight the injustice and suppression, calling for battle royal wherein he said, "tell Arjun to mount his arrow because now battle seems to be the only way to welfare." Literature, both religious and secular, shaped his views. The eleventh *Adhyaya* of the Geeta, classical Sanskrit literature, literature of the Brahmo Samaj, works of Edmund Burke, Lord Tennyson and Dr. Martino and 'Shahnama' of Firdausi—all had left a deep impression on Nanalal.

Nanalal held progressive views in matters of social reform. He took a keen interest in the anti-untouchability drive and was largely instrumental in convening the 'Antyaja Conference' at Dhasa, of which he was elected the President (1918). He also championed the cause of the uplift of women. He refused to repent when he was ostracised by his caste for having taken tea in the company of non-Hindus. Though he was a devout Hindu and had composed a number of devotional hymns and songs, Nanalal claimed in his 'Vaishnavi Shodash Granth' that he was eclectic in religious matters. He held that a synthesis of various religions and cultures would be beneficial to mankind. He admired the English language, "the master key to the Palace of World Literature," advocated western education and hailed establishment of the Universities in India in 1857 as an important landmark in the country's political and intellectual history and of the Gujarat Vidyapith as imparting a national bias to education. He felt grateful to the British for giving political unity to India and introducing it to the outside world through the medium of the English language, but he was not blind to their shortcomings like the race complex and the craze for power and blamed them for never taking Indians into their confidence. He was also a habitual wearer of 'Khaddar' and favoured revitalising cottage industries of the country.

He contributed a number of articles in the leading Gujarati periodicals and was a powerful orator. Some of his speeches are published in 'Ardha Shatabdi na Anubhav Bol' (Ahmedabad, 1927) and 'Mani Mahotsav na Sahitya Bol' (Ahmedabad, 1937). He has to his credit about one hundred works, the noteworthy being: two epics called 'Hari Samhita' (published after his death) and 'Kurukshetra'; three plays, 'Jaya-Jayant', 'Indu Kumar' and 'Vishva Gita' (1914, 1919, 1927 respectively); two novels, 'Usha' (1918) and 'Sarathi' (1938). These are considered as landmarks in Gujarati literature. Other works which earned him great popularity during his lifetime were 'Rajya Sutro ni Kavya Triputi' (1903), 'Vasantotsav' (published in 1903), 'Nahana Nahana Ras' (1905), 'Prembhakti Bhajanavali' and 'Sahitya-Manthan' (1924), 'Shahanshah Akbarshah', 'Sansar Manthan' (1927), 'Aapana Sakshar Ratno', 'Kavishvar Dalpatram', 'Dampatya Sutro', 'Karnavati' (1940), 'Panetar' (1941), 'Hari Darshan' and 'Venu Vihar' (both in 1942).

In his lifetime Nanalal was recognised as one of the most important and significant poets of the first half of the twentieth century in Gujarati literature; an educator and administrator *par excellence* and a crusader in his own way for nationalism and independence of the country, though his extremely individualistic character prevented his long association with any society, group or institution of a literary or political

character like the Gujarat Sahitya Parishad or the Indian National Congress. He died on 9 January 1946 at the age of sixty-nine.

[Parikh, Balchandra—Nanalal, Bombay, 1953 (in English); Dhanvant Oza—Kavishvar Nanalal, Ahmedabad, 1962 (in Gujarati); Vaidya, Vijay-ray—Nanalal Kavi ni Jivan Drishti, Ahmedabad, 1957 (in Gujarati); Broker, Gulabdas—Gujarat na Sahitya Sarjako, Bombay (in Gujarati); Kavishri Nanalal Smarak Grantha, Saurastra, 1953 (in Gujarati); The Poet's own works; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

NANDY, MANINDRA CHANDRA (MAHARAJA) (1860-1929)

Maharaja Manindra Chandra Nandy was the eldest of the three sons and five daughters of Nabin Chandra Nandy and Govinda Sundari of Mathrun in Burdwan district. He was born in 1860 in Calcutta at Ramkanta Bose Street, where the Maharaja Manindra Chandra College stands today as a memorial to him. Related to the Cossimbazar Raj family, Manindra Chandra inherited the vast estates of his maternal uncle Raja Krishna Nath of Cossimbazar. He was married to Kasiswari Nandi, daughter of Ram Gopal Nandi of Jabagram in Burdwan.

After receiving primary education at the hands of Jagabandhu Modak in Kambuliatola Anglo-Vernacular School, Shyambazar, Calcutta, Manindra Chandra joined the Hindu School where he soon made his mark as a brilliant boy and was rewarded with several double promotions to higher classes. Protracted illness, however, prevented him from sitting for the Entrance examination. He was a voracious reader, and Gibbon, Russell and Burke attracted him most. The Ramayana and the Mahabharata, characters like Karna and Dadhichi in particular, had an abiding influence on his life and character. Being a devout Vaishnava, the Vaishnava literature naturally had a special attraction for him.

Manindra Chandra's love of literature and respect for eminent persons in every walk of life brought him in touch with Ramendra Sundar Tribedi, Rajani Kanto Sen, Abanindranath Tagore, Rabindranath Tagore, Mahatma Gandhi and many others. The first session of the Bangiya Sahitya Sammelan was held in 1907 at Cossimbazar, under his patronage. He had caused many rare monumental works to be published and himself bore the expenses running into lakhs of rupees.

An idea of his multifarious activities may be had from his membership of numerous organisations. He was a member of the Bengal Council (1901-04, 1909-12), the Indian Legislative Council (1913-21), and of the Council of State. He was an Honorary Fellow of the Calcutta University.

Manindra Chandra was a true patriot, and at a time when it was almost unthinkable for the landed aristocracy to stand against the British rulers, Manindra Chandra did not hesitate to preside over a very large gathering at the Calcutta Town Hall (7 August 1905) to protest against Lord Curzon's decision to partition Bengal. He described the Partition as a 'great calamity' that had befallen the Bengali-speaking people and remarked that it would alienate the sympathies of the people from the Government. This displeased the British Government who threatened to divest Manindra Chandra of his title of 'Maharaja' conferred on him by them in 1898. Undaunted, Manindra Chandra declared that he would gladly prefer to be known as 'Manindra Babu'. Better counsel, however, prevailed and the title was not taken away. On the contrary, Lord Hardinge conferred on him the title of K.C.I.E. in 1915.

Although Manindra Chandra did not actively participate in the national movement of the time he ardently desired national independence. He also wanted literary education to be supplemented by a regular system of technical education under national management. In 1917, as a member of the Imperial Council, he opposed the Rowlatt Bill.

Manindra Chandra's solicitude for the social and economic uplift of his countrymen was manifest in his opposition to the marriage of minor girls, establishment of handlooms in

Cossimbazar and popularisation of handloom products in his zamindary. He rendered financial assistance to many industrial concerns and nationalist ventures. His paternal care for the ryots of his vast estate was evident in his remission of rent in times of distress, purchase of the entire jute produce of his ryots, to prevent distress sales and to ensure fair price to the growers.

A true Vaishnava as Manindra Chandra was, he lived an austere life verging on asceticism. His dress, manners and habits were of a Bengali gentleman, unostentatious, simple yet dignified. Power and wealth had not changed the simplicity of his life and habits. He was indeed a 'Rajarshi'. His charities were unbounded; and out of a sense of indebtedness to his people and the country, he spent about two crores in charities.

[Bhattacharyya, Jagadish Chandra—Maharaja Manindra Chandra; Chakravorty, Rajkumar —Maharaja Manindra Chandra; Chattopadhyay, Sabitri Prasanna—Maharaja Manindra Chandra; Majumdar, R. C.—History of the Freedom Movement in India, Vol. II; Krishnath College Centenary Commemoration Volume; The Landholders' Journal, September 1932; Public Speeches by Maharaja Manindra Chandra: Presidential Speech, 7 August 1905, and Presidential Speech, Fifth Anniversary of the Bangiya Sahitya Sammelan, 1911; Information obtained through personal interview of the Research Fellow with Maharajkumar Somendra Chandra Nandy, grandson of Maharaja Manindra Chandra.]

(P. N. Banerjee) K. C. CHAUDHURY

NANIBALA DEVI

—See under Devi, Nanibala

NAOROJI, DADABHAI (1825-1917)

Dadabhai Naoroji was born at Bombay on 4 September 1825, in a priestly Parsi family. His father was Naoroji Palanji, and his mother Manekbai, who shaped and moulded Dadabhai's mind and character from his early childhood. Manekbai became a widow when Dadabhai was barely four years old. Despite her misfortune and in the face of several hardships, she gave of her best to bring up and educate her son. She gave him the best education and thus moulded him into the type of man Dadabhai later grew to be. Dadabhai has himself stated, "She made me what I am."

Dadabhai married early when he was only in his eleventh year. His wife, Gulabi, who was barely seven at the time, was the daughter of Shorabji Shroff. He had three children, one son and two daughters.

Dadabhai had his early schooling in a primary institution run by a Mehtaji at Bombay. On its completion, Manekbai, as urged by Mehtaji, sent her son to the Elphinstone Institution, Bombay, for his secondary education. This was followed by a course of studies at the Elphinstone College. Dadabhai's performance here was outstanding, and in 1840 he obtained the Clare Scholarship. He became a graduate in 1845. In 1916, he was awarded the Honorary degree of LL.D. by the Bombay University.

On 27 June 1855 he left for London to join business as a partner in Cama's firm in London. Four years later he started his own firm, having returned to India in the meantime. He travelled back and forth on business between India and England during 1865 to 1876. In 1886 he went to England to contest for election to Parliament and in 1907 to espouse the cause of the freedom of India from British rule.

Foreign travel left its mark on his character and personality. Himself a product of liberal western education, he was an admirer of the western system of education. He sent his daughter abroad for medical education. His son, Adi, was taken to London at the age of 5 and was put to school there. Dadabhai believed that India had cause to be grateful to the British for introducing the western system of education in India and he helped several Indian students who went to England for higher studies.

Books and friends added their contribution to the flowering of his personality. 'Shahnama' of Firdausi, 'Improvement of Mind' by Watt, the

works of Carlyle, Mill and Herbert Spencer, to name a few, made a deep impression on him. His constant companion was 'The Duties of the Zoroastrians', which stressed pure thought, pure speech and pure deed. His friends among foreigners were innumerable. They started with Professor Orlebar of the Elphinstone College who hailed Dadabhai as "the promise of India", and Sir Erskine Perry, the Chief Justice of the Bombay Supreme Court, who was so struck by Dadabhai's academic distinction that he suggested that he should be sent to England. He was willing to pay half the expenses provided the Community was prepared to share the other half. Later, he helped Dadabhai on the Civil Service issue. Samuel Smith, a leading cotton merchant, was impressed by Dadabhai's character and became a close friend and partner in Dadabhai's fight for the freedom of India. Allan Hume, the founder of the Indian National Congress, was another friend. So too were Sir W. Wedderburn, Martin Wood, the Editor of the *Times of India*, who supported Dadabhai's candidature to Parliament, Henry Mayers Hyndmann, a British Socialist, Major Evans Bell of the Madras Staff Corps, Sir George Birdwood, Sheriff of Bombay, Charles Bradlaugh, M.P., W. S. Caine and W. A. Chambers. The bond that united them with Dadabhai was love for India and a keen desire to understand her problems.

In India, his friends included Sorabjee Bengali, the social reformer, Khursetji Cama, Kaisondas Mulji, K. R. Cama, the Orientalist, Naoroji Furdoonji, Jamsedji Tata, and some Indian Princes. Among his younger friends were R. G. Bhandarkar, the Orientalist, N. G. Chandavarkar, the nationalist reformer, Pherozeshah Mehta, G. K. Gokhale, Dinshaw Wacha and M. K. Gandhi.

Soon after graduation in 1845, he was appointed as the Native Head Assistant at the Elphinstone Institute, Bombay. In 1850 he became an Assistant Professor of Mathematics and Natural Philosophy at the Elphinstone College, Bombay. He was the first Indian to be appointed Professor at this College. He taught in the special classes held for the spread of women's education. In March 1856, he was nominated as Professor of Gujarati in the University College, London, a post he continued to hold till 1865-66. During this period Dadabhai took a keen interest in and laboured hard for the spread of education.

In 1855-56, he became a business partner and took charge of the London Branch of Cama and Co., and also became a member of the Manchester Cotton Supply Association. Further, he took an active part in the deliberations of the Council of Liverpool, the Athaeneum and the National Indian Association.

In 1865 he founded, along with W. C. Bonnerjee, the London India Society and became its President. He continued as President till 1907, when he returned to India. Thereafter, till his death, he remained as its Honorary President.

In 1861 he established the London Zoroastrian Association. In 1862 he separated from Cama and Co., and started his own business in the name of Dadabhai Naoroji & Co.

On 1 December 1866 he founded the East India Association, London, whose scope for activity was wider, and became its Secretary.

In 1874 he was appointed the Dewan of Baroda and a year later, on account of differences with the Maharaja and the Resident, he resigned the Dewanship. In July 1875 he was elected a Member of the Municipal Corporation, Bombay, and in September of the same year, he was elected to the Town Council of the Corporation. In 1876 he resigned and left for London. He was appointed as Justice of the Peace in 1883 and was elected to the Bombay Municipal Corporation for the second time.

In August 1885 he joined the Bombay Legislative Council at the invitation of the Governor, Lord Reay.

On 31 January 1885, when the Bombay Presidency Association came into being, he was elected as one of its Vice-Presidents. At the end of the same year, he took a leading part in the founding of the Indian National Congress and became its President thrice, in 1886, 1893 and 1906.

During this period, he was engaged in other important activities. In 1873 he gave evidence before the Parliamentary Committee on Indian Finance, the Fawcett Committee, which was

appointed through his efforts. Here he sought to prove that the incidence of taxation in India was very high, while the average income of an Indian was barely Rs. 20/-.

In 1883 he had started a newspaper called the *Voice of India*.

In 1887 he gave evidence before the Public Service Commission. In 1902 he was elected as a Member of the Liberal Party in the House of Commons, representing Central Finsbury. He was a firm believer in Parliamentary democracy and he thought that he should espouse the cause of Indian freedom on the floor of the Commons.

In 1897 he was appointed a Member of the Royal Commission on Indian Expenditure known as the Welby Commission. He gave evidence as a witness before this Commission in 1897, and in 1898 he submitted his views in the form of two statements to the Indian Currency Commission.

In 1905 he represented India at the International Socialist Congress at Amsterdam.

At the 1906 Calcutta Congress he declared that Swaraj was the only remedy for India's ills.

Dadabhai was a frequent contributor of articles and papers to various journals and magazines. He wrote regularly for the *Students' Literary Miscellany*, a journal started by the Students' Literary and Scientific Society at the Elphinstone College, Bombay, which was founded in 1850. He himself edited his society's Gujarati journal the *Dnyan Prakash*. In 1889, along with a few collaborators, he started the *Rast Goftar* (Truth Teller), a Gujarati weekly which was known for its advanced and progressive views, and edited it for two years. In 1883 he started the *Voice of India* in Bombay and later incorporated it into the *Indian Spectator*. He contributed articles to newspapers and magazines in England like the *Commerce*, the *India*, the *Contemporary Review*, the *Daily News*, the *Manchester Guardian*, the *Weekly News and Chronicle*, and the *Pearson's Magazine*. The Gujarati paper *Samachar Darpan* published a series of articles by him entitled "Dialogues of Socrates and Diogenes".

In 1878 he published a pamphlet, 'Poverty of India', later revised and enlarged in the form of a book published in 1901 from London, under the title 'Poverty and un-British Rule in India'. He is known in the history of Indian economic thought for his pioneering work in assessing India's national income. Under the title 'Dadabhai Naoroji's Speeches and Writings', G. A. Natesan & Co., Madras, published various learned papers which he wrote and read before different societies. Under the title 'The Right of Labour' Dadabhai had formulated and published a scheme for the establishment of Industrial Commissioners' course and for the recognition of labour's right to protection. If passed into law, it would have ensured justice to all wage-earners and industrial peace.

He founded the Framji Institute after he left India for London to join business, the Irani Fund, the Parsi Gymnasium, the Widow Remarriage Association and the Victoria and Albert Museum, 1851. He founded several important organisations and belonged to many leading societies and institutions, both in India and the U. K. Some of the important organisations which he helped to found are the Indian National Congress, the East India Association, London, the Royal Asiatic Society of Bombay and so on.

In personal life Dadabhai was simple, dignified and of a helpful disposition. His letters, which he wrote in his own hand, are revealing and bring out the truth-loving and warm-hearted character that he was. He was a lover of books and he presented his vast library to the Bombay Presidency Association.

He was a leading social reformer of the second half of the nineteenth century. He did not believe in caste restrictions and was a pioneer of women's education and an upholder of equal laws for men and women. Having been a teacher himself of girls, he realized the importance of girls' education. He stressed the importance of primary education.

A keen Zoroastrian, but catholic in outlook, with friends among non-Parsis, like Hume, Wedderburn, Badrudin-Tyabji, Dr. Bhau Daji, K. T. Telang, G. K. Gokhale, he expounded the need for purity in thought, speech and action in his book 'The Duties of the Zoroastrians'.

He was a prominent nationalist of progressive views. He prefaced his Calcutta Congress (1906)

speech by quoting Sir Henry Campbell Bannerman: "Good government could never be a substitute for government by the people themselves." In the same speech he declared: "We do not ask any favour, we want only justice. The whole matter can be compressed in one word, 'Self-Government' or 'Swaraj' like that of the United Kingdom or the Colonies." He belonged to the school of moderates, and was a great believer in constitutional methods.

He was well-informed about international politics. He contrasted in detail the condition of Ireland with that of India in their financial relations with Britain. He was concerned about the South African issue.

He was a strong critic of British financial administration of India. He complained about the lack of proper distribution of expenditure in the "costliest administration of India". To Britain's financial exploitation, he ascribed epidemics like plague, famine, etc. because Government seldom spent an adequate sum to organise preventive measures.

In economics, he believed in self-sufficiency and the importance of cottage industries. He declared: "Swadeshi is a forced necessity for India in its *unnatural economic muddle*. As long as the economic condition remains unnatural and impoverishing...the talk of applying economic laws to the condition of India is adding insult to injury." Although he was a champion of Swadeshi, he was not against the use of machines for organising key industries in the country. He urged Tata to raise Indian capital for his iron and steel plants.

Dadabhai was a great public speaker, both in English and in Gujarati. His speeches were remarkable for their simplicity and forcefulness.

Known as 'The Grand Old Man of India', Dadabhai Naoroji was a great public figure during 1845-1917. He was in the forefront of the Social Reform Movement. He was indefatigable in his efforts to lift Indian women from their backwardness and channelise the energies of young men who had received the benefits of western education in wholesome directions.

Dadabhai was universally acknowledged to be honest, impartial and fair. When a dispute arose between the Parsi priests of Udwada and Navsari, he was selected to be the sole arbitrator of the dispute.

His *forte*, however, was Finance. The appointment of the Parliamentary Committee in 1873 to inquire into Indian Finance was due to his untiring efforts.

He was a patriot and a nationalist of a high order. India was constantly in his thoughts. As Dinshaw Wacha said: "By universal consent, he has been acclaimed as the Father of Indian Politics and Economics". Through the innumerable societies and organisations with which he was associated and his contributions to organs of public opinion, he voiced the grievances of the Indian people and proclaimed their aims, ideals and aspirations to the world at large. He won with effortless ease high distinction on many fronts and will always be remembered in the history of the national movement.

[Dadabhai Naoroji—Poverty of India, London, 1878; —Poverty and Un-British Rule in India, London, 1901; R. P. Masani—Dadabhai Naoroji: The Grand Old Man of India, London, 1939; Natesan (Ed.)—Famous Parsis; —Indian Nation Builders, Part II; —Dadabhai Naoroji: A Sketch of his Life and Career; —Dadabhai Naoroji's Speeches and Writings; C. L. Parekh—Essays, Speeches, Addresses and Writings of Dadabhai Naoroji, Bombay, 1887; J. Alva—Men and Supermen of India; India and Mr. Dadabhai Naoroji—An Account of the Demonstration Held in His Honour as M. P., Bombay, 1898; R. Paymaster—A Firman of Emperor Jehangir given to Dr. Dadabhai Naoroji's Ancestors three centuries ago and a Short History of his Dordi Family, Bombay, 1925.]

(Kumud Prasanna) V. K. R. V. RAO

NAOROJI FURDOONJI (1817-1885)

Naoroji Furdoonji was born at Broach in Gujarat in March 1817. After his primary education at Broach and Surat, he joined the Native Education Society's School at Bombay. A brilliant

student, he was awarded a silver medal for proficiency in the English language and History. On completing his education he was appointed a teacher in his *alma mater*, a unique distinction in those days. He became popular as 'Naoroji Master' and was soon appointed an Assistant Professor in the Elphinstone Institution.

When only 19 years old, he was appointed Native Secretary and Translator to the British Ambassador to Afghanistan; his reports on Afghan commerce were highly rated. From 1845 to 1864, he was an interpreter of the Supreme Court of Bombay.

Social reform, however, was his *forte*. He believed, as did others in his age, that social reform should precede political freedom. With Dadabhai Naoroji he founded on 3 August 1851 'Rahnumae Mazdayasnan Sabha' (Guides of the Mazdayasnan Path) to expound the true tenets of Zoroastrianism, and was its President till his death. Both of them, again, published a fortnightly, the *Rast Goftar* (Truth Teller), devoted to social and religious reform. He was a brilliant and prolific writer in Gujarati and English, and 'Tariksha Jarthost' is reckoned as his outstanding work. He was a member of the Parsi Law Association and helped draft the Parsi Matrimonial and Succession Act.

Education, he believed, held the key to progress and he was a pioneer of girls' education. He founded the first girls' school; he helped to establish the earliest libraries and literary societies and debating clubs. In 1863 the Girls' School Association instituted an annual scholarship in his honour.

A man of many parts, Naoroji also gave thought to political issues. He organised the first political association, the Bombay Association, in 1852 for the reformation of the Indian administrative system and for the active participation of Indians in the administration. He was intimately associated with the Bombay Town Council and his efforts for direct representation of the rate-payers made it "the first representative body in India". Three times he went to England to place before the British people the grievances of his countrymen; and in 1873, with Dadabhai Naoroji, he argued the case for the improvement of the financial administration in India before the Select Committee of the House of Commons. He was an ardent advocate of the introduction of the grand jury and petty jury in the judicial system.

[Sorabji Jehangir—Representative Men of India, London, 1889; Rustom Masani—Dadabhai Naoroji: The Grand Old Man of India; Natesan (Ed.)—Famous Parsis, Madras, 1930.]

(Kumud Prasanna) A. J. DASTUR

NARAIN, JAI PRAKASH (1902-)

Jai Prakash Narain was born on 11 October 1902 in Sitab Diyara in the district of Saran in Bihar. Son of Hansu Dayal, a Government servant in the Revenue Department, and grandson of Devakinandan Lal, a Sub-Inspector of Police who made a name by beating his English Officer, Jai Prakash claimed his descent from a respectable Kayastha middle-class family of Bihar of long-standing. By marriage also he was connected with a respectable family. His father-in-law, Brajkishore Prasad, was an old nationalist leader of Bihar. His mother Phulo Rani was a simple religious-minded woman and she had cast a deep imprint on young Jai Prakash's mind.

Having completed his primary education in his native village, Jai Prakash was admitted to Class VII of the Patna Collegiate School. On the results of his Matriculation examination he was awarded a scholarship. But while in the I.Sc. class, the call of no-cooperation movement moved him to give up his studies in the Patna University. He then came to the Bihar Vidyapith and from there he took his I.Sc. He continued his Science studies under the guidance of Professor Phuldeo Sahay Verma of the Benares Hindu University. In May 1922 he obtained a scholarship from an association in Calcutta and went to the United States. There he stayed for eight years and studied at Iowa, Chicago, Wisconsin, California and Ohio Universities. From Ohio he did his M.A. and had a brilliant academic record. While in the States he had to live a hard life and earn his own livelihood

It was in the States that Jai Prakash came in contact with radical Socialist ideas. He studied Marxian literature and even joined the Communist cell. M. N. Roy's writings also made an impact on his political mind and even aroused in him a distrust of Gandhiji. But his marriage with Prabhavati brought him closer to Dr. Rajendra Prasad and Mahatma Gandhi. During his stay in America, Prabhavati lived at Gandhiji's Ashram at Sabarmati. There her association with the Mahatma was so close that she came to be known as the 'daughter of Gandhi'.

On his return from the States in 1929 he worked to join the Benares Hindu University as a Professor of Sociology. But the Lahore Session of the Indian National Congress and the speeches of Jawaharlal Nehru there influenced him so much that he accepted Nehru's offer to take charge of the Labour portfolio of the Congress.

After his return to India Jai Prakash also came in touch with Gandhiji. The failure of the Gandhi-Irwin talks led to the civil disobedience movement and he was happy to join it. At this time he was surprised to find the Indian Communists denouncing the national movement as bourgeois. He was arrested shortly after and put in the Nasik Jail. Here he met Achyut Patwardhan and Minoo Masani, which reinforced his socialist leanings. Later, along with Acharya Narendra Deva, he organised the All India Congress Socialist Party, and in support of his cause he wrote in 1936 'Why Socialism'.

Jai Prakash was a vehement critic of the British rule in India. He regarded it as a folly to think that the British had united India. On the contrary he believed that they had divided the different communities and interests. It was to him "unity of a dictatorial regime and not a people's or a national unity". He argued that the British domination could not impart to the Indian people a training in self-government. Had it been the British motto to establish self-government in India right from 1861, why could not the literacy rate be raised beyond ten per cent or why were not the economic resources tapped to raise it above that figure? Even if India had made some progress, it was due to the long and protracted struggle on her part in the teeth of bitter opposition from the British. But although a great critic of the British rule, Jai Prakash believed in non-violence. However, during the Quit India Movement he supported violent measures against British atrocities. He criticised the War aims of Britain as imperialistic. He praised Netaji Subhas but believed that his venture would not bear fruit.

In the domain of socio-economic reforms Jai Prakash's socialistic zeal prompted him to advocate the abolition of zamindari, nationalisation of natural resources, peasant proprietorship of land, nationalisation of heavy and basic industries and such other measures. He also strongly championed the cause of rural uplift. He believed that a nation, to be united and to remain strong, must bring the remotest village into a common political, economic and cultural life. The mere development of cottage industries to solve the problem of unemployment would not suffice and lead to national prosperity. Jai Prakash was for industrialisation but that industrialisation, he held, should proceed under State control.

A great freedom-fighter and a social reformer though Jai Prakash was, he did not allow his mental powers to be confined merely to these. He wrote a number of books and booklets which concerned various aspects of Indian life and problems—political as well as economic and social. Chiefly known among his works are: 'Why Socialism' (Benares, 1936), 'Towards Struggle' (Bombay, 1946), 'In the Lahore Fort' (Patna, 1970), 'A Plea for the Reconstruction of Indian Polity' (Varanasi, 1959), 'From Socialism to Sarvodaya' (Wardha, 1959) and 'Swaraj for the People' (Varanasi, 1961).

Jai Prakash is now not in active politics and he has joined the Bhoodan Movement of Sant Vinoba Bhave. The nationalistic career of Jai Prakash Narain is a brilliant record of great deeds and great sacrifices to the cause of Indian freedom.

[Jai Prakash Narain—Why Socialism; —From Socialism to Sarvodaya; —In the Lahore Fort; —Towards Struggle: A Collection of Speeches and Manifestoes of Jai Prakash Narain; H. L.

Seth—The Red Fugitive; Bhawani Prasad Chaudhuri and Deb Ranjan Chakravarty —Leftist Leaders of India; Yusuf Meherally—Leaders of India; K. K. Datta—History of the Freedom Movement in Bihar, Vols. II & III; Prabhakar Thakur—Jai Prakash Narain (Hindi); Ram Briksha Sharma Banipuri—August Kranti Ka Agradoot Jai Prakash (Hindi); C. B. Bhatnagar—Azadi Ke Aath Pujari (Hindi); The Indian Annual Register, 1934—Vol. I, 1935—Vol. II, 1936—Vol. II, 1937—Vols. I & II, 1938—Vol. I.; The Indian Nation, 10 and 24 December 1936; The Indian National Congress Resolutions, 1934-36.]

(Rameshwar Prasad) PANCHANAND MISRA

NARAIN, MAHESH (1859-1907)

Mahesh Narain was born in 1859 in a respectable zamindar Kayastha family of the village Babhanganwana in Rajmahal (Dumka). His father, Bhagwati Charan, was a great Sanskrit and Persian scholar. His elder brother, Gobind Chandra, was a lawyer and a journalist (Editor of the *Indian Chronicle*, Patna). Mahesh Narain's wife was a pious lady of deep religious sentiments.

Mahesh Narain received his early education at Rajmahal and Bhagalpur. He passed his Matriculation examination from the Patna Collegiate School and his I.A.examination from the Presidency College, Calcutta. Though he discontinued his studies further, he acquired a profound knowledge of English literature and other liberal subjects. His elder brother, Gobind Chandra, inspired him to take up journalism and public activities. He was closely associated with and greatly influenced by Syed Hussan Khan, Dr. Sachchidanand Sinha and Mazharul Haque.

Mahesh Narain began his journalistic career as a columnist, contributing articles to the *Bihar Bandhu* and the *Bihar Herald*. Afterwards, he joined the editorial staff of the *Indian Chronicle*. In 1891 he started and edited the *Kayasth Gazette*. Subsequently, in collaboration with Dr. Sachchidanand Sinha, he started and edited the *Bihar Times*, which was subsequently converted into the *Biharee*.

One of the pioneers of the nationalist movement in Bihar, he was associated with pre-Congress organisations. Earlier, he joined the Bihar Landholders' Association and worked as Secretary from 1901 to 1907. He was the founder-member of the Bihar Provincial Conference, the Bihar Industrial Conference and the Biharee Students' Conference. He represented the Bihar People's Association at the Indian National Congress in 1890.

He was a member of the Governing Body of the Bihar National College, Patna, and also taught English to the students of the college.

He promoted the cause of 'Khari Boli' by composing beautiful poems.

He started the movement for the separation of Bihar from Bengal, raising the slogan of Bihar for the Biharees, and presented an alternative scheme during the partition of Bengal.

Modest and unostentatious, he was not an orator. He was a moderate social reformer and maintained that the institution of caste should never stand in the way of free social intercourse. He respected the sentiments of his Muslim friends and colleagues. He was not opposed to sea voyages.

He held that India could not be a nation in the same sense that the English were a nation, but it was possible to have a federation of Indian nations. He wanted the European community in India to regard this country as their motherland.

He was an advocate of local patriotism and maintained that it was not inconsistent with the larger patriotism which had for its object the confederation and unification of India.

He regarded the Swadeshi Movement as purely economic and had little sympathy with the Boycott agitation. He criticised the Cadastral Survey in Bihar as ruinous.

He was in favour of English education with special emphasis on technical education.

Mahesh Narain has been rightly regarded as 'the father of journalism' and 'the father of public opinion' in Bihar. He refused the post of a Sub-Deputy Magistrate and never spared the British bureaucracy for its failures and high-

handedness. He kindled 'the sacred fire of patriotism' in Bihar. Almost all public activities during that period not only owed their inception but their development to his labours.

His death on 1 August 1907 was profoundly mourned throughout the country as a great national loss.

[S. Sinha—Some Eminent Bihar Contemporaries, Patna, 1944; Umashankar—Mahesh Narain Ek Parichaya (in Hindi), Dumka, 1963; J. Misra —Jewels of Bihar, Vol. I; Report of the Sixth Session of the Indian National Congress, 1890; The Beharee, 19 March, 20 April, 3, 13 and 16 August 1907, 5 and 10 July 1920.]

(Rameshwar Prasad) PANCHANAND MISRA

NARAINDAS ANANDJI BECHAR
(1892-1960)

Naraindas Anandji Bechar, one of the leading nationalists of Sind, was born at Karachi in 1892. Narain's parents had earlier migrated from Saurashtra to Karachi, where Narain's father, Anandji Bechar, built up a thriving business as a Clearing and Forwarding Agent. Frugal in habits, Anandji was able to save a large portion of his earnings and to invest it in acquiring building properties in the then fast developing city of Karachi. By the time of his death in 1912, he left to his only son Narain over five lakhs worth of urban property at Karachi. But though Narain was born with a silver spoon in his mouth and was doted upon by his parents, being the only son among their four children, Narain imbibed the frugal habits of his family and did not indulge in extravagant luxury. Narain had been married a few years before his father's death and had five children, four daughters and one son, who, like his father, was a prominent Congress worker.

In those days there was little craze for higher education among members of the business community, who wanted their children to learn just the three R's to be able to join their parents in their business. So it was in the case of Naraindas, who was educated at the Government High School, Karachi. till the Matriculation Class and then had to leave the school even before appearing for the Matriculation examination. After discontinuing his school education in 1909, Naraindas joined his father's business. But he had little inclination for business, and within a few years of his father's death he gave up the business altogether and devoted himself wholeheartedly to social welfare and political work. The result was that he spent the entire fortune he had inherited from his father, and at the time of his death he had just one building at Karachi left.

Although he had travelled widely in India in connection with the Freedom Movement, Naraindas had no occasion to go abroad. In his boyhood he was influenced by his parents, and in his youth he imbibed Communist leanings, having studied the writings of Lenin and other Communist writers. But it was mainly the Indian nationalists, Tilak, Gandhiji and others, who had a profound influence on his life and career.

Soon after joining his father's business young Naraindas took a keen interest in the conditions of life of the labourers and wanted genuinely to improve their lot. Although a large employer himself, he soon became a recognised labour leader whose mediation in disputes was sought after by both employers and employees. As a labour leader, he believed that the labour had not only some legitimate rights but also some necessary duties and obligations to work for the prosperity of the business concerns in which they were engaged.

The public life of Naraindas started from 1916 when Gandhiji visited Karachi for the first time. Naraindas's ideas about the relationship between employers and employees were very much the same as those of Gandhiji. Gandhiji's visit gave such an inspiration to Naraindas about his true mission in life that he decided to wind up his business and devote himself to the cause of social welfare and the freedom struggle. In 1919, when a branch of Dr. Annie Besant's Indian Home Rule League was started at Karachi by Durgadas B. Advani and Jamshed Nusserwanji Mehta, Naraindas eagerly joined the League and worked for it as a sincere and devoted worker. For nearly three decades, till 1947, he had an active political

life and took part along with the other Sindhi nationalists in all the movements started by the Indian National Congress. In 1921 he joined the Non-Cooperation Movement launched by Gandhiji and rose to very high positions in the Congress organisation. During the Salt Satyagraha in 1930 he was sentenced to two years' imprisonment and then again to one year's imprisonment in 1932. He was detained in prison during the Quit India Movement from 1942 to 1945.

In the Congress organisation he easily rose to be the President of the Karachi District Congress Committee which position he held for several years. In 1923 he was elected to the Karachi Municipal Corporation and again he retained the seat in every subsequent election. In 1927 he was elected to the Bombay Legislative Council (Sind was then a part of the Bombay Presidency) by defeating Jamshed Nusserwanji Mehta. In the Bombay Legislative Council he soon distinguished himself as one of the prominent opposition leaders. In April 1930 he was appointed the first Dictator of the Karachi District Congress Satyagraha Campaign and was sentenced to two years' imprisonment. He was released in March 1931 following the Gandhi-Irwin Pact. He was re-elected to the Karachi Municipal Corporation, which he found a better forum for his Harijan and Labour Uplift Movements than the Bombay Legislative Council. He remained a member of the Karachi Corporation till 1947 and the establishment of Pakistan.

In 1937 Naraindas was elected to the Sind Legislative Assembly following the separation of Sind from Bombay. Here, as in the Bombay Legislative Council, he made his mark as one of the distinguished Opposition leaders. He did not contest the elections held in 1942 because of his participation in the Quit India Movement, for which he was imprisoned for two years and a half. In the next elections in January 1946 he was again elected to the Sind Legislative Assembly. For Political reasons the Assembly was dissolved by the Governor after eight months. In the fresh elections that took place Naraindas was again elected unopposed. Whether in the Karachi Municipal Corporation or in the Bombay Legislative Council or in the Sind Legislative Assembly, Naraindas was an unrelenting critic of the policies and measures of the Government and expressed himself in the strongest language which earned for him the title 'Sind Kesari' (the Lion of Sind). Throughout his public career he played a prominent role in organising and leading mass movements in Karachi, e.g., in the Nagpur Flag Satyagraha Movement in 1923, in the Boycott of the Simon Commission in 1928, in the Civil Disobedience Movement and also in the Quit India Movement.

When the Partition of India came in 1947, Naraindas, unlike many other Sind leaders, decided to stay on in Pakistan to look after the safety and welfare of the minority community. At the same time he urged many Hindu Congress leaders of Sind to migrate to India to arrange for the rehabilitation in India of over a million of Hindus who had migrated from Sind. Although opposed to the Islamic basis of Jinnah's Pakistan and naturally denied any political role in the new State, his position as a labour leader was such that the Pakistan Government could not find a more competent person to be sent as a delegate to the International Labour Organisation held in Geneva in 1954. It was a tribute to his devotion to the cause of labour and his integrity. On his return from that Conference he fell ill and for the next six years of his life he was forced to live a retired life, all alone. He died at Karachi in 1960, at the age of sixty-eight.

Although born in an orthodox Hindu family, Naraindas had progressive views on religion. He was opposed to superstitions, rituals and a number of malpractices which went by the name of religion. To him true religion meant the service of humanity and not exploitation of one section by another. He was wholly opposed to untouchability, child-marriage and other evil practices. He was in favour of widow-marriage and giving women equality of status with men. He also favoured the spread of education and considered illiteracy to be the main curse of India. But he was not in favour of the western system of education. He preferred the national system of education enunciated by Gandhiji. He felt that the spread of national education was

the best means for the growth of national consciousness among Indians.

Throughout his public life Naraindas condemned the British economic exploitation of India, which he characterised as "a century and a half old organised loot of India". He particularly condemned the excise duty which thrived on the spread of the drinking habit. He also criticised the top-heavy character of the British Indian administration and the constant effort of the bureaucracy to sow dissensions among the various communities in India. He opposed the use of the Indian army for Britain's imperial wars outside India and criticised the Government for pleading lack of funds for nation-building activities. He also condemned the imitation of Western ways of life which were sapping the vitality of the age-old Indian society.

Naraindas was very simple in his dress and manners. He always wore a simple khaddar 'dhoti' and 'kurta'. But he was not so austere in his food habits and often invited many Congress workers and other friends to his luxurious dining table.

[Proceedings of the Bombay Legislative Council; Proceedings of the Sind Legislative Assembly; Information gathered from Kalan P. Bhoopatkar, daughter of Naraindas, and from Karsandas Manek, author, journalist and a co-worker with Naraindas; Personal knowledge of the Contributor, a close associate of Naraindas in public life.]

P. V. TAHILRAMANI

NARANG, GOKAL CHAND (DR.)
(1878-1969)

Dr. Gokal Chand Narang of Arora caste was born in November 1878 in village Baddoke Gosain in Gujranwala district (now in Pakistan). He was the son of Lala Mul Raj, a village-banker of middle-class status, and of Ganga Devi.

At first he joined the village Gurdwara where he read Gurmukhi and some portions of the 'Granth Sahib', and later at the village primary school he studied Urdu and Persian. He passed the Middle School examination from the Municipal Board Middle School, and Matriculation from the Mission School at Gujranwala. He completed his Intermediate in 1898, and B.A. in 1900, from the D. A. V. College, Lahore. He took his M.A. in English from the Panjab University and another M.A. from the Calcutta University. He went to England for higher studies in 1907. He worked for the Ph.D. at Oxford, but was not awarded the degree, though he got it from Switzerland in 1910 on his thesis 'Transformation of Sikhism'. He was called to the Bar in 1910.

Gokal Chand Narang married twice; first at 15, Nihal Kaur, daughter of Sardar Gurdit Singh, a village Sahukar (money-lender) of Chak Dadan, and on her death later at 26, Sumitra Devi, daughter of Rai Sahib Seth Chuhar Lal, a banker of Abbotabad.

Gokal Chand was a Lecturer in the D. A. V. College, Lahore, for about six years. He had close associations with some of the prominent Arya Samaj leaders, such as Bhai Parmanand, Lala Sain Das, Nanak Chand Pandit, Dina Nath, Mahashe Krishan, Labh Singh, Dr. Diwan Chand Chaddha, and Lala Lajpat Rai, who aroused his interest in the social and educational programme of the Arya Samaj. It is an extraordinary feature of Panjab politics that the Arya Samaj leaders were invariably political leaders. Narang's work for the Arya Samaj in the social and educational field led him inevitably to political activity from 1917. In 1919 he condemned the Amritsar massacre as a 'slaughter'. During the Martial Law in the Panjab, he was arrested. In 1920 he was elected to the Panjab Legislative Council, and retained his seat till 1946.

Narang was a Government supporter. He visualized Swaraj as the final and main goal of Indians. But he regarded the grant of Dominion Status on the model of Canada and Australia as the first step. In 1925 he said, "Our ideal is that our country should be on the same level with other free countries; it should have an equal position within the Commonwealth of nations presided over by His Majesty the Emperor of India, the King of England, that rule of law should prevail in this country, as it does in other

countries." But, in his passion for the freedom of his country, he was second to none. Speaking in the Panjab Council in 1926, he said, "With all the differences, however, there is not a Muhammadan who does not want Swaraj, there is not a Sikh who does not want Swaraj and there is not a Hindu who does not want Swaraj. Hundreds of people have put themselves into trouble, scores of them have sacrificed their lives and thousands of them have gone to jails not because they were fools but because they loved their country and they wanted their country to be free."

Gokal Chand was appointed in 1930 the Minister of Local Self-Government and Industries of the Panjab. He gave an impetus to the growth of industries, and he was critical of the British for not taking an adequate interest in the growth of industries. He advocated the cause of cottage industry; and established Sugar Mills and Joint Stock Companies. He was largely responsible for the Aid to Industry Act. In 1934 a Knighthood was conferred on him.

Gokal Chand had practised in the Lahore Chief Court between 1911 and 1930. He was a member of the Indian Association in the Panjab about 1916. He was a Director of the Head Board of the Panjab National Bank, and the Chairman of many joint stock companies, and the founder of the Narang Bank of India and the Saraswati Insurance Company Ltd. He was also a well-read man with varied interests. His favourites were the Bhagwad-Gita, the Granth-Sahib, the Satyarth Prakash, the biographies of Shivaji, Garibaldi and Mazzini. He was the editor of the *Arya Messenger*, Lahore, and contributed numerous articles to the *Arya Gazette*, *The Tribune* and the *Indian Mirror*. He was the foreign correspondent of the *Panjabi* started by Lala Jaswant Rai under the directions of Lala Lajpat Rai. His publications include 'Aurat-ki-buzargi' (woman's honour) and 'Bachon-ki-tarbayat' (Child education) in Urdu, 'Swami Dayanand', the 'Message of the Vedas' and the 'Transformation of Sikhism' in English. He published three poetical works in Urdu after 1947. He was a most effective speaker, vigorous and forthright.

Gokal Chand was a member of the Swarajya Party and a leader of the Hindu Mahasabha. He never joined the Congress, and was always critical of its programmes and policies. He was the Vice-President of the All India Hindu Mahasabha, and the President of the Panjab Hindu Mahasabha for many years. During the British rule he remained largely moderate in politics. He concentrated his activities mainly on the reforms of the Hindu Community, and after 1947 he criticized vehemently the Congress policy of neglecting the rights of Hindus and appeasing the Muslims.

[N. B. Sen (Ed.)—Panjab's Eminent Hindus, Lahore, 1944; Arunum and Sheel—Personalities, Northern India Volume; G. C. Narang—Reminiscences in the Nation (English weekly); Pearay Mohan—An Imaginary Rebellion and How It was Suppressed, Lahore, 1920; Personal interviews; The Panjab Legislative Council Debates, 1925, 1931 and 1937.]

(D. L. Datta) V. N. DATTA

NARASIMHA IYER, B. V.

—See under Iyer, B. V. Narasimha

NARASIMHA SARMA, BAYYA (1867-1932)

Bayya Narasimha Sarma was born in a middle-class Brahmin family of Velnadu subsect in Tummapala village, Visakhapatnam district, Andhra Pradesh. There was nothing remarkable in his educational career except that he won the Metcalfe Scholarship after passing the F.A. examination and this enabled him to prosecute his studies in Rajahmundry Government College and secure the B.A. degree. He chose law as his profession and joined the Visakhapatnam Bar in 1893.

By dint of hard work he built up a lucrative practice and had many rich zamindars among his clients. Like most lawyers of the time, he took an interest in public affairs. His abilities were soon recognised and he became the Chairman of the Visakhapatnam Municipality in 1905, an

office which he held till 1909. In that capacity he took special interest in providing housing for the poor.

He was elected to the Madras Legislative Council in 1906 and earned a well-deserved reputation which he later on carried to the Imperial Legislative Council, as a person who made a deep study of a subject and collected facts and figures before speaking on it in the Council. His knowledge of the zamindari affairs was utilised by the Government in shaping the Estate Land Act and he was considered a great authority on matters relating to *Inams*.

He attended meetings of the Indian National Congress, and after the Surat split joined the ranks of the moderates. When the Andhra movement was started in 1912-13 he was invited to preside over its first conference held in 1913 at Bapatla. He became in due course an advocate of separate Andhra Province organised on a linguistic basis and sponsored a resolution for the purpose in the Imperial Legislative Council in 1915.

As a member of this Council in 1915-20 he fought many battles with seasoned spokesmen of the official point of view and won the admiration of the bureaucracy. He got elected to a number of Legislative Committees.

When Gandhiji led the fight over the Rowlatt Bill in 1919, Sarma had to choose between nationalism and moderatism, pulling him in opposite directions. In a fit of impulse he resigned his membership of the Council in protest against the Bill, but he immediately withdrew it and at the ensuing Amritsar Congress opposed the resolution demanding the recall of the Viceroy Lord Chelmsford.

This was a turning point in his career. In 1920 he was appointed a member of the Viceroy's Executive Council, one of the highest official honours open to an Indian, an honour which in the opinion of most of his countrymen was a reward for his loyalty to the British cause. In the days of the freedom struggle he remained a silent and passive spectator engrossed in the discharge of the routine official duties. In this capacity he did much to promote the growth of agriculture, animal husbandry, forestry and irrigation. In recognition of his work he was Knighted and later on appointed Chairman of the Railway Rates Advisory Committee.

There was not much that was noteworthy in the other aspects of his public career. Though he favoured widow-marriage, relaxation of the rigours of caste and removal of untouchability, his interest in the social reform movement was academic on the whole.

Sarma was greatly respected by all those who knew him for his courage of conviction, his dignified demeanour and austere manners. He preferred to remain a member of the intellectual aristocracy of the day in a sort of "ivory tower" and keep himself aloof from the vulgarity of mass movements. His life reminds one of the proud Roman Senator.

[K. Iswara Dutt—Sparks and Fumes, Madras; —Andhra Souvenir, Delhi; The Krishna Patrika (a Telugu weekly), 19 September 1925; Article on Sarma in Vignana Sarvaswamu (Telugu), Vol. IV, Telugu Bhasha Samithi, Madras, 1959.]

(R. Nageswara Rao) M. VENKATARANGAIYA

NARASINGA RAO, MANDUMULU
(1896-)

Mandumulu Narasinga Rao was born on 17 March 1896 at Chevella, a village in Hyderabad district (now in Andhra Pradesh). His father was an agriculturist. Though considered rich in his native place, Narasinga Rao belonged to a middle-class family.

Narasinga Rao studied Hindi and Telugu in Hyderabad, and learnt Persian in which he qualified himself as 'Munshi' in 1915 and 'Dabear' in 1917. He completed Law in 1921. In early life, Narasinga Rao was associated with Madapati Hanumantha Rao and K. V. Ranga Reddi in the Andhra Mahasabha and the State Congress. He was influenced mostly by the Andhra Mahasabha.

Narasinga Rao was a nationalist since 1916 till the dawn of Indian independence. He was one

of the founders of the Hyderabad Youngmen's Association in 1916 and later worked as its Secretary. Narasinga Rao was the President of the Andhra Conference in 1936 and again in 1945. In Hyderabad and Telengana he urged upon the villagers to discard superstitious beliefs, like refusing to take preventive medicines when suffering from infectious diseases like smallpox, chicken-pox, etc. and depending on God for their cure. He advised them to use preventive medicines and worked for the welfare of the villagers in other ways.

Narasinga Rao worked hard for the unity of the Hindus and the Muslims of Hyderabad through his paper, the *Raiyat*, with remarkable success. His fight against the Government at the time of the inclusion of the Nizam State Railway in the Indian Railways was well appreciated by the public. He was a strong opponent of taxation and tariff under the British rule through his writings in the *Raiyat*. As a result, the paper was banned by the Government in 1929. Narasinga Rao was Vice-President of the Tenancy Act Advisory Committee (Hyderabad), and President of the Hyderabad Land Reform Committee.

Narasinga Rao was a Khadi Pracharak and encouraged Khadi industry by his speeches and writings. He encouraged education among the people in Telengana. He was Secretary to the local branch of the Hindustani Cultural Society. As a member of the Hyderabad Central Co-operative Union, Hyderabad Economic Committee and Relief and Rehabilitation Committee, he toured Osmanabad district and submitted a Report. He thus worked for the progress of the agriculturists in the Telengana area. He was a member of the Senate of the Osmania University, Hyderabad.

Narasinga Rao practised law (1921-26). He was the Assistant Secretary of the Andhra Jana Sangham (1921); a member of the Hyderabad Legislative Council (1938-42); and an elected member of the Hyderabad Legislative Assembly (1951). He worked as a nationalist in the Andhra Mahasabha and served the people through it. His nationalist outlook pervades his writings in the *Raiyat*. It was his instrument for attacking the British Government.

Narasinga Rao started the nationalist newspaper *Raiyat* in 1927 and worked as its Editor. For his writings against the British it was banned in 1929; in 1931 Narasinga Rao converted it into a daily; it was banned again in 1947. He became the President of the Hyderabad Journalists' Association (1941) and of the Journalists' Conference (1950). He was the Convener of the Hyderabad Bharat Sevak Samaj.

Narasinga Rao's mode of life was quiet. A staunch Congressman, a nationalist and a journalist, he evinced keen interest in local reform programmes. His ideology regarding social reform is modern. Narasinga Rao was interested in western education and championed adult education and compulsory primary education.

An Agriculturist himself, the strong views of Narasinga Rao on Indian nationalism and its various facets found expression in press and platform, the former especially through the forceful medium of his writings in the *Raiyat*, his own journal, as also in Mutnuri Krishna Rao's *Krishna Patrike*, Masulipatam. His idea of nationalism was that every man in India must have food, clothing and shelter and freedom of expression in speech and writing. Narasinga Rao, in his multifarious activities, rendered memorable service to the motherland by his non-violent, and constructive programme for the resurgence and regeneration of particularly the rural areas in Telengana.

[Who's Who in Hyderabad Legislative Assembly and Hyderabad Representatives in Parliament; N. Satyanarayana Rao—Andhra Pradesh Praja Pratinidhulu (Telugu), Guntur; A. Narayana Rao—Visalandhramu (Telugu); Devulapalli Ramanuja Rao—Telanganalo jatiyodyamalu (Telugu).]

(R. Nageswara Rao) V. Yasoda Devi

NARAYAN, JAYA PRAKASH

—See under Narain, Jai Prakash

NARAYANA PILLAI, C.

—See under Pillai, C. Narayana

NARAYANA REDDY, RAVI (1908-)

Ravi Narayana Reddy was born with a silver spoon in his mouth, in a Reddy family, on 4 June 1908 in Bollepalli, a zamindari village situated at a distance of eleven miles from Bhongir, a taluk headquarters. His father, Gopala Reddy, was the zamindar of the village and was known for his interest in education and learning. He and his wife Venkatamma had fourteen children, of whom only eight survived. Reddy was the youngest child of this pious couple, and was naturally the pet child of his parents. He started his education in the village school where he studied Telugu, Urdu and Persian. He got by heart 'Gulistan' in this village school only. At the age of twelve he was sent to Hyderabad and put in the Reddy Hostel to do his Middle School education in the school attached to the Reddy Hostel. For Higher Secondary Education he joined the Chaderghat School which had English as its medium of instruction and an Englishman as Principal. In 1926, securing distinction in Physics, he passed the Matriculation examination in the Second Division. He joined the Nizam College for Intermediate, but discontinued studies when he failed in 1926.

His first marriage took place in 1927. As his wife died of tuberculosis, he married for the second time and had three children, two sons and one daughter.

His activities as a student at the Chaderghat School and his association with the Boy Scouts movement not only sowed the seeds of his future social welfare activities, but also engendered in him a desire to become a leader in future. He underwent special training to become a Scout Master and raised an independent Scout troop in the Reddy Hostel. It was during this period that he came under the influence of Gandhiji. He read his autobiography, not once but many times, and followed his speeches very carefully. To understand Gandhiji's policies he went to Madapati Hanumantha Rao, introduced himself and offered to be his disciple. As time passed, Madapati's speeches on Gandhian principles left a deep impression on this dynamic youth leader. He attended all the public meetings arranged by, the Hyderabad Andhra Jana Sangham with a view to liberating the people from the domination of Islamic culture. Another person that influenced him was Bhanumurthy, the Physics teacher at the Chaderghat School. He helped in making Reddy's mind science-oriented, which subsequently developed in him rational thinking. Books like 'Varthaka Swatantrayamu' (Mercantile Freedom) and 'Vettichakiri' (Forced Labour), published by the Andhra Janasanghamu, 'Whither India', 'Why Socialism', 'Soviet Dialogue' and 'Left Wing Communism in an Infantile Disorder' by Lenin shaped his mind and determined his attitudes to different political events.

He was a man of fair complexion and medium height. The strong build of his body and his erect bearing imparted an air of aristocracy to his appearance. The manner of his speech, both in his public lectures and private conversations, was bold, assertive and dignified. His public speeches were extremely vehement and forceful. He was loyal to friends, cordial to neighbours and very affectionate to the family and other relations. Though he rejected God even as a child, he did not become a votary of atheism. Right from school days to the day of his retirement from politics he exhibited a skilled capacity for leadership. In the Chaderghat School, when the Principal refused to declare a holiday for a Hindu festival, he organised a boycott of classes and obtained a holiday. He organised a special Scout-troop in the Reddy Hostel. He was simple, straightforward, outspoken and plain in his dealings with others. He was determined, obstinate and courageous. He practised what he preached. He preached what he believed.

In 1933, he fearlessly argued with Gandhiji in favour of utilising the Harijan funds for the sake of the Bengali fishermen, who were also called untouchables, but this was not accepted by others, as the people involved were not Harijans but fishermen. Similarly in 1939, when Gandhiji ordered a halt to the Satyagraha, he resented it openly. In 1941 he unhesitatingly staked his smooth relations with Gandhiji. In the same way he exchanged his views with Sheikh Abdullah, when he visited Hyderabad in 1939. Reddy, who

was entrusted with the duty of taking him round the places, took him to the villages, Kolanupaka and Bibinagar, notorious for feuds between zamindars and the peasants. He told the Sheikh boldly that "just as the Sheikh stood for the freedom of the Muslims in Kashmir, he stood for the freedom of the Hindus in the Hyderabad State." In 1962 he met Ho Chi Minh in Paris and expressed his views on Sino-Soviet relations in International Communism frankly.

Steadily and seriously he ploughed his way through a series of breaks. When splits arose in the Andhra Mahasabha, between the Radicals and the Moderates, the former supporting association with politics and the latter opposing it, he came out of it and joined the Congress. When the Congress condemned his leftist inclinations, he joined the Communist Party. When the Communists opted for wanton bloodshed, he rejected it. On one side he criticised Ahimsa and cottage industries, and on the other, he condemned revolution and subversion as propagated by the Marxists and Naxalites. While accepting constitutional methods as the best means, he was also ready to use force if necessary. Modernism was his philosophy of life. He was practical-minded and preferred vocational education to University education. His association with the Communist Party lent him an international outlook. He was very much against the Indians in Africa and Burma among the overseas Indians. He strongly opposed India's membership in the Commonwealth. Reddy was an enlightened and liberal-minded person. He was one of the top leaders who made great sacrifices. In 1950, at the time of the Progressive Tenancy Act, he distributed 400 acres of his land without compensation. His only means of communication with the masses was the public platform.

His political career began in 1926. He had put in a total service of forty-one years from 1926 to 1967. The best period of contribution was from 1930 to 1962. The first four years he worked as an apprentice under Madapati Hanumantha Rao. He toured the whole of Telengana and gave lectures mainly on 'Vettichakiri' and 'Varthaka Swatantrayamu'. The idea was to enlighten the people on these subjects and to render them conscious of their rights. The impact of these speeches on the people, especially of Chunduru, a big commercial centre, was so great that they responded to his call immediately. This was a real contribution. In 1930, finding Telengana unsuitable for his activities, he left for Kakinada, where he worked with Chelikani Rama Rao. The same year he came back to attend the first 'Nizam Rashtra Mahasabha' held under the guidance of Siromani Pratapa Reddy. After this, in the light of experience he gained at Kakinada, he decided to stay back. With great sincerity and dedication he served the State as a social worker, as a member of the Mahasabha, as a member of the Congress Party and as a member of the Communist Party.

He felt political uplift of the people impossible without social and economic uplift. Therefore, he chose social service as a field for his activities. As a pure Gandhian, he volunteered to work for the uplift of the Harijans. In 1931 he joined the 'Harijan Sevak Sangh', a branch of the Delhi Harijan Sevak Sangh headed by Thakurbaba. Till 1939 he worked as a full-timer and acted many times as its Secretary. In 1933 he represented the State in the All India Harijan Sevak Sangh. In 1934 he was made Secretary of the Reception Committee to organise programmes in connection with Gandhiji's visit to the city. He surrendered the entire jewellery of his first wife to run a school for Harijan girls. In 1935 he became its President, by which time he had established many branches of the Harijan Sevak Sangh at district and village levels and started 100 schools for the education of Harijan boys. In 1936-37 he strained day and night to stop conversions of the Harijans by the Ittehad-ul-Muslime, headed by Bahaduryar Jung. The Muslim leader, who claimed that 'he was the king', and shouted the slogan that 'Muslims should not be counted but weighed', started mass conversions. Reddy played a significant and contributory role in the famous Kolanupaka Case. When Bellampalli Lingayya was arrested under Seditious Act on reconverting into Hinduism, public opinion was mobilised against it, which finally led to the victim's release.

The capacity and energy exhibited in the

activities of the Harijan Sevak Sangh brought double promotion to Reddy in 1935. He was elected to the Council or 'Sathayi Sangham' of the Mahasabha. He worked in it as an ordinary member, a member of the Council and as the President. He presided over the 8th session held at Chilnapur, 9th at Malkapur (Warangal district), 11th at Dharmavaram (Warangal district) and the 12th at Bhongir. In the eleventh session when a split arose between the Radicals and the Moderates, he headed the former group and made the Sabha a political organisation also. He remained in the Mahasabha till 1946. In 1941 he was made a member of the Co-ordinating Committee, a branch of the State's Peoples' Conference to supervise the working of the Mysore, Maharashtra and Telengana Mahasabhas.

As early as 1938, enthusiastic proposals were made for the formation of the State Congress. He was one of the twenty-one members that declared the formation of the State Congress. As a member of the Action Committee he reiterated his faith in accepting the formation of political organisations as a birthright of an individual, the declaration of a Constitution and the formation of a Working Committee. He was fully agreed to the prohibition of active participation by primary members. He was one of the five selected in 1938 to launch individual satyagraha and suffer one and a half months' imprisonment and a fine of Rs. 200/-. In the following year he was sent to Wardha for training, where he seriously disagreed with Gandhiji's view that the State Congress should stop its activities so that it might not be misunderstood as communal. When the individual satyagraha started in 1941, in spite of his known differences with Congress policies he was entrusted with the duties of Swami Ramananda in his absence. The same year witnessed an open rift between Reddy and the Congress, consequent on an exchange of heated discussions with Gandhiji. Reddy was asked for an explanation for the complaints lodged against him. On this he openly confessed all his differences and left the organisation for all practical purposes, though his membership in the Congress continued till 1948.

The Communist Party was established in 1939, with Reddy as one of the founder-members. But the Party gained momentum in 1942 and came out openly in the State in 1948. Therefore, Reddy associated himself with the Congress till 1941 and the Mahasabha till 1946. Between 1942 and 1946 he toured all the Telengana districts explaining the significance of the change in declaring the War a 'People's War' instead of an 'Anti-Imperialistic War', Depression and its evils, Zagirdars and their oppression, Vettichakiri, forced levy of paddy, and land problems. Explaining the evils of depression, he warned the people against selling their property, worked for the abolition of Vettichakiri, demanded protection against illegal encroachments on land and undue levy, and stood for the equalisation of land tax between the Khalsa and Jagir lands and for the survey of land. In 1944 he worked for the grant of lands for the poor, abolition of Jagir lands, abolition of forced levies, and grant of ownership to the tiller. He spread the movement against the Deshmukhs in Nalgonda also. A volunteer corps was formed to carry on regular attacks on the Deshmukhs.

During 1946-47, he went underground as a ban was imposed on the Communists. He shifted his headquarters to Hyderabad and moved frequently between Vijayawada and Hyderabad. In Hyderabad he conducted classes for the freshers and guided the movement in his district with the help of messengers. Guerrilla forces were organised to fight the Razakars. Strict measures were taken to stop mass massacre of the Muslims in his district. In 1948 he attended the Communist Party Conference held at Calcutta. He seriously condemned the extremists, who proposed continuation of the guerrilla methods against the National Government. He felt that unarmed guerrilla methods against an armed National Government would be suicidal to the Party. He was expelled from the Party for disagreement in 1950. Soon after the lifting of the ban on the Party, he was arrested for the second time in 1951 under the P.D. Act. From the jail he filed nomination to contest in the General Elections. He stood in the election as a member of the People's Democratic Front and won the election with a majority of 3,09,000 votes. He worked very hard

to stop eviction cases and for a just distribution of bunjar lands in 1952-53. In the Devarakonda Case he played a key role. He fought against the Government, especially the Revenue Ministry, headed by K. V. Ranga Reddy, who ordered collection of sixteen lakhs of arrears from the people of the sixteen villages selected under the proposed Dindi project and supplied with manures. Actually the manure never reached the people properly, and the project did not come up. But the Government tried to collect the arrears. After a long fighting and boycott of taxes, the Government finally reduced it to four lakhs. Between 1952 and 1957, he struggled for the formation of Vishalandhra. In the 1957 General Elections he contested from the Bhongir constituency and won it against his own brother-in-law, V. Ramachandra Reddy, a veteran Bhoodan leader. He was elected Deputy Leader of the Party in the Assembly. During this period, as Chairman of the Public Accounts Committee, he tried to settle issues likely to cause disputes between the Government and the people. He won a Parliamentary seat in the 1962 elections. He was selected to attend the 40th Anniversary of the October Revolution in the U.S.S.R. In 1963-64, when a rift appeared between the Moderates and the Extremists, he remained with the former.

He retired from politics after 1967 due to ill-health. Yet he is remembered by one and all.

[N. Ramesan (Ed.)—The Freedom Struggle in Hyderabad, Vol. IV, 1965; The Times of India Directory and Year Book (1964-65); N. Satyanarayana Rao—Andhra Pradesh Praja Pratinidhulu (in Telugu), Guntur; D. Ramanuja Rao—Telengana Lo Jatiyodyamalu (in Telugu), Vijayawada.]

(R. Nageshwara Rao) P. JHANSI LAKSHMI

NARENDRA DEVA, (ACHARYA)
(1889-1956)

Acharya Narendra Deva, savant, socialist leader and educationist, was born on 31 October, 1889, at Sitapur in Uttar Pradesh. He was the second of the four sons of Baldeva Prasad and Jawahar Devi. His parents belonged to a middle-class Hindu Khatri family which originally came from Sialkot in the Punjab but had long been settled at Faizabad. At the time of his birth his grandfather, Kunja Mull, was managing a prosperous utensils shop at Faizabad and his father was practising law at Sitapur. On the death of Kunja Mull in 1893, Baldeva Prasad, who had already gained experience and acquired some reputation as a lawyer, shifted to Faizabad where his presence was required to look after the family and manage ancestral property. Besides law, his main interests lay in religion and education. He was always happy to welcome and entertain saints and scholars at his house and among the persons who visited him and deeply impressed young Narendra Deva were Swami Rama Tirtha and Pandit Madan Mohan Malaviya. He compiled and published several tracts on religious topics and also books for children and founded a public library for the use of students and the general public. He took a personal interest in the education and upbringing of his children. Narendra Deva, being his favourite child, often accompanied him on his tours and attended with him, for the first time, a session of the Indian National Congress at Lucknow in 1899.

Narendra Deva's elder brother, Mahendra Deva, known as Lalji, became a lawyer and died soon after Narendra himself in 1956. The brother next to him, Surendra Deva, died before reaching manhood. His youngest brother, Yogendra Deva, lived to be a popular doctor at Faizabad but also died young. Narendra Deva was married for the first time in his fifteenth year and had a son and a daughter by his first wife. The children, however, soon died and the wife also died after seven or eight years. He married his second wife, Prema Devi, in 1919 and had two sons and three daughters by her.

Narendra Deva had his early education in Sanskrit and religious scriptures from the private pundits his father engaged for all his children. He very early learnt to recite the Gayatri Mantra and the Gita with faultless enunciation. For his general education he joined the local High School

where he distinguished himself as a bright and studious boy, passing his Entrance examination in the first division in 1906. For further education, his father sent him to the Muir Central College at Allahabad where he stayed in the Hindu Hostel. He passed his Intermediate in the first division in 1909, losing a year because of an attack of smallpox. He passed his B.A., again in the first division, in 1911 with English, History and Sanskrit as his subjects. For his M.A. in Sanskrit, with Epigraphy and Paleography, he studied at the Queen's College, Benares, under Dr. Venis and Professor Norman, both of whom left a deep impression on his mind. He also studied Pali, Prakrit, German and French. He took his M.A. degree in 1913 and, declining an offer of a Lectureship in Sanskrit, returned to Allahabad to study for his LL.B. which he passed in 1915.

It was during his stay at Allahabad that Narendra Deva came under the spell of Bal Gangadhar Tilak, Lajpat Rai, Bipin Chandra Pal, Aurobindo Ghosh and other leaders of the Extremist Party in the Congress. He was a regular and assiduous reader of papers like the *Bande Mataram* and the *Arya*, of which he maintained regular files. He was also a voracious reader of all sorts of books of Indian history and current politics. It was about this time, too, that he came to know Sachindra Nath Sanyal and through him several other revolutionaries for whom he felt great sympathy and admiration. He was also keenly interested in the growth and development of Hindi. He contributed articles in Hindi to local papers and joined a society known as Nagari Pravardhini Sabha, which was started about this time by Babu Purushottam Das Tandon and some others and later developed into the Hindi Sahitya Sammelan.

After taking his law degree Narendra Deva started legal practice at Faizabad and soon built up a reputation for himself as a successful lawyer. But his heart was not in this work. The First World War had started in 1914 and he had been closely following the happenings in and outside the country. After Tilak had been released from prison and rejoined the Congress, Narendra Deva had met him and was eager to play an active role in the struggle for freedom. He started a branch of the Home Rule League at Faizabad in 1916, with himself as Secretary, and this marked the beginning of his active participation in politics. It was about this time, too, that he met Pandit Jawaharlal Nehru, at whose persuasion he agreed to join the Kashi Vidyapith at Benares in 1921.

Kashi Vidyapith had been founded by Shiva Prasad Gupta as a national institution after Mahatma Gandhi had called for a boycott of Government educational institutions and law courts. Narendra Deva found that his new assignment could satisfy the two great passions of his life--study and teaching and active political work. He also had congenial company. Dr. Bhagvan Das was the Acharya or Principal and Sri Prakash and Sampurnanand were among his colleagues. He drew no salary at first but after his father died in 1922, he agreed to accept a small allowance of Rs. 150/- per month. On the retirement of Dr. Bhagvan Das in 1926 Narendra Deva was appointed Principal, and it was from this time that 'Acharya' became a permanent prefix to his name. Both as a teacher and as a Principal he was a remarkable success and won the esteem and affection of both his colleagues and students.

Narendra Deva had followed the Russian Revolution and subsequent events with great interest, but it was only after he came to the Kashi Vidyapith that he took up the study of Scientific Socialism or Marxism, as it was called, in all seriousness. Another subject in which he was deeply interested was Buddhist Philosophy and he continued to study and teach it whenever he got an opportunity. But his academic work was no bar to his active participation in politics. From 1921 onwards until he left the Congress, he was a member of the U.P. Provincial Congress Committee and also of the All India Congress Committee. In 1928 he joined the Independence of India League, which had been started by Jawaharlal Nehru and Subhash Chandra Bose, and worked as its Secretary. In 1929 he led the boycott of the Simon Commission at Benares. In 1930 he was arrested in the Civil Disobedience Movement and spent three months in jail. In 1932 he led a batch of some of his students and colleagues to participate in the no-rent campaign

in Rae Bareli and was again arrested and sent to prison. After his release a meeting of the A.I.C.C. was held at Poona, and it was on this occasion that discussions were held about the need for organizing a separate Socialist Party within the Congress. A conference for the purpose was convened at Patna in 1934 and Narendra Deva presided over it. The new Party was named the Congress Socialist Party and Jaya Prakash Narayan became its first General Secretary. Narendra Deva, as long as he lived, remained the chief theoretician and among the top leaders of the Party.

In 1936 Jawaharlal Nehru invited Narendra Deva and Achyut Patwardhan, another socialist, to be members of the Congress Working Committee, and they both continued there up to 1938. In 1936 Narendra Deva was also elected to the U.P. Legislative Assembly but, in spite of great pressure, refused to join the Cabinet as the Party was not in favour of such participation. But he gave wholehearted support to the Congress Ministry, particularly in its policy of land reforms, and acted as Chairman of several important committees dealing with educational reforms both at the University and lower levels.

In 1939, on the outbreak of the Second World War and the resignation of the Congress Ministries, Narendra Deva, as leader of the Congress Socialist Party, was in favour of starting an immediate and nation-wide struggle if the British Government failed to concede the substance of independence; but, unlike the Communists, the Royists or the Subhashites, he was for strengthening the Congress and accepting Gandhiji's leadership. He courted imprisonment during Individual Satyagraha in 1940 and when the 'Quit India' movement was started in 1942, he was arrested along with the members of the Working Committee and remained in detention at Ahmadnagar till 1945. In 1946 he was elected a member of the U.P. Legislative Assembly and again refused to join the Cabinet. In 1948 the Party having decided to secede from the Congress, Narendra Deva and twelve other members of the Party resigned their seats in the Assembly, to which they had been elected on the Congress ticket. They were all defeated in the bye-elections which followed. A little earlier, in 1947, Narendra Deva had accepted the Vice-Chancellorship of the Lucknow University where he continued up to 1951 when he was offered and took over the Vice-Chancellorship of the Benares Hindu University which, because of ill-health, he resigned in 1953.

In 1950 Narendra Deva had attended as a delegate the Regional Conference of the World Federation of the United Nations in Thailand and also spent some time in Rangoon studying the social and political conditions in Burma. In 1952 he went to China as a member of a goodwill delegation under the leadership of Vijaya Lakshmi Pandit. On his return Narendra Deva, though personally opposed to the proposed merger of his Party with the Kisan Mazdur Praja Party led by Acharya J. B. Kripalani, agreed to represent his Party at the negotiations, as a result of which a new Party emerged under the name of the Praja Socialist Party. In 1952 and again in 1954, the second time for six years, the U.P. Vidhan Sabha elected Narendra Deva as a member of the Rajya Sabha.

In 1954 Narendra Deva's asthmatic attacks, from which he had suffered off and on since 1926, suddenly took a turn for the worse and his friends persuaded him to undertake a trip to Europe for treatment. The treatment he received in Austria gave him some temporary relief, and on his way back he was able to visit Germany, Switzerland, England, Belgium, France, Egypt, Israel and Yugoslavia and met many important political leaders in these countries.

When he returned to India he found the Party torn with internal dissensions and, anxious to avoid a split at any cost, he agreed to take up the Chairmanship at the Nagpur session in 1954. But even this did not help. Dr. Lohia and some others continued to flout the National Executive and Narendra Deva had to take disciplinary action against them. As a result, Dr. Lohia and his friends left the Party and formed a separate Socialist Party of their own. The mental and physical strain caused by these unhappy events proved too much for Narendra Deva and he was too ill even to attend the important session of the Party at Gaya in 1955 though the Policy

Statement adopted there was prepared under his guidance. He died at Erode on 19 February 1956.

His *magnum opus*, on which he had been working even during the last hours of his life and which was published after his death, is his monumental work on Buddhist Religion and Philosophy in Hindi entitled 'Bauddha Dharma-Darshan', running into 616 pages. There is no other book in Hindi or any other language in which the most abstruse problems of Buddhist religion, philosophy, psychology and logic have been discussed so thoroughly and in such a lucid manner.

What was Narendra Deva's specific contribution to the Socialist Movement in India? In the first place, he helped to make it an integral part of the national struggle for freedom. Secondly, he realised from the very beginning that no socialist movement could succeed in India without the active participation of the peasantry, and in all the policy statements and programmes formulated by him land reforms were given their due importance. Lastly, he was never tired of emphasising that Socialism was not merely an economic issue but a great cultural movement. His whole background and deep understanding of our cultural heritage gave him unusual authority to expound this aspect of the movement. He was a staunch Marxist, but his Marxism was not a set of rigid formulations. It was to him a method of analysing and studying social phenomena which, according to the social and economic environment in which they occur, can yield widely differing conclusions, both as to a theoretical basis and the consequent mode of action. To him Marx was a great democrat and a great humanist, and the way his teachings were being distorted and misapplied by his Communist followers was a matter of great sorrow and disappointment to him.

Throughout his life Narendra Deva was deeply interested in education and regarded it as the principal means for a political, social and economic revolution in the country. He believed that in the earlier stages education should be integrated with useful activity and therefore welcomed the concept of Basic Education propounded by Mahatma Gandhi. The function of the Universities, according to him, was not merely to transmit traditional knowledge and learning but also and mainly to serve as centres of research and enlightenment and to prepare the youth of the country for participation and leadership in all spheres of life. He was for having regional languages as media of education up to the secondary stage and thereafter the national language which, he thought, could only be Hindi. He was for a common script for all Indian languages and recommended the study of South Indian languages in the North as well as Hindi in the South.

In his own person Narendra Deva represented a rare synthesis of certain qualities which would ordinarily appear to be incompatible. He was an ardent believer in national identity and integration in spite of being a Marxist. He was an agnostic in the sense that he believed the ultimate reality to be unknown and unknowable, yet he had all the qualities—humility, sincerity, compassion and love for his fellowmen—which distinguish a man of God. He liked good food and the ordinary comforts of living, but hated all waste and ostentation. He was never a rich man but liked to share whatever little he had with others. Both at the Kashi Vidyapith and at the Lucknow and Benares Universities he gave away almost half his salary for the benefit of needy students. During the last years of his life, he was constantly ill and often bedridden, but his cheerfulness and sense of humour did not desert him to the last.

[Narendra Deva—Rashtriyata Aur Samajvad (Hindi);—Socialism and the National Revolution (English) (edited by Yusuf Meherally);—Bauddha Dharma-Darshan (Hindi); Mukut Bihari Lal—Acharya Narendra Deva: Yuga aur Netritva (Hindi).]

(L. Dewani) RAGHUKUL TILAK

NARENDRA NATH (RAJA) (1864-1945)

Raja Narendra Nath was born on 8 December 1864 in a small house in Chuna Mandi at Lahore.

Raja Narendra Nath's father, Diwan Boij Nath, was the son of Diwan Anand Kumar.

Diwan Boij Nath was an Extra Assistant Commissioner at Lahore, appointed in 1873. He died in 1875. Raja Narendra Nath was the only son of his father, who survived him. He had his early education at home under the guidance of a tutor. In 1880 he appeared at the Entrance examination at Calcutta. After three years, he appeared at the First Arts examination, securing the first position at Lahore, and was awarded a merit scholarship for two years. In his B.A. examination, he secured the second position, and later acquired his M.A. degree in 1886 with Philosophy, Science and Persian as his subjects. Narendra Nath came in close contact with Sir Manoharlal, Pandit Nanak Chand, Bhai Parmanand and other leaders.

As a student, he read John Stuart Mill's 'Liberty'. He translated the book into Urdu. The minute study of the book influenced his mind and thinking. The book was published in 1887, when he got his M.A. degree. Immediately after the termination of his student career, he was appointed as an Assistant Commissioner and posted at Gurdaspur as a Probationer for two years. Later on, he was confirmed and worked as a District Judge at various places in the Punjab. In 1895 he was appointed as the Deputy Commissioner of Montgomery. In 1911 Raja Narendra Nath was promoted to officiate as Commissioner for the Lahore Division. He was the first Indian in the Punjab to be so honoured. Sir Reginald Craddock, the then Home Member of the Government of India, issued a circular that no Indian be appointed as a Commissioner. Raja Narendra Nath took one year's furlough leave and went to England to represent his case before Lord Crew, the then Secretary of State for India. He lost his case and felt disappointed and resigned his post in 1916. The insulting behaviour of the British Government brought an abrupt end to his career as a loyal servant of the British Crown.

His loyalty to the British Government earned for him the title of Diwan Bahadur in 1908. Later he was honoured with the title of Raja.

Raja Narendra Nath represented the Land Holders' Constituency and got elected, unopposed, to the Punjab Legislative Council in 1921 and he successfully represented the constituency up to 1937.

Raja Narendra Nath was a devout Hindu. Defending the Hindu cause, he presided over the All India Hindu Mahasabha Conference in 1927; and for many years he remained as the President of the Punjab Provincial Hindu Sabha. His advocacy for the Hindu cause earned him a great name. He was elected as the only delegate from the Punjab to attend the Round Table Conference in London in 1930-31. On the strength of its experience, he opined that Conferences in London were held only to expose the heterogeneous character of the communities in India. Sir Samuel Hoare, the then Secretary of State for India, fully succeeded in his nefarious attempt to divide the various sections of Indians.

While speaking in the Punjab Legislative Council, he vehemently criticised the policy of the Government. He condemned the Communal Award and characterised the treatment of the Hindus and Sikhs by the British Government in the Punjab as invidious and unjust.

Raja Narendra Nath was a nationalist and reformist and not a communalist. He appreciated the British form of government and advocated complete freedom for India. To improve the economy, he wanted the betterment of the Punjab by working out plans for the growth of small-scale industries, particularly for the economic uplift of the rural Punjab. Raja Narendra Nath was one of the members of the Indian Statutory Provincial Committee. He was also a member of the Provincial Committee which co-operated with the Simon Commission.

The attitude of Raja Narendra Nath towards social reform was modern. He advocated widow-marriage and removal of untouchability and condemned the caste system, and tried his best to do away with all kinds of social evils. In 1929, at the Frontier Hindu Conference at Lahore, he made a strong appeal for unity amongst all the communities with a view to evolving a united, self-governing Indian Nation.

Raja Narendra Nath wrote a book 'Sir Stafford Cripps Mission and Akhand Hindusthan' in which he exposed the vagaries of the Pakistan

Scheme and convincingly proved that it was not only harmful to the Indian nation, particularly the Hindus, but also extremely injurious to the Muslims themselves.

Raja Narendra Nath was a good speaker. He delivered many speeches on the current problems defending the cause of the Hindus. After his resignation from Government service, he stood as a champion of the Hindu cause and worked for it with devotion and sincerity up to the end of his life.

Raja Narendra Nath was a spiritualist. Speaking in the Punjab Legislative Council, he remarked: "The spiritual truths propounded in the Vedas and the Upanishads are of eternal value." "The superiority of the Vedic Philosophy has been highly appreciated by eminent European scholars. In the Guru Granth Sahib we find a replica of the same spiritual truths."

Raja Narendra Nath was an adherent of the non-violent philosophy. As the Chairman of the Hindu Sabha, while presiding at the Lahore Conference, he expressed his political views on the Constitution: "The Constitution, which provides for a division of political power between classes and which generates class conciousness will not strengthen the belief in the Responsible Government, but will create anarchy."

Raja Narendra Nath had wealth and prestige, lived a quiet and simple life, and as a Constitutionalist tried his best to serve the cause of the Hindus.

[N. B. Sen (Ed.)—Panjab's Eminent Hindus, Lahore, 1946; N. N. Mitra (Ed.)—The Indian Annual Register, 1927-33; The Panjab Legislative Council Debates, !925; Who's Who File in the Panjab State Archives, Patiala; Personal interview of the Research Fellow with Nanak Chand Pandit, a close friend of Raja Narendra Nath.]

(D. L. Datta) PRITHVI SINGH AZAD

NARIMAN, KHURSHED FRAMJI
(1883-1948)

Khurshed Framji Nariman, popularly called Veer Nariman, is to be reckoned as one of the topmost amongst the freedom-fighters from the Parsi community. He was born on 17 May 1883 at Thana, near Bombay, in a middle-class Parsi family. The husband of his father's sister was Hashang Jamasp Dastur, the Parsi high-priest of Poona. Framji, his father, was for some time the Diwan of the Janjira State and later a Police Inspector in Belgaum. He sent his son to Dastur in Poona. His sister (Dastur's wife) was to provide a home to the young Nariman and Dastur would guide him in education.

Nariman joined the Jesuit Saint Winston (English medium) School at Poona. After passing the B. A. examination from the Deccan College, Poona, he joined the Bombay Law Class for LL.B. Being of an independent spirit, he did not want to depend on relatives. He served as an interpreter in the Bombay Police Court. He left the service after passing the LL.B. examination and started legal practice. His experience helped him to establish a flourishing practice on the Criminal side.

He was not like the ordinary young men who indulged in frivolities. He was a keen reader of all kinds of books and his apartment was always strewn with books and periodicals. He did not care for niceties in dress. He wore white pyjamas and a white close-collar coat. He wore the black Parsi 'Pugree' for a few years, but discarded it later.

Since 1924, for fifteen years, he was elected to the Bombay Corporation securing maximum votes. He was elected Mayor in 1935-36. In both capacities he undertook a drive for slum-clearance and spread of literacy by opening primary schools in backward areas. Like many other patriotic men he was drawn to the Congress and soon became a popular leader in the Bombay Congress. For seven years he was President of the Bombay Congress Committee, and for some years a member of the All India Congress Committee and the Working Committee. In 1934 he was the Chairman of the Reception Committee of the Bombay Congress Session. His leadership made the session a success.

He took a keen interest in the youth movement and students' activities. He was for several years President of the Bombay Students' Brotherhood

and Bombay Youth League. He was elected a member of the Bombay Governor's Council, prior to the 1919 Reforms. He supported the boycott of the Councils in the Non-Cooperation Movement of Mahatma Gandhi. He did not agree entirely with Gandhiji's extreme non-violence and parts of his constructive programme. But he threw himself heart and soul into the nation-wide upheaval and awakening under the Mahatma's leadership.

In the 1930 Salt Satyagraha he was the first in Bombay to break the salt laws and go to jail. Thereafter he suffered four terms of imprisonment for Civil Disobedience till 1932. He was elected by maximum votes to the Bombay Legislative Council on the ticket of the Congress Swaraj Party led by C. R. Das and Motilal Nehru. He was the leader of the Opposition and his forensic skill, bulletlike effusive eloquence, was at its best in his attacks on the Government's Bombay Development Department. Mr. Harvey, the head of the Department, according to Nariman's view, grossly mismanaged it. He also charged him with misuse of public funds. The Government was in great difficulty in replying to his attacks. Nariman was at the peak of his popularity in this period and people called him 'Veer Nariman'. Mr. Harvey filed a suit of defamation against Nariman. The Judge held that the charges made by Nariman against Harvey were not legally established, yet as Nariman levelled them purely from public interest without personal animosity he could not be convicted. This acquittal too was regarded by the public as Nariman's victory.

He was also the leader of the Independence of India League, started for propagating freedom without British connection. He published his book 'Whither Congress?' after his jail terms in 1932. He advocated therein that the Congress should be exclusively a political organisation and should not waste its energies on cultural and ethical programmes, which should be left to other organisations.

In the Bowla Murder Case Nariman's legal talents were displayed to a great extent. The story behind the murder was that, Tukojirao Holkar, the Raja of Indore, had kept in virtual confinement a beautiful Muslim young lady by name Mumtaj. She very cleverly escaped and married Abdul Kadar Bowla, a Bombay Corporator and businessman. The Indore Raja sent hired agents to Bombay to murder Bowla and recapture Mumtaj. The assailants shot at Bowla who was travelling in his car with Mumtaj from a car closely following it. Bowla was killed and Mumtaj escaped with slight injuries. An European gentleman, whose car was following behind the culprits' car, caught and handed over one culprit to the police. The other conspirators were soon arrested. In the case, three culprits were sentenced to death and several others to imprisonment. All of them were from Indore. The Court remarked that the real culprit, the Raja, was not before it. The Government forced the Raja to abdicate. That was a victory for Nariman. It added to his popularity, but it cost him assiduous labour, great pains and time, which he bore in the public interest.

In 1937 he came into conflict with Sardar Patel who was the Chairman of the Congress Parliamentary Board. The reasons for the conflict are obscure, but inferences are possible. Nariman was asked to contest the Central Legislative Assembly seat against Sir Cawasji Jehangir which he refused. It might be that he was thought to be reluctant to oppose a Parsi. Also it might be that he wanted to be the Chief Minister in Bombay and the Sardar had B. G. Kher in his mind to put in that position. Some disciplinary action was taken against him. Although elected to the Bombay Assembly on a Congress ticket, he was not included in the Kher Ministry. His speeches in the Bombay Legislature thereafter were rather critical of the Congress Government. He became a back-bencher.

He thereafter joined the legal defence of the Azad Hind Army men both at Delhi and in Malaya. But he did not regain his old position in the Congress. The last ten years of his life were passed in obscurity.

Little is known about his family life. He married Manekbai after a long period of bachelorship. He was a generous host, fond of classical music. liberal in his social views and a thorough democrat. His interests were purely national and he worked for all people.

[S. S. Nanavati—Khurshed Nariman, Bombay, 1949; Harvey-Nariman Libel Case, Bombay, 1928; K. F. Nariman—Whither Congress, Bombay, 1933;—What Next, Bombay, 1934; K. D. Anklesaria—Conspiracy Unveiled, Bombay; J. Alva—Men and Supermen of India; Narahari Parikh—Sardar Vallabhbhai Patel, Vol. II; B. G. Kher—Pageant of Life, Ahmedabad, 1959; The Times of India, 11 April 1944 and 5 October 1948.]

(Kumud Prasanna) G. V. Ketkar

NATARAJAN, KAMAKSHI (1868-1948)

Kamakshi Natarajan, a pioneer social reformer and a close associate of Ranade and Mahatma Gandhi, was born on 24 September 1868, in Tanjore (in Tamil Nadu). His father was Kamakshi Iyer, a Tahsildar. Natarajan's grandfather, Swaminatha Iyer, was a scholar and poet of some repute, whence possibly came Natarajan's flair as a writer. Though hailing from an orthodox South Indian Brahmin family, with rigid caste prejudices, Natarajan showed early in his life signs of a rebellious bent of mind, which he maintained throughout his life. He developed a strong aversion to "looking back" into the past, which made it difficult for any would-be biographer to give a chronological account of his life. He graduated from the Government College, Kumbakonam, in his eighteenth year, taking the B.A. degree of the Madras University, and started his life as a Post Office clerk, chiefly to please his father who considered the post of even a minor Government servant as a good start in life. But Natarajan soon tired of the drab routine-bound life in a Post Office. And his fellow-workers did not take kindly to him for clearing his work quickly, which placed them in a bad light. They prodded him to choose a profession befitting his superior intelligence, education and ability. Gladly taking their advice, Natarajan turned his back on the Post Office for good.

Followed a brief excursion into the field of teaching, from which Natarajan derived much satisfaction, though it fell far short of his own life's ambition. As a teacher he developed one quality which he retained even to the days when he was almost blind with age—the habit of reading. He was a voracious reader who hated short-cuts like abridged versions. From the classics to the moderns, from Homer's 'Iliad' to Marx's 'Das Kapital', he devoured them all.

He joined *The Hindu*, the well-known nationalist English daily of Madras, around his twentieth year. But the conservative stance of *The Hindu* with regard to social matters did not fit in with the liberal temperament of Natarajan. Its reluctance to champion the cause of social reform made Natarajan uncomfortable. The launching of the *Indian Social Reformer*, an irregular periodical kept going by a handful of young reformers, in 1889, saw Natarajan in his element. The *Reformer* championed the cause of education and emancipation of women, widow-marriage and promotion of inter-caste marriages. Even Ranade, the acknowledged leader of the social reform movement in India, was at times irked by the extremism of the *Indian Social Reformer*, but he acknowledged its effective work for the cause. In all his espousal of reform Natarajan derived considerable support from his wife, Sivakamasundari, an orthodox Brahmin housewife, who, even when she did not accept his radical ideas, was practical enough to appreciate his attempts to improve the condition of women and identified herself with all his reformism at a time when other women preferred to remain in their traditional shells.

The *Reformer* also brought Natarajan in close contact with such leading personalities of western India as Ranade, B. J. Badshah, Fardunji Dastur, Lallubhai Samaldas, Akbar Hydari, Vithalbhai Patel and several others. About the turn of the twentieth century, an offer came to him from the *Indian Spectator* of Bombay to join its editorial staff. Natarajan moved to Bombay, despite adverse conditions. Life in the *Spectator* was not so rosy as it looked from Madras, but to Natarajan's relief the *Indian Social Reformer* chased him to Bombay and was the beneficiary of his total dedication and time. About this time he also contributed regularly to *The Times of India* on various topics,

mainly social and political. He was also closely associated with the Bombay University and was instrumental in initiating educational reforms. In the year 1912 the University offered him the Professorship of History in the Elphinstone College, which he declined. Owing to political differences over the Punjab disturbances, Natarajan stopped writing for *The Times of India* and for a brief period of six years (1922-28) became the Editor of the *Indian Daily Mail*. His wife's death in 1915 and sickness and financial difficulties in the family had their effect on the *Reformer*. To lessen his burden, the magazine was transferred to the hands of a private limited company in 1918, and Natarajan and his two sons were inducted into the running of the magazine.

Around this time, rivalry between his common friends, M. R. Jayakar and Vithalbhai Patel, for the leadership of the Bombay Swaraj Party led to his being chosen as the President of the Party, with B. G. Kher, Purushottamdas Trikamdas and A. G. Mulgaonkar as Secretaries. But Natarajan was far from being a Partyman, be it the Congress or any other. While he was actively associated with all the leaders of the Freedom Movement including Gandhiji and Dr. Ambedkar, he preferred to identify himself as a liberal along with C. Y. Chintamani and the Rt. Hon. V. S. Srinivasa Sastry. His own role in Gandhiji's struggle for citizenship rights for Indians in South Africa brought both of them close together as early as 1915 and their contacts continued till the death of the Mahatma. In fact, Congress extremists resented Natarajan's "dangerously moderating" influence on Gandhiji. Once, when C. R. Das showed him the draft constitution of the Bombay Swaraj Party, S. Srinivasa Iyengar exclaimed angrily that it bore the impress of Natarajan's thought and sought to brace it. Throughout this period Natarajan tried to use his influence with Gandhiji to bridge the gulf between the Congress and the Liberals. He often told the Liberals that they had more in common with the Congress than with the bureaucrats. And while he supported Gandhiji's non-cooperation movement, he disapproved of Gandhiji's frequent use of penitentiary fasts and the Congress habit of courting arrests. He also disagreed with Gandhiji's economic philosophy, based on the charkha and cottage industries, as against rapid industrialisation on the basis of modern technology. He was an ardent supporter of prohibition and pleaded for the abolition of caste differences and even led batches of Harijans to Hindu temples. According to him, "caste was no more essential to Hinduism than capitalism to Christianity. As a social system caste must go . . . the cultivation of a civic-spirit is the most effective solvent of caste. Inter-marriages must be facilitated by the enactment of suitable law." Above all, Natarajan was one of those rare types of leaders who not only preached reform but practised it. When his son married a Muslim girl and there was talk of her conversion to Hinduism he said. "My Hinduism is large enough to cover all the great religions without conversion." He told his Muslim daughter-in-law: "You are all right as you are. As for religion, —well, if you are not a good Muslim, I do not see how you can make a good Hindu." He worked vigorously with Pandit Madan Mohan Malaviya and others in the Hindu Mahasabha to give the word 'Hindu' a national rather than a religious connotation.

By the turn of the 1930s, Natarajan, like most Indians, had come to the conclusion that no further progress was to be expected with the British remaining in India. When he was invited to the United States of America in 1933 to deliver the Haskell Memorial Lectures on "The Social Movements in Modern India", he visited Vienna and Geneva en route, but refused to go to London.

Natarajan was a simple man, whose detachment was construed by many as isolationism. He had few intimate friends, though the entire circle of freedom fighters and the leaders of the liberal reform movement knew him well and greatly respected him. His Bandra residence was a frequent haunt for many a leader, notably Dr. Ambedkar, Vithalbhai Patel, B. G. Kher and a few others. Games other than chess never interested him. Walking along Bandra Point every morning was his main relaxation and the walks invariably provided him with stuff for his

regular feature in the *Reformer*, "A Bandra Diary", and the skits he wrote in the column "Crisis in Cloudland". Until his last years, when his vision deteriorated to near blindness, he continued to read voraciously and also wrote his articles by hand. His was a busy and purposeful life and he died a busy man on 29 April 1948. The *Indian Social Reformer* died with him. He had written two books, the first a reply to Katherine Mayo's 'Mother India' and the second, 'Our Trip to America', giving his experience of his visit to the U.S.A. His sons, S. Natarajan and S. Jagadish, were both veteran journalists.

[Pattabhi Sitaramayya—History of the Indian National Congress, Vol. I; The Indian Social Reformer, 1892–1940; Mitra—The Indian Quarterly Register, 1925-40; The Hindu Files; The Indian Review Files, 1900–45; The Modern Review Files; Who's Who in Madras, 1934; Young Men of India, 1911; The Hindusthan Review, 1911.]

(Emmanuel Divien) V. N. NARAYANAN

NATESAN, G. A. (1873-1949)

G. A. Natesan was born on 24 August 1873 in a family of middle-class Brahmin landed gentry of Ganapathy Ahraharam, a village near Thanjavur, in the Thanjavur district, Tamil Nadu. His elder brother Vaidyaraman had a profound influence on him and directed his early schooling. He studied at Kumbakonam for his High School education. Later he joined St. Joseph's College, Tiruchirapalli, for his collegiate education and graduated from the Presidency College, Madras, in 1897. Just at this time his brother Vaidyaraman with great foresight sent his rising young brother to work as an apprentice under Glyn Barlow, an Irishman and the well-known editor of the *Madras Times.*

After a short period of apprenticeship under Glyn Barlow, G. A. Natesan joined his brother's firm and participated with great enthusiasm in all its publication activities in the cause of Indian enlightenment and renaissance. Under the leadership of Vaidyaraman, the press began to publicise the nationalistic outlook of the thought-leaders of those days. Its early publication was the 'Memoranda of Arguments for Presentation at Privy Council', drawn up by Sir P. S. Sivaswami Iyer and Eardley Norton, the two leading lawyers at Madras with abiding nationalistic sentiments.

Encouraged by the instantaneous popularity of the press G. A. Natesan, in collaboration with his brother, established a monthly journal called the *Indian Politics*. The main aim of the *Indian Politics* was "to educate public opinion in the country and rally British democracy to the cause of Indian Freedom". From this period a steady stream of pamphlets, books, biographies of eminent Indians and friends of India, their speeches and writings, Congress addresses and works of world teachers of religion, commentaries on Indian religious books and epics began to flow from the press. In 1900 G. A. Natesan started the *Indian Review*. It was modelled on the *Review of Reviews* of England. The *Indian Review* attained an assured place among the Indian journals and reflected quite accurately the mind of the intellectuals on the various phases of India's struggle for independence. R. C. Dutt, Gokhale, Annie Besant, C. F. Andrews and Mahatma Gandhi were among the contributors to the Review.

In his political outlook G. A. Natesan was attracted by the philosophy of the Moderates. To the core, he was a Constitutionalist. When Mahatma Gandhi returned to India with his South African fame in 1916, it was G. A. Natesan who launched him in the public life of Madras. In fact it was G. A. Natesan with his friends who waited at the Madras Central Station to receive Gandhiji on his first visit to Madras, when to the surprise of all they did not find Gandhiji in the first class compartment, but after much search found him in a third class compartment. With his access to the intellectuals and politicians at Madras like V. Krishnaswami Iyer, the great jurist, C. Rajagopalachari, Annie Besant, C. P. Ramaswami Iyer, S. Radhakrishnan, P. R. Baghavandas, P. C. Ray, T. B. Sapru, M. R. Jayakar, to mention a few, G. A.

Natesan was able to bring the charmed circle to the presence of the Mahatma and enabled him to conquer them by his philosophy. But for the initial spadework done by G. A. Natesan through publicity and numerous acts of kindness, Gandhiji's firm hold on Madras, which stood him in good stead during all his tumultuous political career, could not have been easily established.

Strange as it may seem, G. A. Natesan was not a votary of Gandhi. After fairly launching Gandhiji in the South Indian scene, he parted ways with the Mahatma. Mahatma Gandhiji's Civil Disobedience and Satyagraha did not appeal to him. When Satyagraha was launched, he came out with the observation that Gandhiji has committed a great error and that the Government must maintain law and order by all means. In politics he was a liberal, which was very different from the radicalism of the Mahatma. But it did not affect their personal friendship and mutual respect. G. A. Natesan was the first General Secretary of the Indian Liberal Federation and later the permanent Secretary of the Madras Branch of the Liberal Party. In later years, honours and offices came to him in plenty. He was a nominated member of the Council of State for nearly ten years, Councillor for the Madras Corporation, Fellow of the Madras University and a member of the Senate and Syndicate of the Madras University for twenty years. The British Government honoured him with the title of Rao Bahadur. He was the Sheriff of Madras in 1935. He was a Director of the Buckingham and Carnatic Mills, and in that capacity he solved the labour problems of the mills with great circumspection. He was appointed for the full term as a member of the Indian Tariff Board in 1933 when he recommended the extension of protection to the Indian Iron and Steel Industry. In 1920 he was the leader of the Indian Delegation to the Empire Parliamentary Association in Canada.

A liberal in outlook, he believed in human equality tinged with a respect for self-made men. He was at home with great minds of different persuasions. A British bureaucrat like Sir Valentine Chirol, a mendicant politician like M. K. Gandhi, an apostle of religion like Swami Vivekananda and moderates of all times like T. B. Sapru and Rt. Hon'ble V. S. Sastri were all alike his friends. Though steeped in Sanskrit literature, he was a finished product of English education in India; though orthodox, he was a cosmopolitan and worked for the uplift of the Harijans and for the eradication of social iniquities. An ardent nationalist, he did not want the continuance of the British rule and advocated a fully democratic form of government. He reiterated in his journal that self-government is better than good government and stated that the British were contributing to the "dwarfing or stunting of the Indian race" in the name of prestige and efficiency. He carried the cudgel against the ways of recruitment to the I.C.S. and perhaps due to his resentment strongly expressed, examinations for the I.C.S. were held both in England and in India.

He had not the mental make-up of a rough and tumble-down politician. He was every inch a humanitarian, who was shocked by injustice and pleased by rectitude. With this mental make-up he edited *The Indian Review* from 1900 for about fifty years, publicising the nationalist cause and upholding human dignity and virtues in public life.

He died as a grand old man at the age of seventy-six, on 10 January 1949, in an independent India which he dearly loved, after having led a life of great contentment and nobility and of service dedicated to the cause of awakening the intellectuals of the land for facing the problems that surrounded them.

[G. A. Natesan—What India Wants: Autonomy within the Empire; G. A. Natesan Diamond Jubilee Volume; The Indian Review Files, 1900-47; Fifty years of Publishing (G. A Natesan & Co.); Who's Who in Madras, 1934; The Hindu Files; Proceedings of the Council of States, 1925.]

(Emmanuel Divien) A. RAMASWAMI

NATHAN, T. A. V. (1903-1962)

Tiruvannainallur Arumuga Mudaliar Vaidya

Nathan, a prominent figure in the Dravidian movement in Tamil Nadu, was born on 16 November 1903. His father Arumuga Mudaliar belonged to Cuddalore in the South Arcot district.

After schooling at Cuddalore, Nathan went to college at Tiruchirapalli (St. Joseph's College) and Madras (Christian College) and studied for the Bar at the Law College, Madras. Even while at college, he started writing for the *Justice*, the organ of the Non-Brahmin movement in the Madras Presidency, which was launched to agitate for a fair share of Government jobs and political power for the non-Brahmins. The movement had the blessings of the British, who used it as a weapon against the nationalist Congress, the leaders of which in the South were largely Brahmins. The movement derived inspiration from the theory that the Dravidians were the original natives of South India and that they were suppressed by the Aryan Brahmins. It developed in due course the doctrine of Dravidian separatism as opposed to Indian nationalism.

Joining the *Justice* as a Sub-Editor in January 1927, Nathan succeeded Sir A. Ramaswami Mudaliar as Editor of the paper. He was a vigorous advocate of the non-Brahminic cause, writing against the caste system and Aryan "Domination" and pleading for an independent Dravida Nad (consisting of the Tamil, Telugu, Malayalam and Kannada-speaking areas of South India). He wrote also for the *Viduthalai*. a Tamil daily, which was a virulent campaigner against the Brahmins.

When the Justice Party, which had ruled Madras Presidency for over a decade under the Montford reforms, was routed in the 1936 elections, the *Justice* went out of existence some time after 1938. Then came World War II. Nathan served for some time as Editor of the *Madras War Review*, a weekly, and of the *Victory*, a monthly journal, both devoted to war propaganda. From 1943 to 1945, he functioned as Director of Information and Special Press Adviser to the Madras Government.

After the advent of Independence, he was appointed for a short term as the External Affairs Ministry's Liaison Officer attached to the Indian Consul-General at Pondicherry (1951-52). He soon returned, however, to his first love, journalism, becoming editor of a Tamil daily of Madurai, the *Tamil Nadu* (1953). It was as Editor of this paper that he attended the Second Conference of Asian Editors held by the International Press Institute at Kandy in Ceylon. He retired from the paper in 1959. He died on 21 January 1962.

Short of stature, but well-built, Nathan was a genial companion. Despite his journalistic attacks on the Brahmins, he did not allow his political views to mar his personal relations with the leading Brahmins. He had a genius for friendship.

[The Justice Files; The Viduthalai Files (Tamil); The Deccan Times Muslim League Special Number, 1941; Private Papers of T. A. V. Nathan.]

(Emmanuel Divien) V. K. NARASIMHAM

NATHU KAKA PUNTAMBEKAR

—See under Puntambekar, Ambadas Gopal

NAVALRAI, LALCHAND (1870-1956)

Diwan Lalchand Navalrai was a respected leader of Sind in the second quarter of the century. He held the only Sind Hindu seat in the Central Assembly for full eighteen years, 1928 to 1945.

Lalchand was born in a middle-class family of Larkana, not far from Mohenjodaro. He was the eldest of five sons. His father, Diwan Navalrai, was working in the Revenue Department. They were originally Manchanda, a family spread between Upper Sind and the Multan area of the Punjab. Later this branch of the family named itself Karnani after a distinguished great-grandfather, Karanmal. Lalchand shortened it to Karna.

After early education in Larkana, Lalchand was sent to a High School in Shikarpur. But here he failed to pass the Matriculation examination. He was, therefore, admitted to the famous N. J.

High School, Karachi. Here he matriculated next year, i.e., 1888.

There was no college in the whole of Sind at the time, and Bombay was too far away and too expensive. Lalchand was, therefore, attached to Diwan Pahalwansing as a junior to practise law. Here he steadily built up a very good practice and soon began to turn his attention to public work. In 1904 the Collector nominated him to the local Municipal Committee. The same year he started Larkana's first girls' school and donated his own house to accommodate it.

Lalchand was married when he was only eight and his wife five. After the death of his first wife he married again. But the second wife also did not live long, and Lalchand married a third time. He had a total of thirteen children by his three wives, six daughters and seven sons.

In 1917 the Government imposed a House Tax on Larkana against the wishes of the Municipal Committee. Lalchand, who was Chairman of the Committee at the time, resigned from the Committee. Five other members also joined him. The agitation was carried to the people. As a result the Government had to yield to the demand for an elected municipality. The very first act of the new Committee, elected in 1918, was to abolish the House Tax. Lalchand's fame spread all over Sind. When, ten years later, Seth Harchandrai Vishindas, the Sind Hindus' only representative in the Central Assembly, died, his place was taken by Lalchand.

Earlier, at the age of 55, he went to Europe for reasons of health. He combined education with health-treatment and visited such far-flung places as Canada, New York, Dublin, London, Rome, Cairo, Jerusalem, Aden, etc.

In the Assembly Lalchand belonged to Pandit Malaviya's Nationalist Party—later the Congress Nationalist Party. He was an active member with ready supplementaries. Though he never held office in the Party, he was an influential member.

In 1930 the Congress moved for the repeal of the Criminal Law Amendment Act. Malaviyaji's Nationalist Party had also decided to vote with the Congress. But Lalchand felt that some areas —including Sind—were often disturbed by lawlessness and, therefore, the Act was a desirable piece of legislation. He persuaded Malaviyaji not to issue the whip. When the motion was put to vote, all other Nationalist Party members voted for the motion but Lalchand stayed neutral. There was a tie; the Chairman gave his casting vote against it and thus defeated the Congress motion. At that time Congressmen in Sind attacked Lalchand. But soon after these same Congressmen asked the Sind Government to use that same law against the controversial 'Om Mandli', now known as 'Brahma Kumaris'. Not only that, the Congress Government of U. P. also used the same law when Shias and Sunnis rioted in Lucknow.

When the Assembly passed Sarda's Bill to ban child-marriages, it was found that many people got round the law by going to Princely States and solemnising child-marriages there. Lalchand decided to plug the hole. He moved an amendment banning marriages of British Indian minors in the States and had it carried.

When the 1930 Satyagraha intensified, he resigned his Assembly seat in sympathy with the suffering Congressmen. Soon after, when his successor in the Assembly, S. S. Shahani, died and the movement also abated and there was a by-election, he re-entered the Assembly.

From time to time he urged protection to Indian industries, opposed the dumping of Japanese piecegoods in the country, the import of foreign salt and the ban on khaddar-wearing in Baluchistan.

He presided over the Sind Provincial Bar Conference at Karachi in 1927, the Sind Provincial Hindu Conference in 1934 and the all-India Railway Employees' Conference at Lahore in 1937.

Lalchand was a social reformer who worked against casteism and the dowry system. He denounced "Boozing, Bridge and Billiards" and actually moved a Bill to have Bridge (a card game) banned in India. The move did not succeed. Once he said: "Occasionally one hears it said even in circles where moral questions are usually well defined that smoking is not a moral question. Is this true? What is a moral question? Morals have to do with a man's practices, conduct,

obligations and duties. Is it not a moral question when bodily, mental and emotional injury is involved? Smoking reduces lung-power, endangers eyesight and drugs the nerves...and often encourages cancerous growths...it dulls the finer sensibilities...smoking habit becomes our master and limits personality.... Is it not a moral question when offence and injury are done (by smoking) to others? Smoking offends many persons who must unwillingly breathe tobacco smoke when a smoker smokes near them...."

As the Central Assembly's representative on the Delhi University Court he urged one year more at school and one year less at college so that students come better equipped to take advantage of University education. His resolution on the subject was carried by 56 votes to 47. The Vice-Chancellor, Sir Maurice Gwyer, congratulated him on the same. Today Higher Secondary Schools and three-year Degree Courses are accepted facts.

Lalchand wrote his autobiography -'What Life Meant to Me'—in English. He also wrote a book on 'Sufism: The Life of Sain Bachal Shah', the patron-saint of the family.

When Lalchand retired from public life, he was seventy. Malaviyaji used to refer to him as the Grand Old Man of Sind. Earlier, the *Sind Observer*, in its tribute to him, wrote: "Among the four members who represent Sind in the Central Assembly, Mr. Lalchand Navalrai is the most conspicuous; you cannot miss him anywhere, on the floor of the house, in the lobby, in the tiffin room, in the library. In the question time specially, the inoffensive lawyer from Larkana suddenly looms into a thorn for the treasury benches. The deluge of supplementaries from his fertile brain shows his amazing grasp of facts, culled from all corners of the world. In politics Mr. Lalchand worships at the same shrine as Pandit Malaviya. He feels bitterly about the Communal Award, and the separation of Sind from Bombay."

Lalchandji passed away in 1956 in Baroda, a refugee in his own country.

[Diwan Lalchand Navalrai—What Life Meant to Me (Autobiography); —Sufism: Life of Sain Bachal Shah; —The Western World Travels; —Trip to Kashmir and Southern India; Proceedings of the Central Legislative Assembly, 1928-45; The Sind Observer Files, Karachi; Personal knowledge of the Contributor.]

(P. V. Tahilramani) K. R. MALKANI

NAWAB MOHSINUL MULK

—See under Mohsinul Mulk (Nawab)

NAWAB SYED MUHAMMAD (? -1919)

Nawab Syed Muhammad was the son of Mir Humayun Bahadur, one of the wealthiest Muslims of South India. Humayun Bahadur was a sincere nationalist-minded Muslim who helped the Indian National Congress in its early stages, by giving both financial and intellectual support. When the third Indian National Congress was held in 1887, Mir Humayun Bahadur gave monetary help to the Congress leaders. On his mother's side Nawab Syed Muhammad was descended from the famous Tipu Sultan of Mysore. He was the grandson of Shahzadi Shah Rukh Begum, daughter of Sultan Yasin, the fourth son of Tipu Sultan.

The date of his birth is not known from any reliable source, but according to the *Hindu* Nawab Syed Muhammad died on 12 February 1919. He belonged to an aristocratic Muslim family of Madras and there is no information available from any source about his family affairs. His active political life centred round the two cities of Madras and Delhi. He lived at a time when the Muslim League did not become a militant organisation demanding exclusive privileges. He was not a member of the Muslim League since he was a nationalist in his outlook. His family antecedents enabled him to carry on trade and he seems to have acquired plenty of wealth by fair business. From his speeches as the President of the Indian National Congress and his other addresses we have to conclude that he was educated at Madras. But we do not know whether he got a University degree or not. He

did not withdraw from the normal activities of the Indian Muslims as some of the orthodox Muslims did.

He had very liberal views on education, both general and technical. He seems to have been very much pained on seeing the colossal illiteracy of the Indians in the beginning of the twentieth century. He maintained that the main duty of the State was to educate its people by setting up free primary schools. According to him, it is illiteracy that makes people poor, despondent and un-self-reliant. If most of the social evils are to be done away with, it is only by means of a good and liberal education that it could be achieved. The stability of a State and the loyalty of the citizens to the State, the two pillars of social equilibrium must be erected on an educated social base. But he also maintained that the Government must pay more attention to technical education which would promote industrial development and economic welfare of the people. Syed Muhammad was conscious of the serious backwardness of India in the industrial sphere during the nineteenth century.

The Indian National Congress was founded in 1885 through the efforts of two great Englishmen, Allan Octavian Hume and Sir William Wedderburn. Syed Muhammad was one of the earliest members of the Indian National Congress, at a time when that organisation was not considered to be a non-Muslim one. He joined the Indian National Congress in 1894 and became an active member of the organisation. In all his speeches and addresses Syed Muhammad convincingly maintained that the Muslims and the Hindus must live like brothers and their different religions must not separate them but bind and bring them together. He sincerely believed that the main aim of the Indian National Congress was to unite the peoples of India into a strong nation. He said: "What prevents us Muslims, Hindus, Christians and Parsis from joining hands together for achieving the common object? It is my firm belief that our united and joint action will prove more advantageous and beneficial to ourselves than making an advance by divisions" (Proceedings of the Indian National Congress, 1913).

In politics Syed Muhammad may be regarded as a moderate, following the great leader Gopala Krishna Gokhale. He did not believe in revolutionary activities and his goal of political freedom was not separation from the British Empire. He was an admirer of the British sense of justice and fair-play. Therefore, Self-Government within the British Empire was the ultimate aim of the early Indian leaders and Syed Muhammad was one among them. He said: "The colonial form of Government is sufficiently elastic and in no way restrictive. Self-Government as established in various colonies is not on the same footing, but is based on different forms of constitution suitable to the conditions of each colony." Syed Muhammad was a supporter of the principle of equality for Indians within the British Empire. He was very much agitated by the racial discrimination and denial of equality to the Indians in South Africa and declared boldly: "The tale of woe that has been reaching us from South Africa is really heart-rending. The treatment accorded to Indians clearly shows that Indians are not regarded as human beings. Apart from the higher considerations of justice, fairness and humanity, the consideration of Imperial interests as to how their attitude and conduct towards the Indians will affect the prestige of the Empire is deliberately disregarded by the South African Union Government."

Syed Muhammad was also a severe critic of the British Government for the dismemberment of the Turkish empire after the First World War. He maintained that all the Indian Muslims must join together and save the Turkish empire and the Khalifate from disappearing from the European continent. In his political theory Syed Muhammad may be regarded as a believer in the Divine Right Theory of Kingship and considered the British monarch as the "Shadow of God on earth". Though a friend of the Indian peasants, Syed Muhammad regarded the zamindari system in Bengal and other parts of India to be a blessing. He used to praise the Permanent Settlement of Lord Cornwallis as beneficial, both to the tenants and to the zamindar. But he was of opinion that the burden of land revenue in India was a heavy one and the agriculturists were

bearing a burden which they could not afford, since India was mainly an agricultural country.

A believer in social uplift of the masses, he was the President of the Madras Mahajana Sabha from 1903, and his nationalist views were rewarded by election to the Presidency of the Indian National Congress in 1913. He was the first Muslim Sheriff of Madras and was appointed as such in 1896. Syed Muhammad was nominated to the Madras Legislative Council in 1900 and to the Imperial Legislative Council in 1905.

As a member of both the Provincial and the Imperial Legislative Councils, Syed Muhammad regarded indirect election and nominated membership as denying representation to people and impressed on the Government the necessity of introducing election and popular franchise for the Provincial and Central Legislatures. When the Morley-Minto Reforms were introduced in 1909, he was disappointed to find that the principle of direct election and enfranchisement of the people were not adopted. He regarded the offices of the Secretary of State for India and the India Council as irresponsible institutions since they were not appointed with the consent of the Indian people. The India Council was criticised by him in strong words: "The India Council became a mere creature of the Secretary of State for India to be consulted at will by him and ignored when it was in opposition to Imperial interests. It must be regarded as a purely advisory body and should not be converted into an administrative machine."

Syed Muhammad was awarded the title of Nawab in 1897 by the British Government when he attended the Diamond Jubilee Celebration of Queen Victoria.

[The Hindu Files; Proceedings of the Madras Mahajana Sabha; Proceedings of the Indian National Congress; Madras Legislative Council Proceedings, 1900-04; Imperial Legislative Council Proceedings, 1903-12.]

(Emmanuel Divien) A. Krishnaswamy

NAYAGAR, SELLANE R. (1884-1965)

Sellane Nayagar was born at Pondicherry on 9 September 1884. His father was an agriculturist, and belonged to the Naicker caste. Sellane was well versed in Tamil, and acquired a knowledge of Latin, French and English. In 1912 he passed his Licence en Droit (Licenciate in Law) from the Paris University.

As a lawyer, he enjoyed high reputation in French India. He was Mayor of Oulgaret Commune and for some time Speaker of the Assembly (President du Conséil-General). He was one of the earliest leaders of the freedom movement in Pondicherry, and played a notable role in forming the French India Congress. He devoted most of his time to organize youth and labour movements. His constant appeal to the French was to quit the country in good grace. At the same time he stressed the need for the continuance of cultural links with the French.

On matters of social reform he was totally opposed to the caste system, and as a reformist he was not very much attached to doctrines. Before the launching of the 'Quit India' movement, he demanded that the French should care for the welfare of the French Indians. He pleaded for the reduction of taxes and for better scales of pay for the Indians.

He had the satisfaction of seeing India free and the merger of French India with the Indian Union. He died on 11 August 1965, at the ripe old age of eighty-one.

[Personal interview of the Research Fellow with Mr. Perumal, Advocate, Pondicherry; The Hindu Files.]

(Emmanuel Divien) E. Divien

NAYYER, PYARELAL (BABOO) (1899-)

Baboo Pyarelal was born in the Khatri caste in 1899 in Delhi. His ancestors came from Kunjoh Gujrat (now in Pakistan). His father was an Extra Assistant Commissioner. Some of

his relations lived in the North-West Frontier and were mostly in Government Service.

Pyarelal passed the B.A. Hons. examination in English Literature from the Government College, Lahore. He joined the M.A. class at the same College, but six months before the examination he left the College to join the Non-Cooperation Movement in 1920.

He married a Bengali lady, Bela, in 1950. His close associates were Mahadev Desai, Devdas Gandhi and Kasturba Gandhi.

Pyarelal accompanied Gandhiji in 1930 to London for the Round Table Conference. He also went with Gandhiji to Burma and Ceylon. He was Gandhiji's private secretary for a long time. He visited Kabul in 1965 to meet Abdul Ghaffar Khan, the Frontier Gandhi.

Pyarelal was a notable journalist. He edited the *Harijan* (weekly) which Gandhiji was conducting. Pyarelal wrote many articles in the *Young India* also. He was also the author of several books. He is an authoritative chronicler and interpreter of Gandhiji's life and Gandhian philosophy. Among his publications may be mentioned: 'The Epic Fast', 'Status of Indian Princes', 'A Pilgrimage for Peace', 'A Nation Builder at Work', 'Gandhian Techniques in the Modern World', 'Mahatma Gandhi: The Last Phase', 'Towards New Horizons' and 'Mahatma Gandhi: The Early Phase'.

Pyarelal was arrested seven or eight times during the Independence struggle.

In 1946 when communal riots broke out he went to Bengal and several other places along with Gandhiji. In Noakhali he did creditable work to restore communal harmony.

Pyarelal was a modest and unassuming person and never cared for publicity or high position in the Party organisation. In his political views he held the same ideas as Gandhiji and was a confirmed believer in non-violence. He had, no doubt, admiration for many of the revolutionaries who cheerfully sacrificed their lives for the sake of the country. But he felt that their energies could have been better utilised if they had followed the non-violent way. In his economic views also, his ideas were identical with those of Gandhiji. He did not believe in large-scale industrialisation but was in favour of cottage industries and a self-sufficient village economy. Although a life-long freedom fighter, he had no grudge against Englishmen as individuals. On the other hand, he admired many of the great national virtues of the English. He also favoured the continuance of India in the British Commonwealth. In matters of religion he was a mixture of modernism and orthodoxy. He did not condemn the 'Varnashram' system as such, but he violently opposed the prevailing evils in the Hindu social structure. His mind was influenced not only by Indian traditions and specially the epics, the Ramayana and the Mahabharata, but also by western thought and philosophy which he loved and admired. Pyarelal belonged to that group of selfless freedom fighters who always kept themselves in the political background but concentrated on sustained constructive work.

[The numerous works of Baboo Pyarelal, specially on Gandhi and Gandhism; Personal interview of the Research Fellow with Baboo Pyarelal Nayyer.]

(Mantosh Singh) K. L. SRIVASTAVA

NAZIMUDDIN, KHWAJA

—See under Khwaja Nazimuddin

NAZIR AHMAD (MAULANA) (1831-1912)

Maulana Nazir Ahmad was the son of Syed Saadat Ali of village Rahtar, District Bijnore (U.P.). He was born in 1831.

He got his early education at home. Early in life he came under the influence of Sir Syed Ahmad Khan, from whom he derived inspiration and guidance in his literary activities. He was a religious-minded person. He translated the Holy Quran into simple colloquial Urdu so that even the common man may understand its meaning.

He started his career as a Government servant and worked in various capacities, such as a Tehsildar, a Deputy Collector and a Deputy Inspec-

tor of Schools. While he was the Inspector of Schools, Allahabad, he learned English and was entrusted with the task of translating into Urdu the Income Tax Act and the Penal Code and Acts and Regulations concerning the Army. Later on, his services were requisitioned by the Nizam's Government, where also he worked in many capacities and rose to the rank of a member of the Board of Revenue. In recognition of his services the British Government awarded him the title of 'Shamsul-Ulema'. He was awarded the degree of LL.D. by the Edinburgh University.

Maulana Nazir Ahmad was one of the chief supporters of the Aligarh Movement. He also worked as a Trustee of the M.A.O. College for a number of years. Besides the Aligarh College, Maulana was a key figure in the academic circles of Delhi. The Delhi College and St. Stephen's College owed their existence to his support. His Hyderabad stay was very fruitful as it gave a new turn to his literary activities. He started writing stories with an eye to reform of social evils. His literary works included the translation of the Quran, 'Mirat ul Uroos', 'Banat un Nash' and 'Ibn ul Waqt'. Maulana Nazir Ahmad was a deeply religious man. He used to say his daily prayers in the mosque and used to read the Quran with deep devotion. He lived a simple and austere life. Although the Maulana was financially well-off in his later days, his ways of living remained as simple as in the early days of his life when he had to struggle hard. His dress and food remained unchanged throughout his life. He, however, gave munificent grants to educational institutions. He was very outspoken in praising the British for having conferred on the Indian people the boon of education, peace, law and order, which was a rare phenomenon in the preceding period. He was against free-thinking in religious matters, and in this respect he differed from Sir Syed Ahmad Khan.

The greatness of Maulana Nazir Ahmad lies in his contributions to Urdu literature. He was a great social reformer. He rendered invaluable services to the cause of education as a trustee of the M.A.O. College, Aligarh, and a patron of the Delhi College and the St. Stephen's College.

[Mohammad Mahdi—Shamsul Ulema Hafiz Nazir Ahmad; Iftikar Alam Bilgrami—Hayat al Nazir; W. C. Smith—Modern Islam in India: A Social Survey, Lahore, 1943; M.A.O. College (Aligarh) Gazettes; Aligarh Muslim University Gazettes; The numerous works written by Maulana Nazir Ahmad.]

(L. Dewani) S. M. ZIAUDDIN ALAVI

NAZRUL ISLAM, KAZI

—See under Kazi Nazrul Islam

NEELAM SANJIVA REDDY

—See under Sanjiva Reddy, Neelam

NEHRU, JAWAHARLAL (PANDIT)
(1889-1964)

Pandit Jawaharlal Nehru was born at Allahabad on 14 November 1889, and died on 27 May 1964 in New Delhi. (For family history, see the biographical entry on Pandit Motilal Nehru.) By the time Jawaharlal Nehru was born, his father Motilal Nehru had won a name among the reputable lawyers of the Allahabad High Court Bar. He had earned wealth and social status. Fond of the western life, Motilal had grown into a snob, who would not send his beloved son to a local school, so that contacts with commoner boys might not spoil him. Jawahar was brought up under the care of European governesses and tutors. The elder of the two sisters, Vijayalakshmi, a girl of striking charm, was eleven years his junior and no company for him. Few other children could come to Motilal's house, which developed in Jawahar a sense of loneliness. He was ten, when the family moved to the new palatial house, Anand Bhavan. The first and their only male child, the parents showered affection on little Jawahar. He was fondly called 'Nanhe' or the little one. Jawaharlal had all that luck could confer —wealth, status and comfort.

Jawaharlal sailed with the family for England at the age of fifteen, and was admitted to the

famous Harrow Public School, where he remained for two years. He was quiet and reserved, and did not make much impression on his contemporaries. In 1907, he went to the Trinity College, Cambridge, a seminary of British Prime Ministers. After three years' stay, in 1910 he took the Tripos in Natural Sciences—Chemistry, Geology and Botany. As a student, he was just average. Jawaharlal somewhat came out of his shell at Cambridge; read books on literature and politics and took an interest in the Fabians and Socialists. The two writers who moulded his early political thinking were Lewis Dickinson and Meredith Townsend. Motilal wanted his son to qualify as a Barrister and in the autumn of 1910 Jawaharlal joined the Inner Temple, London. He had plenty of leisure and took to the life of an English bohemian. He ate well, dressed well in Bond Street suits, frequented social clubs and saw dramatic plays and ballet performances. In 1912, he was called to the Bar. At the time, he was a bit of a prig and returned to India as more of an Englishman than an Indian.

At the time of his wedding on 8 February 1916, Jawaharlal was twenty-six, a British educated Barrister, but curiously his was not a love marriage. The bride, Kamala Kaul, a girl of barely seventeen—pretty, slim and tender—was chosen by his parents. Kamala came of a well-known Kashmiri Kaul family of Delhi doing business. Jawaharlal was domineering; Kamala quiet and unobtrusive. She could produce little impact on her petulant husband. In the second year of the marriage, Kamala gave birth to her only child, Indira. Kamala did not keep good health and died prematurely in 1936.

Life at the Bar was not thrilling enough for Jawaharlal. But politics in India was taking a new turn under Gandhiji's dominating personality. Gandhiji's great contribution to the Congress was to create its mass base and mass sanction. India was seething with discontent. She had been bled white during the war, but Victory's gifts to her were the Rowlatt laws and the Jallianwala blood-bath. It so happened that one night in 1919, Jawaharlal got into a railway compartment in which some army officers, one being General Dyer, the author of the Jallianwala tragedy, were travelling. General Dyer gave a gruesome account of what he had done and ended boastfully: "how he had the whole town at his mercy and he felt like reducing the rebellious city to a heap of ashes, but he took pity on it and refrained." It was too much for Jawahar's sensitive soul. He was thoroughly shaken and transformed into an arch-rebel, who fought against the British without a break till Independence. During the finest twenty-five years of his life between 1920 and 1945, it can truly be said of Jawaharlal that of his two legs, one was inside the gaol and the other outside.

Jawaharlal's rise in Indian politics was meteoric. Starting his public career in the Uttar Pradesh (then United Provinces), a little over one decade later he was elevated to the highest post in the Congress hierarchy—the Presidentship, though it could be brought about only by the abnegation of Gandhiji and Vallabhbhai Patel, both of whom had received more votes. His dynamic lead during the crucial 1930 Civil Disobedience, however, won for him a place second to Gandhiji's in the Congress. The ascendancy was, however, not free from struggle. Vallabhbhai was a potential rival. In an obvious reference to Vallabhbhai and his group, Jawaharlal wrote to Gandhiji in 1936, that "a peaceful end awaited me—politically of course. All had been fixed except the cremation." Gandhiji cautioned him to be patient and the crisis blew over. Thereafter Jawaharlal's position became so dominant that thrice he was chosen as Congress President and then the first Prime Minister. In 1951 he had to face the last challenge. Purushottam Das Tandon, at the time the Congress President, raised the issue of the Organisation's precedence over the Congress Government. The verdict went in favour of Nehru, who, thereafter, became supreme both in the Government and in the Congress.

Jawaharlal was truly the son of his father—short-tempered, aggressive and imperious, but more humane. He did not inherit his mother's humility and religiosity. The Irish tutor of his boyhood, Ferdinand T. Brooks, introduced Jawahar to Mrs. Annie Besant's theology. He was, however, not so much taken by her theo-

sophy as by her silver-tongued oratory. He admired her daring and intellectual vivacity. Brooks also created in his pupil a love for poetry and an inquisitiveness into the mysteries of science. He developed a taste for Scott, Dickens, Thackeray, Wells and Mark Twain. In his ultimate approach to political problems, Nehru subscribed to the philosophical ethos of Mill, Gladstone and Morley. He was also influenced by the writings of Bernard Shaw and Bertrand Russell.

In active politics the biggest impact on Jawaharlal was that of Gandhiji. They differed vitally on basic issues and sometimes clashed publicly, but that would not diminish their mutual admiration. As if possessed by ecstasy, Gandhiji wrote of Jawaharlal: "He is pure as crystal, he is truthful beyond suspicion. He is a knight *sans peur, sans reproche*. The nation is safe in his hands." Gandhiji nominated him as his political heir and thus Vallabhbhai, a man of iron-will and superb organising capacity, was eliminated from contest for the succession. Vallabhbhai gracefully accepted the master's verdict and agreed to serve as a deputy to Jawaharlal in the Government.

Jawaharlal is often accused of being a bad judge of men. In the thirties he gathered round him a group of radical young men—Jaya Prakash Narayan, Ram Manohar Lohia and others, but each one abandoned him and some became his bitter critics. He had a short honeymoon with C. Rajagopalachari and pressed his claim for the first Head of the Republic of India, but before the Constitution could be enforced Jawaharlal and Rajagopalachari were no more companions. Abul Kalam Azad was one of the few topmost Congressmen who stood by him till death. Jawaharlal could forget old grudges; Govind Ballabh Pant, who had earlier sided against him with Vallabhbhai, later became his Home Minister and a trusted lieutenant.

Lonely and somewhat introspective, Jawaharlal could often be animated by women's company. Among Indian women, Padmaja Naidu was his closest friend. Lady Mountbatten had wit and beauty, which charmed Nehru. Abul Kalam writes that on Nehru: "perhaps even greater was the influence of Lady Mountbatten *than her husband, Lord Mountbatten's*" (Italics are of the Contributor). Arthur M. Schlesinger has related how after a dull state banquet at Washington in 1961, Nehru displayed interest and vivacity only in talks with Jacqueline. When Schlesinger reported the event to Kennedy, he quipped: "A lot of visiting statesmen have the same trouble." Indira Gandhi, who had earlier presided over Nehru's household, became more of a friend and adviser towards the end of his life.

Nehru was one of the most widely travelled Indians. In 1926, he had taken ailing Kamala to Venice for treatment; in 1936 he was in Lausanne by the side of his dying wife; and in 1938 he had gone to share the woes of conflict-torn Europe. During one of these tours he met the French Philosopher, Romain Rolland, but the high moral tone of his social philosophy left Nehru cold and distant. At the Oppressed Nationalities Conference at Brussels in 1927, however, Nehru met a kindred soul in the German dramatist, Ernest Toller, who later shared his aversion to Hitler and the Nazi system. Toller was too sensitive to the oppressive atmosphere and committed suicide. After Independence, Jawaharlal visited many countries of Asia, Europe, Africa and America as a state guest. He attended the Commonwealth Prime Ministers' Conference almost every year.

The country showed ample recognition of Nehru's greatness by showering upon him the highest offices, both in the Congress and in the Government. He was elected as Congress President a record number of times—five. In 1946, he was the Party's nominee to the post of Vice-President of the Governor-General's Council. He was Prime Minister for full seventeen years till his death. Other relatively less important offices held by him, Presidentships and Secretaryships, would count in legions. He was awarded the Bharat Ratna, the highest award of India, in 1955. Jawaharlal won for India a place of importance in the world which was out of all proportion to her economic and military position. For over a decade, he was virtually a doyen among the world leaders.

Nehru was the architect of India's foreign

policy. Long before freedom, when India had no international status, he began to take interest in world affairs, which invoked ridicule from some of his colleagues. Nehru had a dislike for kings and dictators. In the thirties his sympathies were with Abyssinia and Republican Spain. Independent India's policy of non-alignment was as much the gift of Nehru as of Indian traditions. Nehru wanted international disputes to be settled by negotiations, failing that, by arbitration, and not by war, hence his support to the United Nations Organisation, its frequent failures notwithstanding. Nehru knew what colonial rule meant for the subject races and he stood by the colonial people in their struggle for freedom.

Nehru was emotionally and intellectually hostile to the Axis Powers. He made an agonising quest for an honourable settlement with Britain so that India could fight the war shoulder to shoulder with the Allies. But he was swept away by Gandhiji's 'Quit India' hurricane and lodged with other national leaders in the Ahmednagar jail. Jawaharlal had developed a peculiar apathy for Lord Wavell, the Viceroy, and was largely instrumental in his recall. Wavell's successor, Lord Mountbatten, was a refreshing change for Nehru. They came close to each other and it does no small credit to Lord Mountbatten that step by step he could transform Nehru, the erstwhile opponent of the partition of India, into acquiescing in the June 1947 plan to divide India. In this he was assisted by Lady Mountbatten. With the British Prime Minister Attlee, Nehru was co-architect of the multi-coloured and multi-racial Commonwealth of Nations.

Nehru was a modernist. He stood for a free society. His contribution to the country's democratic set-up based on adult franchise was not insignificant. His agnosticism and opposition to all forms of organised religion had already paved the way for secularism. Women constitute half the population and no society can be free without women having equal status with men. Jawaharlal codified the customary Hindu Law and gave women equal right of inheritance and divorce. Caste is restrictive and incompatible with a free society. Nehru tried to crush it, but failed. He hated the narrow concept of nationalism and stood for free intercourse with the rest of the world. Unlike Gandhiji, non-violence was not an article of faith with Nehru, but he would not use violence to achieve social transformation. Nehru had rejected Gandhiji's theory of economic trusteeship, but he would not promote class struggle. Nehru tried to give India unity, but the States reorganisation on the basis of language was not the best form of it. He wanted to give India a national language—Hindi, but succeeded only in giving a longer lease to English.

No modern society can sustain itself without the support of a highly developed industrial system to meet civilian and defence needs. Nehru would not minimise Gandhiji's programme of cottage industries, but he believed that as a substitute for big machines, small industries were a backwash. Nehru's highest contributions to India's development were science and technology —the decimal system and a chain of national scientific laboratories. India's resources are vast but undeveloped. Hence the need for planned development. A Plan must have an objective and it took the shape of Nehru's brand of socialism with mixed economy; the public and private sectors functioning side by side. When Nehru died, the Third Plan had gone awry, and was followed by three annual plans—or no plans.

Nehru was a profuse writer. His 'Autobiography' and 'Discovery of India' enjoyed wide circulation. Among his other works were 'Glimpses of World History', 'Letters from A Father to His Daughter' and 'A Bunch of Old Letters'. In India, with miserably low literacy, the principal medium of mass communication is the platform. Nehru was no soap-box orator; his speeches took the form of an intimate talk with his people. They came in surging masses to hear and transmit waves of energy to him.

Some of Nehru's admiring critics believe that he had outlived the fruitful period of his life. 'A Thousand Days' has quoted Kennedy's comment on Nehru of 1961—"It was all so sad: this man had done so much for India's independence, but he has stayed around too long and now it was going bit by bit." Nehru left behind many unfinished tasks—communalism, poverty, Indo Pakistan estrangement. His mid-fifty entente

with China, *Hindi Chini Bhai Bhai*, was based on false assumptions. True, in a growing society, new problems come to the surface, but Nehru's unresolved problems date back to the pre-Nehru or early-Nehru era. History will yet take time to record a verdict on Nehru's external and home policies but truly he was the man "who, with all his mind and heart, loved India and the Indian people. And they, in turn, were indulgent to him, and gave him of their love most abundantly and extravagantly."

EDITORIAL ADDENDUM

It is not possible to give within a short compass an adequate account of all aspects of the career and life of a personality like that of Jawaharlal Nehru. The Contributor of the biographical sketch has, no doubt, done his best to focus attention on the salient aspects. But in view of the special importance attributed to Jawaharlal Nehru in the public life of pre-independent and independent India, we feel it necessary to add a few more paragraphs on some aspects of his life and career which have not been adequately dealt with by the Contributor. The views expressed in these paragraphs are those of the Editor and not of the Contributor.

In recent times Nehru has been eulogised and raised to a unique position among India's freedom-fighters, next to, if not equal with, that of Mahatma Gandhi, not to speak of the earlier pioneers. The present adulation may be due to a variety of reasons. But in a work like the Dictionary of National Biography, these considerations have no place, and it is necessary to view the life and career of Nehru in the proper perspective, as it would be viewed by later generations. It is not our object to belittle the greatness of Nehru in certain respects, but at the same time in a scholarly and impartial work like the Dictionary of National Biography one should attempt to assess the personality and career of Nehru in their proper proportions and not magnified unduly by sentimental effusions or present-day political conditions. It is with that object in view that the following few paragraphs have been added to the biographical sketch.

Nehru's career may be divided into two parts—pre-independence and post-independence periods. In the pre-independence period he started his public life with all the advantages that one could imagine—a rich father, a carefree economic prospect, an English Public School and Cambridge education, a zest for life and a special appeal to the youth as a radical intellectual. For about a decade, however, since his return to India, he made very little impression in public life. He first took an active part in the non-cooperation movement and that also as an ordinary soldier and not as a leader. He did not come into the limelight for leadership in any campaign like Sardar Vallabhbhai Patel with the halo of success of the Bardoli Campaign. In the Congress he was a backbencher for many years, being more known to others as the son of Pandit Motilal Nehru. No doubt, he slowly veered to the group of young radicals, critical of the hesitancy of the senior leadership of the Congress. Like Subhas Chandra Bose, he was one of the young radicals who clamoured for complete independence in 1928 and would not settle for anything less.

In the mid-thirties Nehru's socialistic zeal led him to be one of the founders of the left wing of the Congress, known as the Congress Socialist Party. The rise of the left wing was not viewed with favour by either Gandhiji or the other senior leaders of the organisation. Nehru, however, with all his socialist zeal, never had the courage to go against the wishes of the Mahatma. Unlike the other radical young men, Jai Prakash Narain, Ram Manohar Lohia and others who stuck to the socialist principles even at the risk of the displeasure of Gandhiji and the Gandhian wing, Nehru was always careful to avoid any open clash. He was essentially 'Bapuji's obedient boy' first and a socialist and radical later. Even during the hectic days of 1938-39 when there was an open split in the Congress, following Subhas Chandra Bose's difference with Gandhiji and Gandhian methods, between the radicals and the old guards, Nehru fully supported Gandhiji and the Gandhian wing. This was not because he was genuinely convinced of the soundness of Gandhian principles, as he himself on many occa-

sions made sarcastic comments on Gandhian ways of thinking as medieval, etc., but because of a blind personal attachment to Gandhiji even at the risk of a sacrifice of his radical and socialist leanings. Thus it was that he was more with the Gandhian wing of the Congress than with the Congress Socialist group after his initial days with that left-wing group.

In the next phase of his career after the Government of India Act of 1935, it was mainly Nehru's indiscretion and lack of political foresight which shaped the future course of events and led ultimately to the partition of India. In 1937, when the Congress was flushed with victory in the majority of Provinces, it was mainly because of Nehru that a chance of communal harmony was spoiled by his idealistic and doctrinaire intransigence. The Muslim League had proposed a Coalition Government with the Congress in the Provinces under the Provincial Autonomy scheme, but it was Nehru as President of the Congress who thoughtlessly spurned that offer and demanded the virtual liquidation of the Muslim League. As Maulana Abul Kalam Azad, one of Nehru's closest Muslim associates, remarked in his memoirs that it was a grave political blunder which eventually strengthened the Muslim League and encouraged it to demand a partition of the country. The political destiny of India would have been shaped in an entirely different way if Nehru had shown more political maturity and accommodating spirit, hoping for a real *rapprochement* between the two major communities in India. But Nehru could not rise up to the occasion. It was again because of Nehru's opposition that the proposal for a Coalition Government in Bengal between the Congress Party and Fazlul Haque's Krishak Praja Party was turned down unceremoniously. The blunder of the Congress was fully exploited by the Muslim League, which immediately formed a Coalition Government with the Krishak Praja Party. It is significant to note that in order to exclude any Muslim political influence in the U. P., Nehru deliberately threw away the two Muslim majority Provinces—Bengal and the Panjab—into the arms of the Muslim League. It was from this time onwards that the communal forces in Bengal and the Panjab became more and more strengthened, ultimately leading to the demand for Pakistan in 1940. History can hardly spare the man who played with a nation's destiny in such a thoughtless and indiscreet manner.

Nehru had never any softness for Subhas Chandra Bose either before or during or after the Second World War. Before the British Victory and particularly before the coming to power of the Labour Party in England, he hardly ever appreciated the venture of Subhas Chandra Bose or the exploits and sacrifices of the INA. Yet, when all was over and the INA trial started in the Red Fort of Delhi, he took the leadership on behalf of the Congress (and indeed of the whole country) in organising the legal defence of the INA accused. He donned the Barrister's gown after nearly three decades, but that was more a political gesture. Nehru, after all, was not even a second-rank lawyer and the main brunt of the defence fell on Bhulabhai Desai whom the Congress had maligned because of the Desai-Liaqat Pact. The INA Trial was used by the Congress as a booster to its morale in the ensuing General Elections in 1946, and Nehru very tactfully adopted Netaji's slogan 'Jai Hind' from this time onwards.

During the Constitutional negotiations which preceded the transfer of power in 1947, Nehru had a prominent hand. But on this occasion again, it was Nehru's indiscretion which ruined all chances of a settlement between the Congress and the Muslim League and the preservation of India's political unity under the Cabinet Mission Plan. When the Cabinet Mission Plan of preserving India's political unity and at the same time granting some concession to the Muslim League demand for Pakistan in the shape of grouping of Provinces had been accepted, either willingly or grudgingly, by both the political parties, Nehru as the newly elected President of the Congress made a most injudicious speech, holding out a threat that once the Constituent Assembly was convened, the Congress would be free to choose any particular part of the Cabinet Mission Plan and reject any other part. Even Azad was aghast at this sort of pronouncement.

The effect of this injudicious pronouncement may best be described in the words of Leonard Mosley: "And on 10 July (1946), after he (Nehru) had been elected President, he called the press together for a Conference to discuss his policy as the new head of the Congress. It was a moment in history when circumspection should have been the order of the day. There was much to be gained by silence. The fortunes of India were in the balance and one false move could upset them. Nehru chose this moment to launch into what his biographer, Michael Brecher, has described as 'one of the most fiery and provocative statements in his forty years of public life'.... Did Nehru realise what he was saying? He was telling the world that once in power, the Congress would use its strength at the centre to alter the Cabinet Mission Plan as it thought fit. But the Muslim League (as had the Congress) had accepted the Plan as a cut and dried scheme to meet the objections from both sides. It was a compromise plan which obviously could not afterwards be altered in favour of one side or another. In the circumstances, Nehru's remarks were a direct act of sabotage. Whether he meant them to be so, in the mistaken belief that Jinnah and the Muslim League were not really a force to be reckoned with, or whether they were the ham-handed remarks of a politician who did not know when to keep his mouth shut will never be known."

Even Abul Kalam Azad commented on Nehru's Press Conference as "one of those unfortunate events which change the course of history." The immediate effect was the refusal of Jinnah to accept the Cabinet Mission Plan, as he feared that he could never trust the Congress to give a fair deal to the Muslims once the transfer of power was effected. There are moments when it is best to keep one's mouth shut, but Nehru obviously did not subscribe to that view.

In the final phase of the Constitutional negotiations after the arrival of Lord Mountbatten, Nehru all on a sudden turned a complete *volte-face* for which no rational explanation can be found. He had all along been opposed to the Muslim League and its Pakistan demand. From 1937 onwards it cannot be said that Nehru did all that was possible to accept the reality of the situation and to try to conciliate Jinnah and his Muslim League. He hardly considered this aspect of political strategy to be deserving of any serious attention. He always laboured under the delusion that in the constitutional struggle there were only two parties, the British Government and the Congress. He maintained that view even after the general elections of 1946 in which the Muslim League captured practically all the Muslim seats in the Legislature. He was encouraged in this feeling when he was called upon by the Governor-General, Lord Wavell, to form the Interim Government and to go ahead with preparations for a Constituent Assembly in spite of the fact that the Muslim League refused to join either. Nehru, possibly, felt convinced that the British were so eager to quit India immediately that they would not hesitate to throw the Muslim League overboard and hand over power to the Congress alone. He hardly knew Jinnah and his political potentiality.

The Congress accepted office in the Interim Government, and Jinnah in reply gave the call for Direct Action on 16 August 1946. We need not go into the details of the events that followed. Suffice it to note that when the orgy of mob violence spread in different parts of the country and particularly in the Punjab, Nehru, the head of the Interim Government, was completely unnerved, and far from facing the situation boldly, he was panicked into an immediate acceptance of the Pakistan demand. From the evidence available till now, it is difficult to say with certainty why this change came over Nehru so suddenly and so mysteriously. Different sources have given different explanations, but perhaps the truth is yet to be revealed. One thing is certain, that he was completely unnerved by the orgy of communal violence in the Punjab and came to an immediate decision to accept a division of the country to avoid further bloodshed and brutality. He hardly knew that the division was to be followed by much more violence and brutality than before. There was possibly some other reason also, namely, the unwillingness of Nehru to go into political wilderness again. He was anxious to get independence immediately

and refused to wait heading the Government of a free, though truncated, India immediately. To quote Leonard Mosley again: "But perhaps Pandit Nehru came nearer the truth in a conversation with the author in 1960 when he said, 'the truth is that we were tired men, and we were getting on in years too. Few of us could stand the prospect of going to prison again—and if we had stood out for a United India as we wished it, prison obviously awaited us. We saw the fires burning in the Panjab and heard every day of the killings. The plan for partition offered a way out and we took it.' "

It is difficult to say how far this was the correct version of the motives of Nehru in accepting partition. It is sad to reflect, however, that the earlier champion of the Nationalist Muslims had no scruple now to throw to the wolves the Nationalist Muslims in the NWFP and Sind, not to speak of the minorities in Pakistan, who had done so much to contribute to India's freedom struggle and whose sufferings and sacrifices for more than half a century had enabled Pandit Nehru to become the first Prime Minister of a Free India. Sardar Patel and Pandit Nehru were the earliest two converts to the Pakistan proposal in the Congress leadership. Both in the Working Committee meeting and in the AICC meeting there were loud protests against the acceptance of partition, but such was the lure of the Mountbatten plan of immediate independence among the higher ranks in the Congress that all protests against acceptance of partition were of no avail. History offers few parallels to such a complete *volte-face* in political strategy.

In the post-independence period Nehru's record can hardly be regarded as successful or remarkable. His choice as the first head of the Government of Free India was 'Bapuji's' gift to his 'obedient boy' rather than to any tangible contributions made by Nehru in the freedom struggle or his unquestioned pre-eminence among others who belonged to his rank of the Congress leadership. Rajagopalachari, Rajendra Prasad, Sardar Vallabhbhai Patel or Abul Kalam Azad had at least equal claim to head the Government of a Free India. Nehru's choice as the first Prime Minister, however, did not surprise the public in general, who knew that he was Gandhiji's special favourite, and all high positions in the Congress or in the Government were taken for granted to be for 'Bapuji' to bestow. Nehru, unfortunately, had no parliamentary, administrative or even legal experience. Hence it was that as Prime Minister his relations were not happy and cordial either with the first President, Dr. Rajendra Prasad, or with the Deputy Prime Minister, Sardar Vallabhbhai Patel. In fact, not only Ambedkar but almost everybody who resigned from his Cabinet later resented his dictatorial methods and his way of dealing with his Cabinet colleagues. Nehru never subscribed to the view that the Prime Minister was only a *primus-inter-pares* in the Cabinet.

Nor did Nehru show much ability as an administrator or a Parliamentarian. Most of his Parliamentary speeches (he spoke *extempore* even on very important issues) were dull, stale and verbose. As a Parliamentarian, he cannot be compared to Gladstone or Disraeli, nor even to Bhulabhai Desai or Shyamaprasad Mookerjee. As an administrator he relied more on his personal friends than those who were really responsible for running the machinery of the Government. The best concrete illustration was his handling of the situation when the three Service Chiefs resigned at the same time in protest against the policy of V. K. Krishna Menon, the Defence Minister and Nehru's closest personal friend. Nehru went all out in defence of his personal friend and publicly snubbed the three Service Chiefs, and this was the friend who was mainly responsible for India's debacle in the war with China in 1962.

Nehru was one of those who believed in speeches and not in action. Whenever there was a crisis to be faced and a firm decision had to be taken, he faltered and vacillated. Again the best concrete illustration was his handling of the Kashmir Question and his reference of the dispute to the UN. He committed another grave blunder in making a gratuitous offer of holding a plebiscite in Kashmir, for which there was no provision either in the Cabinet Mission Plan or in the Indian Independence Act of 1947. His later falling back from that position was easily

exploited by the Pakistan Government in influencing world opinion. Nehru's vacillation is again evident from the very widely known story that when Sardar Patel had secured his consent to the Hyderabad action, Patel left Delhi, instructing his Ministry officials that he could not be contacted for twenty-four hours, mainly out of a fear that at the last moment Nehru would vacillate and order a stoppage of the action against Hyderabad. While the integration of States in a record time stands to the eternal glory of Sardar Patel as an administrator and a statesman, Nehru's record can show hardly anything equal to it.

In internal matters Nehru believed in planning and the system of Five Year Plans was adopted under his guidance and sponsorship. But before he died, both he and the people of India must have realised that all the three Five Year Plans under his regime had failed miserably. The fault lay no doubt with bad planning by economists, but that again was due to the defective guidance given by Nehru and to his wrong emphasis on certain aspects of economic development. Instead of looking to the food production problem he started on grandiose plans of large scale industrialisation, which in the course of the first three Plans completely upset the assumptions and calculations of the planners about the development of Indian economy.

In foreign policy again, which was supposed to be Nehru's *forte*, Nehru's policy proved as much a dismal failure as his Planning policy. His policy of non-alignment might have been right up to a certain point, but not as a fixed permanent principle of foreign policy. Nor did he have the courage or determination to remain strictly non-aligned, e.g., his varying statements during the Soviet invasion of Hungary or his blind espousal of the cause of the Arabs against Israel or his sponsorship of China's application for U.N. membership even after the Chinese invasion of India.

It was Nehru's relations with China that bring out most conclusively the failure of his foreign policy. For the Indian debacle in the War with China in 1962 a large part of the responsibility lay with Nehru. It was his obsession about British imperialism and the wrongs it had done to States on India's frontiers which led him to sacrifice the Tibetan buffer so easily. It was his blind faith in Sino-Indian friendship which made him close his eyes to the realities of the situation till he was rudely disillusioned in 1962. It was his ambition to play the role of a World statesman and make India's voice heard in all international issues that made him neglect issues which concerned India more directly. It was his unrealistic conviction that if India remained peaceful no other power would drag her into war which made him concentrate on economic development to the extent of totally neglecting defence preparedness. It was again his fond hope that the justice of India's stand in any dispute would be readily accepted by all non-aligned powers, specially the Afro-Asian powers, which made him neglect timely diplomatic moves to show up China's real intentions and to form an organised Asian opinion against China. In short, both in foreign affairs and in defence, India's policy, during the first decade after independence was wrong, unreal and weak, and India had to pay a heavy price for it in 1962. What made matters even worse after 1959 was the incredible muddle-headedness in deciding to confront the Chinese in the disputed areas along the border and yet refusing to admit the necessity of making suitable defence preparations for the showdown which, it was apparent by 1959-60, was inevitable.

The 1962 debacle had one historical lesson—it is not enough to have the right on one's side, one must also have the strength to assert it. It appears that the lesson has gone home and India's policy has undergone the needed change in the decade following 1962.

Nobody was more conscious of the failure of his foreign policy vis-à-vis China than Nehru himself, as the following broadcast to the nation on 22 October 1962 would clearly show: "I do not propose to give you the long history of continuous aggression by the Chinese during the last five years and how they have tried to justify it by speeches, agreements and repeated assertions of untruths and a campaign of calumny and vituperation against our country. Perhaps, there are not many instances in history where one

country, that is India, has gone out of her way to be friendly and co-operative with the Chinese Government and people to plead their cause in the councils of the world, and therefore, it is shocking for the Chinese Government to return evil for good, and even go to the extent of aggression and invade our sacred land. No self-respecting country, and certainly not India with her love of freedom, can submit to this, whatever the consequences may be."

This Editorial Addendum should not be misunderstood as an attempt to belittle the greatness of Jawaharlal Nehru but should be read in the spirit in which it has been written. History is a hard taskmaster and is no respecter of persons. For a historian, the only ideal is to find out the truth about any personality or event, irrespective of current sentimentalism or other considerations. In an authoritative work like the Dictionary of National Biography we have tried to give an impartial assessment of Nehru's life and career in the true spirit of a devotee of Clio and in total disregard of present-day sentimental or political considerations. —EDITOR

[Jawaharlal Nehru—An Autobiography; —The Discovery of India; Michael Brecher—Nehru, A Political Biography; Frank Moraes—Jawaharlal Nerhu; Rafiq Zakaria—A Study of Nehru; Maulana Abul Kalam Azad—India Wins Freedom; Rajendra Prasad—India Divided; K. M. Munshi—I Follow the Mahatma; Subhas Chandra Bose—The Indian Struggle, 1920-42; Joachim Alva—Men and Supermen of India; B. R. Nanda—The Nehrus; J. S. Bright—The Great Nehrus; Darbara Singh—Indian Nation; Leonard Mosley—Last Days of the British Raj; Rupert Furneaux—Massacre at Amritsar; A. N. Brailsford—Subject India; Louis Fischer—The Great Challenge; Satyapal and Prabodh Chandra —Sixty Years of Congress; Pattabhi Sitaramayya —History of the Indian National Congress; R. C. Mazumdar—History of the Freedom Movement in India, in 3 volumes; Coupland —Indian Constitutional Problem; S. Gopal —The Viceroyalty of Lord Irwin; Hindusthan Year Book, 1962; Nehru Calendar, 1965, Delhi; The Span, May 1965; S. Gopal (Ed.)—Selected Works of Jawaharlal Nehru, Vols. I-III, already published; Durga Das (Ed.)—The Correspondence of Sardar Vallabhbhai Patel.]

(Mantosh Singh) AJIT PRASAD JAIN

NEHRU, MOTILAL (PANDIT) (1861-1931)

Pandit Motilal Nehru, an eminent lawyer and politician, was born on 6 May 1861. The Nehrus hailed from Kashmir, but had settled in Delhi since the beginning of the eighteenth century. Motilal's grandfather, Lakshmi Narayan, became the first Vakil of the East India Company at the Mughal Court of Delhi. Motilal's father, Gangadhar, was a police officer in Delhi in 1857, when it was engulfed by the Mutiny. When the British troops shelled their way into the town, Gangadhar fled with his wife Jeorani and four children to Agra where he died four years later. Three months after his death Jeorani gave birth to a boy who was named Motilal. Motilal spent his childhood at Khetri in Rajasthan, where his elder brother Nandlal became the Diwan. In 1870 Nandlal quitted Khetri, qualified as a lawyer and began to practise law at Agra. When the High Court was transferred to Allahabad, he moved with it.

Meanwhile Motilal was growing up into a vivacious lad. He passed the Matriculation examination from Kanpur and joined the Muir Central College at Allahabad. Athletic, fond of outdoor sports, specially wrestling, brimming over with an insatiable curiosity and zest for life, he took to the playground and the places of amusement. His career in school and college was thus not very notable, and his quick wits and high spirits landed him in many an escapade from which he was extricated by Principal Harrison and his British colleagues in the Muir Central College, who had taken a strong liking to this intelligent, lively and restless Kashmiri youth. The contact with his British Professors turned out to be a strong formative influence in Motilal's life. It implanted in him an intelligent, rational, sceptical attitude to life, as also a strong admiration for English culture and English

institutions. Thus equipped, Motilal found no difficulty in challenging the conservative, caste-ridden and hidebound society into which he had been born.

Motilal sat for his degree examination, but did not complete it. He decided to become a lawyer, topped the list of successful candidates in the Vakil's examination in 1883, set up as a lawyer at Kanpur, but three years later shifted to Allahabad where his brother Nandlal had a lucrative practice at the High Court. Unfortunately, Nandlal died in April 1887 at the age of forty-two, leaving behind him five sons and two daughters. Young Motilal found himself, at the age of twenty-five, as the head of a large family, its sole bread-winner.

The death of his brother increased Motilal's burdens, but it also gave a keener edge to his ambition. He was scarcely forty when his income reached a five-figure income. He was one of the four brilliant Vakils—the others being Pandit (later Sir) Sunderlal, Munshi Ram Prasad, and Jogendranath Chaudhuri—who were admitted to the roll of Advocates of the Allahabad High Court in 1896.

In 1889 Motilal's wife Swarup Rani gave birth to a son, who was named Jawaharlal. Two daughters, Sarup (later Vijayalakshmi Pandit) and Krishna (later Krishna Hutheesing) were born in 1900 and 1907 respectively. In 1900 Motilal purchased a house (No. 1, Church Road) at Allahabad, rebuilt it, and named it Anand Bhawan (the abode of happiness). His legal practice was meanwhile growing. A rise in his standard of living was paralleled by a progressive westernization, a process which was accelerated by his visits to Europe in 1899 and 1900. Thorough-going changes, from knives and forks at the dining table to European governesses and tutors for the children, ensued.

In May 1905 Motilal again sailed for Europe, this time with his whole family. He returned in November of the same year, after putting Jawaharlal to school at Harrow. From Harrow Jawaharlal went to Cambridge where he took a Tripos in Natural Science before being called to the Bar in 1912.

Motilal's early incursions into politics were reluctant, brief and sporadic. The list of 1,400 delegates of the Allahabad Congress (1888) includes: "Pandit Motilal, Hindu, Brahmin, Vakil, High Court, N.W.P. (North-Western Provinces)." He attended some of the subsequent sessions of the Congress, but unlike his Allahabad contemporary Madan Mohan Malaviya, he was no more than a passive spectator. It was the tug-of-war between the Moderates and the Extremists in the aftermath of the Partition of Bengal which drew Motilal into the arena and, strangely enough, on the side of the Moderates. In 1907 he presided over a Provincial Conference of the Moderate politicians at Allahabad.

In 1909 he was elected a member of the U.P. Council. He attended the Delhi Durbar in 1911 in honour of the visit of King George V and Queen Mary, became a member of the Allahabad Municipal Board and of the All India Congress Committee. He was elected President of the U.P. Congress. Nevertheless, it was not politics but domestic and professional preoccupations which were the dominant interest of his life during this period. But from 1912 onwards when Jawaharlal returned from England, there were forces at work, both at home and in the country, which were to lead Motilal into the maelstorm of national politics.

The First World War generated deep discontent in several sectors of Indian society which found a focus in the Home Rule Movement. Motilal had been reluctant to join the Home Rule League, but the internment of Mrs. Besant in June 1917 brought him into the fray. He became the President of the Allahabad branch of the Home Rule League. Now began a perceptible shift in Motilal's politics. In August 1918 he parted company with his Moderate friends on the constitutional issue, and attended the Bombay Congress which demanded radical changes in the Montagu-Chelmsford Reforms. On 5 February 1919 he launched a new daily paper, the *Independent*, as a counterblast to the well-established local daily paper, the *Leader*, which was much too moderate for Motilal's taste in 1919.

The emergence of Mahatma Gandhi on the Indian political stage changed the course of Indian history; it also profoundly influenced the

life of Motilal Nehru and his family. The Rowlatt Bills and the publication of the Satyagraha pledge in February 1919 deeply stirred Jawaharlal; he felt an irresistible call to follow the Mahatma. Motilal was not the man to be easily swept off his feet; his legal background predisposed him against any extra-constitutional agitation. It was clear to both father and son that they were at the crossroads. Neither was prepared to give in, but at Motilal's instance Gandhiji intervened and counselled young Nehru to be patient.

Shortly afterwards events marched to a tragic climax in the Punjab: the holocaust of Jallianwala Bagh was followed by Martial Law. Motilal did what he could to bring succour and solace to that unhappy province. He gave his time freely, at the cost of his own legal practice, to the defence of scores of hapless victims of the Martial Law, who had been condemned to the gallows or sentenced to long terms of imprisonment. He also served with Gandhiji on the unofficial committee set up by the Indian National Congress to inquire into the Punjab disturbances.

Elected to preside over the Amritsar Congress (December 1919), Motilal was in the centre of the gathering storm which pulled down many familiar landmarks during the following year. He was the only front-rank leader to lend his support to non-cooperation at the special Congress at Calcutta in September 1920. Motilal's fateful decision to cast in his lot with Gandhiji was no doubt influenced by the tragic chain of events in 1919. Apart from the compulsion of events, there was another vital factor without which he may not have made, in his sixtieth year, a clean break with his past and plunged into the unknown. This was the unshakeable resolve of his son to go the way of Satyagraha.

Immediately after the Calcutta Congress Motilal resigned from the U.P. Council, abandoned his practice at the Bar, curtailed the vast retinue of servants in Anand Bhawan, changed his style of living, consigned cartloads of foreign finery to public bonfires and put on the homespun khadi.

In December 1921 both father and son were arrested and sentenced to six months' imprisonment. In February 1922 came the anti-climax, when Gandhiji first announced and then suddenly cancelled mass civil disobedience. In March the Mahatma himself was arrested, tried for sedition and sentenced to six years' imprisonment.

When Motilal came out of gaol in the summer of 1922, he found that the movement had declined, the Congress organisation was distracted by internal squabbles, and the constructive programme could not evoke the enthusiasm of the intelligentsia. Motilal felt that the time had come to revise the programme of non-cooperation so as to permit entry into Legislative Councils. This revision was resisted by those who regarded themselves as the faithful followers of the Mahatma. A long and bitter controversy, which nearly split the Congress, ensued. However, Motilal and C. R. Das founded the Swarajya Party in January 1923, had their way, and contested the elections at the end of 1923. The Swarajya Party was the largest Party in the Central Legislative Assembly as well as in some of the Provincial Legislatures. From 1925 onwards it was recognised by the Congress as its political wing.

The spotlight shifts for the next six years to the Legislative Assembly where Motilal was the Leader of the Opposition. With his commanding personality, incisive intellect, great knowledge of law, brilliant advocacy, ready wit and combative spirit, he seemed to be cut out for a Parliamentary role. The Legislative Assembly, however, was no Parliament. It was a hybrid legislature elected on a narrow and communal franchise; it had a solid bloc of official, nominated, European and some Indian members who took their cue from the irremovable executive. At first Motilal was able to secure sufficient support from the Moderate and the Muslim legislators to outvote the Government. He ruled his own party with an iron hand, but found his task increasingly difficult from 1926 onwards when communal and personal squabbles divided and weakened the Swarajya Party.

Towards the end of 1927, with the appointment of the Simon Commission, there came a political revival. The exclusion of Indians from the Commission united Indian parties in opposition to the Government. An All Parties Conference was

convened by Dr. Ansari, the Congress President, and a Committee, including Tej Bahadur Sapru and headed by Motilal, was appointed to determine the principles of a constitution for free India. The report of the Committee—the Nehru Report as it came to be called—attempted a solution of the communal problem which unfortunately failed to receive the support of a vocal section of Muslim opinion led by the Aga Khan and Jinnah.

The Nehru Report, representing as it did the highest common denominator among a number of heterogeneous Parties, was based on the assumption that the new Indian Constitution would be based on Dominion Status. This was regarded as a climb-down by a radical wing in the Congress led by Subhas Bose and Motilal's own son who founded the 'Independence for India League'. The Calcutta Congress (December 1928) over which Motilal presided was the scene of a head-on clash between those who were prepared to accept Dominion Status and those who would have nothing short of complete independence. A split was averted by a via media proposed by Gandhiji, according to which if Britain did not concede Dominion Status within a year, the Congress was to demand complete independence and to fight for it, if necessary, by launching civil disobedience.

The way was thus opened for Gandhiji's return to active politics and for the revival of Satyagraha. Motilal was at first more amused than impressed by Gandhiji's plans for the breach of the salt laws, but as the movement caught on, it found him against the advice of his doctors in the centre of the political arena. He was arrested and imprisoned; but his health gave way and he was released. But there could be no peace for him when most of his family was in gaol and the whole of India was passing through a baptism of fire. In the last week of January 1931 Gandhiji and the Congress Working Committee were released by the Government as a gesture in that chain of events which was to lead to the Gandhi-Irwin Pact. Motilal had the satisfaction of having his son and Gandhiji beside him in his last days. On 6 February 1931 he passed away.

Motilal had a rational, robust, secular and fearless outlook on life. A brilliant lawyer, an eloquent speaker, a great parliamentarian, and a greater organizer, Motilal was one of the most notable and attractive figures of Indian nationalism in the Gandhian era.

[B. R. Nanda—The Nehrus; A. Pershad and Promilla Suri—Biography of Motilal Nehru; K. M. Panikkar and A. Pershad—The Voice of Freedom (Selected Speeches of Motilal Nehru); Chablani and Chablani (Eds.)—Motilal Nehru Birth Centenary Commemoration Volume, 1961; —Motilal Nehru: Essays and Reflections on His Life and Times; N. N. Mitra—The Indian Annual Register, 1926—Vol. II; The Indian Review, February 1931; The Indian Year Book, 1926.]

(L. Dewani) B. R. NANDA

NEKI RAM SHARMA (PANDIT)

—See under Sharma, Neki Ram (Pandit)

NETAJI SUBHAS

—See under Bose, Subhas Chandra

NICHOLS-ROY, JAMES JOY MOHON (REV.) (1884-1959)

Nichols-Roy was born on 12 June 1884 at the Shella village in the Khasi Hills. His mother was a Ka Rimai Syiemlieh, a direct descendant of U Tirot Singh, Chief of Nonghkhlaw State and the genius behind the Khasi 'War of Independence' during the British regime. Ka Rimai married U Khagendra Mohon Roy and their fourth child, out of a total of six children, was U Joy Mohon Roy. U Khagendra was an agriculturist and was a hard-working and unassuming sort of man. U Joy Mohon Roy appeared to have imbibed the quality of hard work and tenacity from his father.

U Joy Mohon Roy married Miss Nora Evelyn Nichols, an American, on 17 August 1907 in Calcutta. It was after this marriage that U Joy Mohon Roy came to be known as the Rev. James Joy Mohon Nichols-Roy. Miss Nora Evelyn

Nichols was an Arts Graduate of Idaho University, U.S.A. She came to India for missionary activity in April 1904. She died at Shillong in 1964, at the age of eighty-five.

Nichols-Roy passed the Entrance examination of the Calcutta University in 1899 and thereafter joined the Scottish Church College, from where he passed the B.A. examination in 1904. For a brief period in that year, he studied Philosophy at the Master's degree level but left studies towards the end of that year to devote his life as a missionary, at 'The Call of God to preach Christ'. Again, it was in the same year that he became the founder-leader of the Church of God in the United Khasi-Jaintia Hills. It turned out to be one of the Indian Christian Missions functioning with success without financial aid from any foreign Christian Mission.

His missionary zeal carried Nichols-Roy during 1905-06 to distant places like Travancore-Cochin, Lahore, Lyalporê and Montgomery. In course of time his religious activities were merged with political activities at a time when the nationalist movement was making headway in the 1920's. Nichols-Roy was a much-travelled man: he visited Japan, China, the U.K. and Ireland in 1913-15. During 1945-46, he visited Canada, Australia and the U.S.A. While in the U.S.A., he spoke at many Clubs and public gatherings championing the cause of India's independence.

The Rev. Roy served as a Member of the Assam Legislative Council and Assembly continuously for a period of 38 years, from 1921 till he died in harness in 1959 (1 November). It was the most fruitful period of his life.

He joined the Indian National Congress in 1926 and served as a member of the Reception Committee for the Pandu Congress Session. He was taken in the Executive Committee of the Assam Provincial Congress Committee and continued to be in the Executive till his resignation from the Congress Party on 1 December 1956. In 1937 Nichols-Roy was the leader of the Assam Progressive Nationalist Party in the Assam Legislative Assembly. He was chosen the Deputy Leader of the Assam Congress Parliamentary Party in 1948.

He did not appear to have participated in any mass political movement. Nevertheless, he served his people and the Province in different capacities, as a Minister for four times at intervals during 1927-56; as a public leader; and as a Missionary. As a Minister, he held the following portfolios at different times: Excise, Local Self-Government, Medical and Public Health, P.W.D., Forests, Industries, Co-operation, Jails, Registration and Stamps. A staunch supporter of Gandhiji's movement for prohibition of harmful drugs, Nichols-Roy headed the Assam Opium Enquiry Committee in 1934. He was instrumental in the enactment of the following measures by the Assam Assembly: the Assam Opium Smoking Act, the Assam Juvenile Smoking Act, and the Assam Temperance Act.

As a true nationalist, Nichols-Roy was firmly opposed to the grouping scheme under the British Cabinet Mission Plan. He displayed the capacity to see political issues rising above narrow communal considerations.

After freedom came, Nichols-Roy took a leading part in the framing of the country's Constitution as a member of the Constituent Assembly. He was a member of the Advisory Committee for Minorities, and the Sub-Committee of Partially Excluded and Excluded Tribal areas of Assam under the Chairmanship of Gopinath Bardoloi, appointed by the Constituent Assembly. His was a very important role in formulating ideas which found fulfilment in the framing of the Sixth Schedule to the Constitution of the Republic of India. It appeared that the Sixth Schedule failed to provide an answer to the problems in the Hills, and Nichols-Roy resigned from the Assam Ministry in 1956 over the Hills State issue.

Nichols-Roy owned orange groves at Barnihat and paddy fields at his native village, Shella. He started a Joint Stock Company in 1918—it was the United Fruit Company Ltd., the first Company in Assam to start canning and bottling of fruits, fruit juice, viz., the Unificora Squash, Jam and Jelly, etc. He was the Company's Managing Director and General Manager for many years, excluding the period of his Ministership. He also owned a Printing Press, the Shillong Printing Works.

A many-sided personality, Nichols-Roy found time to write a number of books and pamphlets in English and Khasi. His English publications include: 'Christian Unity', 'God's Clarion Call to Christian Unity', 'Speech On Christianity', 'Spirit Of Christ', 'Hours With Jesus', 'Ownership Of Minerals In The Autonomous Districts Of Assam'; and his Khasi publications are the following: 'God And Wealth', 'Re-born Of Spirit', 'Christ And The Church', 'Jesus And Holy Mary' and 'Hymn Books'.

[Assam Legislative Council ,Debates, 1921, 1926 and 1928; Legislative Assembly's Who's Who, 1956; Some Architects of Present Assam (published by Research and Reference Section of the Assembly Secretariat, Shillong; G. D. Binani and T. V. Rama Rao—India at a Glance.]

(S. P. De) D. P. BAROOAH

NIGAM, DAYA NARAYAN (MUNSHI) (1882-1942)

Munshi Daya Narayan Nigam was born on 22 March 1882. He came of an upper middle-class Kayastha family of Kanpur. His father Munshi Kanahiya Lal was an ordinary zamindar and his grandfather Munshi Shiva Prasad was a leading lawyer, vice-chairman of the District Board and Government pleader.

Nigam's early education was according to the traditional pattern prevalent among the Kayasthas. He started with Urdu and Persian. At the age of 12 he joined the Government High School in the 5th standard and finally graduated in 1903 from the University of Allahabad. A year before, he was married to Indra Devi, by whom he had several children, some of whom rose to positions of distinction in the Government service.

As a young man Munshi Daya Narayan derived inspiration from Pandit Madan Mohan Malaviya and Pandit Bal Krishna Bhatt, both of them being stalwarts in their respective fields.

It appears that from the very beginning Daya Narayan had a passion for journalism, to which he dedicated his life, unmindful of the bleak prospects which it offered. The motto which he selected for his journal, the *Zamanah*, was:

"If the time (Zamanah) does not favour you, you should favour the time (Zamanah)."

And to pursue his mission successfully he equipped himself adequately. Besides English, he thoroughly mastered Bengali, Gujarati and Marathi. His command over Urdu and Persian was excellent and he developed a style of his own. The prose of his monthly journal *Zamanah* was accepted as the standard by scholars and litterateurs.

Munshi Daya Narayan lived in the age of intellectual liberalism when the radicalism of the Indian National Congress was gradually mellowing into a rational constitutionalism. The brilliant fearlessness of Dadabhai Naoroji, Pherozeshah Mehta and others was yielding place to agitationalism and desire for direct action. It started with the Partition of Bengal and gained all-India momentum during the non-cooperation movement. Daya Narayan's association with Sir Tej Bahadur Sapru, Sir Abdul Qadir and Sir Muhammad Iqbal tended to shape his political attitude in the direction of sobriety which favoured a smooth transition. Though he was not lacking in patriotism, he maintained and sustained a balanced and objective outlook. He could not afford to be a rank partisan. If he did not agree with the methods of Mahatma Gandhi, he gave free expression to his feelings about them. Nor did he lag behind in offering a trenchant criticism of the tardiness of the British Government in accelerating the pace of self-government of India. Munshi Daya Narayan was a nationalist but not a propagandist or agitator.

Contact with Bishop Basket, the Rev. Westcott and the Rev. Ward moulded the intellectual and mental development of Munshi Daya Narayan. Though a 'Sanatan Dharmi', he was not trammelled either with its rigidity or with its intolerant orthodoxy. He had very broad ideas about social reform. He was in favour of inter-caste and inter-community marriage, widow-marriage, female education, co-education and removal of *pardah*. He vehemently commended the resolutions

passed at the Indian Social Conference in 1927 at Madras. It was at his instance and persuasion that Munshi Prem Chand married a widow.

Munshi Daya Narayan was a voracious reader and he never hesitated in purchasing books and foreign and Indian journals. He was fond of Tolstoy, John Galsworthy, Bernard Shaw, Oscar Wilde and above all Dostoevsky. He was fascinated by their ideology and style which made a deep impression on his mind and thought. He became convinced of the fundamental unity of thought all the world over.

It was not merely his journalism, but his sterling literary qualities which brought him in close touch with leading figures like Sir Muhammad Iqbal, Hasarat Mohani, Josh Malihabadi, Pandit Braj Narain Chakbast, Saro, Sudarshan and others. It was the *Zamanah* which published the famous patriotic *ghazal* of Iqbal, 'Sare Jahan Se Achchha Hindostan Hamara'. It was the *Zamanah* which brought into the limelight Munshi Prem Chand and Sudarshan.

In spite of his intellectual and literary greatness Munshi Daya Narayan was simple in his dress and charming in his manners. He was of a heavy frame, neither very tall, nor very short. He was frugal in his food, and was a vegetarian.

[The Zamanah, Yadgar Number, 1943; The Zamanah, January, February, March and April 1921, January and April 1928, July, September, November and December 1939, April 1940; Personal interview of the Research Fellow with Sri Narain Nigam, Advocate at Kanpur, eldest son of Munshi Daya Narayan Nigam.]

(L. Dewani) B. P. SAKSENA

NIJALINGAPPA, S. (1902-)

Siddavanahalli Nijalingappa was born on 10 December 1902 in a middle-class Hindu Lingayat family of Haluvagalu, a small village in the Bellary district, Mysore State. His father, Adiveppa, was a small businessman and his mother, Neelamma, was a devout worshipper of Shiva. He had one elder brother named Veerappa and one elder sister known as Puttamma, both of whom are now no more. When Nijalingappa was about five or six years of age, he lost his father.

He completed his primary education from the Anglo-Vernacular School, Davangere, and went to Chitradurga for High School education. He graduated from the Central College, Bangalore, in 1924, and got his Law degree from the Law College, Poona, in 1926. As a child, he was given traditional education by an old type of teacher named Veerappa Master. His teacher and his close relatives, especially his mother, influenced his outlook on life while he was a boy. Thus, like the other heroes of the Indian Freedom Movement, Nijalingappa had also a unique blend of both traditional and modern education. The life and the *vachanas* of Basaveshwar and the philosophy of Shankaracharya exerted a profound influence on the mind of Nijalingappa. The course of the Indian Freedom Movement and the teachings of Mahatma Gandhi had the utmost effect on his mind.

He got married to Murigemma in 1927, when he was 25 years of age. His wife, who comes from a lower middle-class business family of Davangere, has always been of a helping nature; but for this fact, Nijalingappa's contribution to India's struggle for independence would have been much less than what it now has been.

Nijalingappa's political career started very late, i. e., in 1936. As a law practitioner, both in Davangere and Chitradurga, he did not have a liking for active politics though he used to take a great interest in the development of the Freedom Movement in India and used to read the writings of Mahatma Gandhi, Rajendra Prasad and other leaders of the time. He used to attend the Congress sessions, not as an active member of the Congress but as a spectator. It was in 1936, when Nijalingappa had an opportunity of coming into contact with Dr. N. S. Hardikar, that he was chosen as the President of the Chitradurga District Congress Committee.

Since then, Nijalingappa began to take an active interest in India's Freedom Movement.

He participated several times in Satyagrahas and was imprisoned for a number of times. He toured the whole of Karnatak and tried to evoke political consciousness among the Kannadigas. A good orator as he was, he made use of the public platform to the fullest extent to infuse his ideas into the hearts of the people. His lectures dealt not only with political conditions but also with social reforms and revival of rural economy. He was of the opinion that decentralised production was ideal and would build up rural economy and prevent concentration, and, in periods of distress brought about by war or otherwise, could contribute to the maintenance of stability and of self-reliance. He often held the British Government responsible for the destruction of the age-old village industries and for the drainage of wealth from our country and condemned England for becoming richer at the cost of India. His ideas of social reform were a blend of both the traditional and modern views. He encouraged widow-marriage and equal status for women with men. He believed that a synthesis of all religions would be a good remedy for the social evils.

Throughout the course of India's struggle for freedom and afterwards, he identified himself with the Indian National Congress. He served that institution as a volunteer, as the President of the Pradesh Congress Committee and, to crown them all, as the President of the All India Congress Committee.

Parallel to India's Freedom Movement was the movement for the unification of Karnatak. The services rendered by Nijalingappa towards the latter was unique, and in recognition of the same, he was chosen the first Chief Minister of the new Mysore State in November 1956. He continued as Chief Minister up to April 1958. Then again for the second time, he was elected to the same responsible post and he continued in that post up to April 1968. In the capacity of a Chief Minister, Nijalingappa has rendered yeoman's service to the State. He may be called the maker of modern Mysore (Karnatak).

Nijalingappa never hankered after the Presidentship of the All India Congress Committee, but the office was thrust on him in [illegible]. To put it in other words, he was never after office but office itself came after him. He became the President of the Party when people had expressed their distrust in it in the 1967 elections. Due to the untiring efforts of Nijalingappa, the Congress Party was re-invigorated. But perhaps the greatest tragic event in the history of the Indian National Congress occurred during his Presidentship. Due to the unbridgeable cleavage which developed between the organisation front and the administration wing, the Congress Party was divided into two groups.

[Shri Nijalingappa, an article by Shivanand Joshi in the Kasturi, XII, No. 6; Nijalingappa: Vyakti Sadhane, an article in the Kasturi, XII, No. 6; An article on Nijalingappa in the Bhavan's Journal, Vol. XIV, No. 13, 1968; Personal interview of the Contributor with S. Nijalingappa.]

G. S. Dikshit

NILAKANTA BRAHMACHARI

—See under Brahmachari Nilakanta

NILKANTH, MAHIPATRAM (1829-1891)

Mahipatram Nilkanth was born on 3 December 1829 at Surat (Gujarat) where his father Roopram Nilkanth was a Customs Officer. He belonged to a middle-class Vadnagar Nagar (Brahmin) family. In 1835 he was married to Parvatikunvar. Their son Ramanbhai Nilkanth became a famous social and religious reformer of Gujarat.

Mahipatram had his primary and secondary education at Surat after which he joined the Elphinstone College, Bombay, where he distinguished himself by winning coveted academic prizes and distinctions. In college, he took part in the activities of the Buddhivardhak Sabha and Gnan Prasarak Mandali, two progressive groups which produced many of the eminent social reformers of Western India. Among Mahipatram's close friends were Bholanath Sarabhai, founder of the Prarthana Samaj in Ahmedabad, Karsandas

Mulji, an eminent social reformer, Durgaram Mehtaji and the poet Narmad.

After graduating, Mahipatram taught at the Elphinstone School, Bombay, for some time and then worked for a while in the Education Department. In 1857 he was appointed the Headmaster of the Ahmedabad Government High School and soon became the Deputy Educational Inspector. The next year he worked as a member of the Hope Vachanmala Committee. In 1860 he went to England to take a course in teachers' training. Mr. Harvard, the then D.P.I. of Bombay, and Mr. Hope, Director of Government Schools, took a personal interest in arranging for Mahipatram's visit and training in England. On his return, Mahipatram was appointed Principal, Teachers' Training College, Ahmedabad, a post which he held for thirty years, till his death in 1891.

Mahipatram was the Secretary of the Gujarat Vernacular Society and of the Anjuman-e-Islam. He was the founder of the Bholanath Sarabhai Literary Institute for Women in Ahmedabad and was a Fellow of the Bombay University. He was given the title of Rao Saheb around 1857/58.

Mahipatram's life was devoted to education and social reform. His interest in these fields was aroused in his student days because of his association with reformers like Durgaram Mehtaji and Dadobha Pandurang, both of whom came from Surat. In Bombay he came into contact with Dadabhai Naoroji, Karsandas Mulji and other members of the Buddhivardhak Sabha and Gnan Prasarak Mandali. Mahipatram believed that the key to social reform lay in the emancipation of women. He worked for women's education, widow-marriage, prevention of child-marriages, and fighting the evils of the caste system. He participated in dinners with Harijans. He introduced several other reforms, such as discontinuing the practice of communal weeping after a death, singing obscene songs at the time of marriage, exorbitant expenditure during marriages, etc. But the reform for which he is best remembered was his boldness in crossing the seas and going to England. On his return he was excommunicated from his caste, which meant that he found it very difficult to get a house to live in or servants to work for him; no members of the caste would invite him nor could he invite anyone; his children could not marry within the caste, nor was he permitted to perform the customary funeral rites. For twelve years, he and his wife showed exemplary courage in facing all these difficulties. At the end of twelve years, it was agreed that he himself would not take part in caste dinners but could invite others and maintain normal relations with members of his caste.

Mahipatram was also a religious reformer and believed that simple prayers were an adequate form of worship. He was a Prarthana Samajist.

During Karsandas Mulji's trip to England, Mahipatram edited the former's *Satyaparkash* and led a crusade against orthodoxy, superstition and obsolete customs. In 1850 in Surat, he edited a monthly Gujarati journal, the *Partiejagar*. In 1861 he started publishing an educational journal, the *Gujarati Shalapatra*. He contributed articles to the *Native Opinion*, the *Buddhiprakash* and the *Buddhivardhak*. Mahipatram wrote about nineteen books in Gujarati: books for school children, biographies, a travelogue, compilation of essays and lectures, etc. His main interests here again were education and social reform, causes to which he devoted more than thirty-five years of his life.

[Mehta, Bhanusukhran—Mahipatram Charitra (Gujarati), 1930; Trivedi, Vishnu Prasad —Chihtanatmak Gadge (Gujarati), Bombay, 1950; Vaidya, Vijayaray K.—Gujarati Sahitya Ni Rooparekha; Granth Ane Granthkar, Part VIII (published by Gujarat Vernacular Society, Ahmedabad); Zaveri, Bepin—Ramanbhai Nilakanth (Gujarati), Ahmedabad, 1953; Divetia, Krishnarao B.—Bholanath Sarabhai Nun Jeevan Charitra (Gujarati), Ahmedabad, 1869; Nilakanth Mahipatram—Durgaram Mehtaji Nun Jeevan Charitra (Gujarati), Ahmedabad, 1879; —Uttam Kapol Karsandas Moolji (Gujarati), Ahmedabad, 1878;—England Ni Musafari Nun Varnan (Gujarati), Ahmedabad, 1864;—Parvatikuvarakhyan (Gujarati), Ahmedabad, 1881.]

(Kumud Prasanna) APARNA BOSE

NILKANTH, RAMANBHAI (SIR)
(1868-1928)

Ramanbhai Nilkanth was born in Ahmedabad on 13 March 1868. His father Mahipatram was an eminent social reformer, a Prarthana Samajist and the first Gujarati to go to England. Mahipatram was an educationist and the Principal of the Teachers' Training College in Ahmedabad. They belonged to middle-class Vadnagara Nagar (Brahmin) family.

Ramanbhai passed his Matriculation examination in 1883, standing first in the Ahmedabad centre. He had his University education first at the Gujarat College and later at the Elphinstone College, from where he graduated in 1887. He was a favourite student of Principal Wordsworth, a grandson of the poet, from whom he imbibed certain principles of writing poetry. In 1889 he married Vidyagauri, grand-daughter of Bholanath Sarabhai, a prominent social reformer. He encouraged his wife to continue her studies and she became, in fact, the first woman graduate of Gujarat.

Nilkanth was a lawyer and highly respected in Ahmedabad for his professional integrity. He played a very active part in the civic life of Ahmedabad and there was hardly any public institution with which he was not associated. He served the Municipality for thirty years, first as a member, then as Vice-President and finally as President. In 1924 when Sardar Patel succeeded him as President, despite their political differences, Vallabhbhai always sought his advice. Ramanbhai was well versed in the Talukdar Act and so when the Talukdars' Settlement Act was to be enacted, the Government nominated him to the Bombay Legislative Council (1913-16). In 1921 he was elected to the Legislative Council. He was the President of the Provincial Social Reform Conference held at Ahmedabad in 1913 and at Ahmednagar in 1921, and of the Gujarat Social Reform Conference held at Nadiad in 1918. He was the President of the Ahmedabad Prarthana Samaj during his life time.

Ramanbhai was a life-member of the Gujarat Vernacular Society (Gujarat Vidya Sabha) and its Honorary Secretary from 1912 to 1928 He presided over the Gujarati Sahitya Sabha in 1903 and over the Gujarati Sahitya Parishad in 1926. He was on the Managing Committee of the Mahipatram Rupram Orphanage, the Deaf and Dumb School and various other educational institutions, academic trusts and funds.

In 1911, at the time of the Coronation of George V, he was awarded the title of Rao Bahadur and in 1927 he was Knighted.

Ramanbhai's writings occupy an important place in the history of Gujarati literature. The main characteristic of his writing is humour, the target being the orthodox Hindu with his outmoded prejudices and superstitions. Among his works 'Bhadrambhadra' (1900) is the best known. He was a literary critic and his essays on poetry and literature were published in 'Kavita and Sahitya' (1904). 'Hasya Mandir' (1915) is a collection of humorous essays and he is also the author of a play 'Rai No Parvat' (1913).

He was a passionate social reformer and fought against untouchability, caste restrictions and child-marriages. He championed the cause of women's education and widow-marriage. He was a Sanskrit scholar, well versed in the Upanishads and the Shastras and frequently delivered the Sunday sermon at the Ahmedabad Prarthana Samaj.

In politics Sir Ramanbhai was a moderate and in 1921 opposed the Non-Cooperation Movement. He believed that it was through social reform, education and participation in municipalities, legislative councils, etc., that the country could prepare for self-government. Despite his differences with Gandhiji, his personal relations with the Mahatma were excellent and he sometimes delivered the after-prayer speeches at the Sabarmati Ashram. At the time of Gandhiji's fast during the mill workers' strike, he tried to persuade the workers to come to a settlement.

Ramanbhai's integrity, hard work and dedication set a very high standard for men in public life and those engaged in social work. On his death, Gandhiji wrote: "The service which received not the approval of the public, but God's blessings, is the true service. Ramanbhai's service was of this type" (*The Navajivan*, 11 March 1928).

Bipin Zaveri—Ramanbhai Nilkanth, 1953; S. Nilkanth—Sir Ramanbhai, Ahmedabad, 1934; Interview of the Research Fellow with his daughter Saudamini Mehta and her husband G. L. Mehta; Personal knowledge of the Contributor.]

(Kumud Prasanna) APARNA BOSE

NILKANTH, RAMANBHAI (LADY)
—See under Nilkanth, Vidyagauri

NILKANTH, VIDYAGAURI (1876-1958)

Vidyagauri Nilkanth was born on 1 June 1876 in Ahmedabad. Her father Gopilal Manilal Dhru was in Government service and belonged to a middle-class Nagar (Brahmin) family. Her mother, Balabhen, was the daughter of Bholanath Sarabhai, a prominent social and religious reformer of Gujarat.

Vidyabhen was married to Ramanbhai Nilkanth in 1889 at the age of thirteen. Ramanbhai's father, Mahipatram Nilkanth, was the first Gujarati to go abroad and was an eminent social and religious reformer. Vidyabhen continued her studies after marriage and in 1901 became the first Gujarati woman graduate, standing first in Logic and Philosophy which were her special subjects.

Vidyagauri Nilkanth devoted more than fifty years of her life to social service and was associated with nearly every important social, educational and literary institution in Ahmedabad. In 1902 she started the Ladies' Club, and in 1914 the Mahila Mandal. She was President of the All India Women's Council (Ahmedabad) from 1926 to 1935, and of the All India Women's Conference in 1932-33. She presided over the Women Labourers' Conference in Bombay in 1933. She was the President of the Harijan Sevak Sangh (Ahmedabad), of the Sansar Sudhara Samaj and of the Prarthana Samaj.

Lady Vidyagauri was deeply interested in women's education and was a founder-member of the Lalshankar Umiashankar College for Women, where she also lectured for some time. She was on the Senate of the S.N.D.T. Women's University. She was on the managing committee of several girls' schools and the President of the School Board of the Ahmedabad Municipality for eight years.

Vidyabhen was the Honorary Secretary of the Victoria Jubilee Hospital and of the Mahipatram Rupram Orphanage. Apart from these social welfare organisations, she was actively associated with the Gujarat Vernacular Society, now known as the Gujarat Vidya Sabha and was President of the Ahmedabad Branch of the Gujarat Sahitya Sabha (1930-57). In 1944 she presided over the Gujarat Sahitya Parishad.

She was awarded by the British Government the title of M.B.E. (1919) and the Kaiser-i-Hind Silver Medal (1926) and also the Kaiser-i-Hind Gold Medal. In 1957 she was given an Honorary D. Litt. by the S.N.D.T. University.

Lady Vidyagauri was the authoress of numerous articles on problems of women and on social reform, some of which were collected and published in three books—'Narikunj' (1956), 'Foram' (1955) and 'Jnansudha' (1957). She was an ardent social reformer and worked unceasingly for preventing child-marriages and encouraging widow-marriages and intercaste marriages. Being a Prarthana Samajist she did not believe in idol worship or outdated customs and superstitions. Like her husband she was a moderate in her political views, but in 1919 she joined a procession in Ahmedabad in protest against the Jallianwalla Bagh massacre. In 1930 she returned her Kaiser-i-Hind medal and resigned from her nominated seat in the Municipality in protest against the Government's repressive policy. She stood as a Congress candidate for the Municipal elections and was elected with a large majority.

Vidyagauri Nilkanth was by temperament quiet, reserved and introverted. In dress, appearance and manners she was unostentatious. She was well-known for her kindness and generosity and no one who went to her for help returned empty-handed. Her modesty and simplicity made it possible for many Gujarati girls to pursue higher studies. For nearly half a century

she was pointed to as an ideal by the Ahmedabad Society and on her sixtieth birthday, Gandhiji described her as "a jewel among women".

[As the authoress of this entry is the grand-daughter of Vidyagauri Nilkanth, much of the information is from personal knowledge. The following sources are also useful: Lady Vidyabhen Manimahotsaya Granth, 1936, Ahmedabad; Zaveri, Bipinchandra—Ramanbhai Nilkanth, 1953, Ahmedabad; Buddhiprakash—Vidyabhen Smriti Granth, March 1959; Strijivan—Lady Vidyagauri Smriti Ank, February 1959; History of Gujarat Vernacular Society, Pt. 3.]

(Kumud Prasanna) APARNA BOSE

NIRALA, SURYAKANT TRIPATHI
—See under Tripathi, Suryakant (Nirala)

NIRALAMBA SWAMI
—See under Banerjee, Jatindranath

NIVEDITA, SISTER (1867-1911)

Sister Nivedita, alias Margaret Elizabeth Noble, was born at Dunganon, County Tyrone, Ireland, on 28 October 1867. She was the eldest daughter of Samuel Richmond and Mary Isabel. The Nobles were of Scottish descent and had been settled in Ireland for about five centuries. Grandfather John Noble was a minister of the Wesleyan Church in North Ireland. He and her maternal grandfather, Richard Hamilton, participated in Ireland's Home Rule Movement. Samuel Richmond, a student of theology of the Wesleyan Church, worked in Great Torrinton in Devonshire and died at the age of thirty-four. Mary returned to Ireland with Margaret, May and Richmond.

Margaret was educated at the Halifax College run by the Chapter of the Congregationalist Church. She took up teaching work in 1884 at Keswick, in 1886 at Wrexham and in 1889 at Chester. Greatly influenced by the 'New Education' method of Pestalozzi and Froebel, she started in 1892 a school of her own called 'Ruskin School' in Wimbledon. Her remarkable intellectual gifts made her well-known in the high society of London which met at the Sesame Club.

Since childhood Christian religious doctrines were instilled into her. But search for 'Truth' led her in 1895-96 to Swami Vivekananda's teachings of the Vedanta ('Complete Works of Sister Nivedita', II, 471). Later in India she adored and worshipped Sri Ramakrishna, and also Kali and Shiva of the Hindu Pantheon.

She came to Calcutta on 28 January 1898, was initiated into *Brahmacharya* and was given the name 'Nivedita' by Vivekananda on 25 March. She opened a Kindergarten school for Hindu girls in November 1898; joined plague relief work of the Ramakrishna Mission from March 1899; left for the West in July to collect funds for her school; formed 'The Ramakrishna Guild of Help' in America; went to Paris in July 1900, where Vivekananda attended the Congress of the History of Religions; left for England alone in September 1900; and returned to India in February 1902.

Nivedita's interest in the Indian political struggle for Independence led her to resign from the purely spiritual Ramakrishna Order after Vivekananda's death in July 1902, though all along she maintained close relations with the Order and Sri Sarada Devi, the Holy Mother. She went on lecture tours throughout India from September 1902 to 1904 to rouse the national consciousness of the people. In 1905-06 she was actively associated with all public affairs in Bengal. The strain of relief work in the flood- and famine-stricken areas of East Bengal in 1906 broke her health. In August 1907 she left for Europe and America, and returned to India in July 1909. She went to America again in October 1910, and returned in April 1911. In October 1911 she went to Darjeeling for a change, had a serious attack of dysentry there and died on 13 October.

Nivedita wrote under the *nom-de-plume* Nealas and W. Neilus several articles before coming to India. In India she signed as 'Nivedita of Ramakrishna-Vivekananda'. Her innumerable articles were published in journals like the *Review of Reviews*, the *Prabuddha Bharata*, the *Modern*

Review, etc. Her first publication was 'Kali the Mother' (1900). Of her principal works the 'Web of Indian Life' (1904) gives a rosy picture of India to the critical West, and the 'Master As I Saw Him' (1910) is an interpretation of Vivekananda's life and teachings.

The supreme goal towards which Nivedita worked was to see India emerge as a strong and powerful nation. In 1898 she desired to see England and India love each other ('Sister Nivedita' by Atmaprana, 1967, p. 59). But later she was embittered and disillusioned. Prince Kropotkin's ideas influenced her political views (ibid. p. 126). From 1902 onwards she spoke and wrote against the British policy in India. She attacked Lord Curzon for the Universities Act of 1904, for his insulting the Indians by calling them untruthful in his Convocation Address in 1905, and for the Partition of Bengal in 1905. She had the knowledge of the disastrous condition of Indian economy and made British Imperialism responsible for it ('Complete Works of Sister Nivedita', IV, pp. 473-505).

Her politics was of an aggressive type and she had no patience with moderate politics of the petitionary type. Yet she was friendly with leaders of all schools of political thought like G. K. Gokhale and Bepin Chandra Pal, and young revolutionaries like Taraknath Das. She attended the Benares Congress in 1905 and wholeheartedly supported the Swadeshi Movement both in principle and in practice. She helped nationalist groups like the 'Dawn Society' and the 'Anusilan Samity'; was a member of the Central Council of Action formed by Aurobindo Ghose and took up the editorship of the *Karmayogin* when he left British India.

She wanted the whole nation to be educated on national lines ('Complete Works of Sister Nivedita', IV, pp. 329-53). She encouraged the study of science, and helped Jagadish Chandra Bose in bringing to light his theories and discoveries. She believed that a rebirth of Indian Art was essential for the regeneration of India. She disproved the fiction of the Hellenic influence in Indian Art, inspired Abanindranath Tagore and others to revive its ideals, and defined the scope and function of Indian Schools of Art.

Nivedita was one of the foremost in the galaxy of the twentieth century nationalists. A good number of leading personalities in India like Rabindranath Tagore and even foreigners were her friends and were greatly influenced by her. She was admired for her work by eminent persons like Lady Minto and Ramsay Macdonald.

Tall and fair, with deep blue eyes and brown hair, Nivedita was an image of purity and austerity in her simple white gown and with a rosary of *rudraksha* round her neck.

But the chief achievement of Nivedita's life lay in her life itself rather than in any of its achievements. A person of intense spirituality, force of character, strength of mind, intellectual power and wide range of studies, she could have achieved distinction in any sphere of life. Yet with unique self-effacement she lived a simple and austere life dedicated to the cause of India and Hinduism, on which the Western world had systematically poured contempt. She was described as 'a real lioness' by Vivekananda, 'Lokmata' (the mother of the people) by Rabindranath Tagore, and 'Agnisikha' (the flame of fire) by Aurobindo Ghose. In England she was known as 'The Champion for India', but who above all was a 'Sister' to the Indian people whom she loved.

Her contribution to the promotion of national consciousness is immeasurable. "My task is to awaken the nation," she said once. It was her dream to see in India the great re-establishment of *Dharma*, that is, national righteousness.

The Indian people have immortalised her memory by putting on her Samadhi the epitaph —"Here repose the ashes of Sister Nivedita (Margaret E. Noble) of the Ramakrishna-Vivekananda who gave her all to India."

[The Complete Works of Sister Nivedita, I-IV, Ramakrishna Sarada Mission Sister Nivedita Girls' School, Calcutta, 1967; The Life of Swami Vivekananda, Advaita Ashrama, 1949; Sri Aurobindo on Himself, Sri Aurobindo Ashrama, Pondicherry, 1953; Banerjea, S. N.—A Nation in Making, London, 1925; Reymond, Mme. Lizelle—The Dedicated, New York, 1953; Pravrajika Muktiprana—Bhagini Nivedita,

Calcutta, 1968; —Sister Nivedita, Calcutta, 1967; Geddes, Patrick—The Life and Work of Sri Jagadis C. Bose, 1919; Datta, Bhupendranath —Swami Vivekananda: Prophet and Patriot, Calcutta, 1954; Majumdar, B. B.—Militant Nationalism in India, Calcutta, 1966; Roy Chowdhury, Girijashankar—Sri Aurobinda O Bangalaya Swadeshi Yuga, Calcutta, 1956; Sister Nivedita Birth Centenary Souvenir, October 1966, Calcutta; The Modern Review; The Prabuddha Bharat.]

(Amiya Barat) PRAVRAJIKA MUKTIPRANA

NIYOGI, M. BHAVANISHANKAR (SIR) (1886-)

Sir M. B. Niyogi's family hailed from Macchalipattanam in Andhra Pradesh. His great-grandfather came to Nagpur in the service of the British Government in 1861 and since then the family settled down in Nagpur and to all appearances the Telugu Brahmins became Mahratta Brahmins. His father's name was Sundarram Niyogi and mother's Kanakabai. He was educated in Nagpur from childhood, passed his B.A. from the Calcutta University in 1906, became a graduate in Law of the Allahabad University in 1909, took the M.A. degree of the same University in 1910, and LL.B. of the University of Bombay in 1913. He was married thrice, the third marriage being with a child-widow named Indirabai Sane, a daughter of a school teacher in Vidarbha. She was a medical practitioner. Dr. B. S. Moonje, M. V. Abhyankar and Dr. P. Khankhoje were his contemporaries and friends.

Dr. Sir M. B. Niyogi was a profoundly learned scholar, having deeply studied Buddha's and Shankaracharya's philosophy. He was a constant reader of the 'Jatakas', the 'Dharmapada', the 'Bhagavadgeeta', the 'Upanishads', the 'Brahmasutras' and the 'Shankarabhashya'.

Niyogi paid a visit to Japan in 1934 and went on a European tour in 1937. He was also interested in the works of Locke, Hobbes and Rousseau. He was not a believer in caste which he considered as an artificial division of society, whatever might have been its purpose and justification in the past. He was in favour of western education for Indian youth including scientific and technological education. He denounced regionalism and advocated unity of all Indians in a nation. He believed in rousing the British nation's conscience to get justice and freedom for India. He was an advocate of India's industrialisation and urbanisation. He was a Congressman since his undergraduate days and continued to be a member of the Congress till 1923. He was one of the Secretaries of the 1920 session of the Congress at Nagpur and worked as a member of the Dharwar Firing Inquiry Committee by the A.I.C.C., of which the late Abbas Tyebji was the Chairman.

Niyogi was a member of the Nagpur Municipality from 1915 to 1928 and President from 1925 to 1928. He was a member of the Senate of the Nagpur University since 1924 and Vice-chancellor from 1932 to 1936; Chairman of the Nagpur Improvement Trust Inquiry Committee in 1946-47; Chairman of the Public Service Commission, Madhya Pradesh, from 1948 to 1953; Chairman of the Prohibition Inquiry Committee in 1950-51 and of the Christian Missionary Inquiry Committee from 1954 to 1956. He was appointed Additional Judicial Commissioner, Nagpur, in 1930, a Judge of the High Court, Nagpur, in 1936, and he retired as the Chief Justice of the Nagpur High Court in 1946. He was also the Chief Justice of the Eastern States Agency High Court from September to December 1947. The C.I.E. was conferred on him in 1936 and he was Knighted in 1944. In the same year, he received the honorary doctorate of the Nagpur University.

When he left the Indian National Congress in 1923, after what is called the Chauri-Chaura debacle, he turned his back on political activity. He had given up his legal practice in 1921 in response to Gandhiji's appeal during the Non-Cooperation Movement. Yet he remained in public life devoting himself only to constructive work. For a very brief period he edited the *Message*, an English daily from Bombay, which was owned by the late A. B. Kolhatkar, along with his Marathi daily, the *Sandesh*.

[The Times of India Who's Who; Personal interview of the Research Fellow with Sir M. B. Niyogi.]

(Saroj A. Deshpande) T. V. PARVATE

NOON, FIROZ KHAN (SIR)

—See under Firoz Khan Noon (Sir)

NUMANI, MUHAMMAD SHIBLI
(1857-1914)

The eldest son of Shaikh Habibullah, Muhammad Shibli Numani, was born in the village of Bundool, District Azamgarh, U.P., in May 1857. He belonged to an educated, middle-class family of Rajput origin. Shibli's father was a legal practitioner and he also possessed some lands and indigo factories. Shibli was a Sunni Muslim and a staunch follower of the Hanafi school of law. He added 'Numani' to his name to show reverence to the great jurist Abu Hanifa, whose personal name was Numan. Although he received his early education on the traditional pattern, he qualified himself for legal practice. After the death of his first wife in 1895, he remarried in 1900. He had several children by both wives. Shibli died at Azamgarh on 18 November 1914.

Between 1880 and 1883 Shibli worked for short spells as a lawyer, and also managed the family's indigo concerns. In 1883 he was appointed Assistant Professor of Arabic in the M.A.O. College, Aligarh. This constituted a turning point in his life; hitherto his activities were purely local and his writings mostly of a sectarian, polemical nature. At Aligarh his intellectual horizon was widened as a result of his contact with Sir Sayyid and his associates of moderate, modernist views as well as with some Western scholars. His employment in the Hyderabad State (1901-05) as Secretary of the Department of Art and Letters which sponsored a programme of publication and translation of books in Urdu on Arts and Sciences constitutes a fruitful period of his academic life. When the 'Anjuman-i-Taraqqi-i-Urdu' was constituted in 1903 with some similar objectives, Shibli was appointed its first Secretary. In both these capacities Shibli planned several useful publication projects and completed four out of his fourteen major works.

Shibli played a key role in the establishment of the 'Daru'l Ulum' at Lucknow. It is the leading centre of higher studies and research in Arabic language and literature and in Islamic studies. He worked as its Secretary from 1905 to 1913, during which period its syllabi were modernised and elementary teaching of English was made compulsory. He also edited the monthly Urdu journal of the institution, *Al-Nadwa*. Shibli planned and founded another institution of Islamic studies—the Darul Musannifin—at Azamgarh in 1914. He donated a portion of his house and his valuable library to the new institution. The academy has its own printing press and a publication department and has so far printed over 150 books.

Shibli received the title of 'Shamsu'l Ulama' in 1894, and was appointed a Fellow of the Allahabad University in the next year. He was to participate in the International Congress of Orientalists along with T. W. Arnold in 1899, but could not go due to illness.

Shibli was a prolific writer; some of his writings were published outside the country too. They relate mostly to Islamic history and culture and are in Urdu, a few being in Arabic and Persian. He knew French and a little Turkish. He was a bibliophile, particularly interested in old manuscripts and rare printed editions, of which he owned a considerable collection. Shibli travelled outside the country twice; first, in 1876, for performing *Haj* and, again, in 1892, when he visited Turkey, Egypt and Syria on an educational tour.

Historian and biographer, poet and critic, teacher and administrator, Shibli was a man of wide interest and achievements. His main contribution consists in reorganising and modernising the institutions of Islamic learning in the country and in introducing modern methods of historical research in Urdu writings. He exercised a great influence on, and improved the quality of, historical writings in Urdu. His writings show

some influence of medieval Muslim historiography and also of the contemporary Romantic School of European History, particularly Carlyle, whose 'Heroes and Hero-Worship' he had read in an Arabic rendering.

Shibli did not participate directly in the national politics, but like many of his contemporaries he was deeply stirred by the prevailing pan-Islamic sentiments in the country. When he visited Turkey in 1892 he was received, and awarded a medal, by the Sultan. Although under Sir Sayyid's influence he once wrote a pamphlet criticising the Ottoman claim to the *Khilafat*, his views changed subsequently. During the Balkan Wars he composed many poems expressive of pan-Islamic sentiments. Although he worked for long with Sir Sayyid and was much influenced by his views on modern education, he differed with his political views. He urged the Muslims to join the national political movement (Shibli's articles in the *Muslim Gazette*, Lucknow, February 1912).

Shibli was tall, dark-complexioned and bearded. Since the amputation of his foot, following an accidental gun-injury in May 1907, he used an artificial leg. He dressed in *sherwani* and *pyjama*, and lived in simple, Indian style.

The following is a list of Shibli's major works arranged in order of publication: 'Al-Mamun', 1887; 'Siratu'n Nu'man', 1891; 'Al-Jiziya', 1894; 'Safar Nama-i-Rum-wa-Sham-wa-Misr', 1894; 'Al-Faruq', 1899; 'Al-Ghazzali', 1901; 'Ilmu'l Kalam', 1902; 'Al-Kalam', 1903; 'Muazna-i-Anis-wa-Dabir', 1904; 'Sawnih Maulana Rum', 1906; 'Essays on Aurangzeb', 1912; 'Intiqab-i-Kitab-i-Tarikh-i-Tamaddun-i-Islam', 1912; 'Sher-ul Ajam', Vols. I-V; 'Siratu'l Nabi' (Shibli died after the first volume was prepared, the remaining five were completed by his disciple and biographer Sulaiman Nadwi).

Besides, there are nine volumes of his collected essays and addresses, entitled 'Maqalat-i-Shibli', two volumes of his letters entitled 'Makatib-i-Shibli', and collections of his Persian and Urdu

[Sayyid Sulaiman Nadwi—Hayat-i-Shibli (Urdu), Azamgarh; Aftab Ahmad Siddiqi—Shibli, Ek Dabistan (Urdu), Dacca; Philips, C. H. (Ed.)—Historians of India, Pakistan and Ceylon, London, 1961.]

(L. Dewani) QEYAMUDDIN AHMED

NYAPATI SUBBA RAO

—See under Subba Rao, Nyapati

O

OBAIDULLAH SINDHI (MAULANA)

(1872-1944)

Born in a Sikh family in 1872 in a village near Sialkot (now in Pakistan), Maulana Obaidullah Sindhi quite early in his life came under the influence of some Muslim theologians at Sialkot and lost faith in Hinduism and the Arya Samaj. He was particularly influenced by 'Tuhfat-ul-Hind' (written by Obaidullah) so much so that he himself adopted the name after his conversion to Islam in August 1887. He fled to Sind to escape being caught by his relations and made Sind his home. Thus he acquired his name of Obaidullah Sindhi. After a sound Arabic education in Sind, he joined the Dar-ul-Ullum at Deoband (U.P.). He was very unmindful of his personal comforts and led an austere life.

By 1905 he completed his formal education and remained at Deoband for some years. In 1915 he went to Kabul with a view to making plans for an attack on the N. W. Frontier with the help of Afghanistan, Turkey and Russia. After 1922, when the Khilafat agitation had died down, he became a wanderer. He stayed for

some years in Turkey, Russia and Arabia. Though in his early years he was anti-British and had become a terrorist, by 1939 he had become an admirer of the British rule in India. His main writings were: 'Safarnama-i-Kabul', 'Zaati Diary' and 'Shah Wali-Ullah aur unki Siyasi Tahreek'.

Obaidullah Sindhi was a staunch Muslim and considered Islam to be the best religion; he also believed in Pan-Islamism and considered the British to be an enemy primarily because the British power prevented the spread of Islam in India. This enmity towards the British led him to seek the co-operation of all anti-British elements. He disagreed with all those who considered India to be a 'nation'; instead it should be considered, he held, a confederation of several linguistic regions. He also wanted that Hindustani, written in Roman script, should become the official language along with English.

He returned to India in 1939, after an absence of about twenty-five years. He was given a warm welcome, but his absence from India had made him ignorant of the tremendous change which had come over nationalist thinking in India. He wanted the Muslims to adopt western civilization without resistance, with a view to promoting their material progress. He failed to carry either the Muslim Ulema or the nationalists with him. Except on one or two occasions, the various political parties and their leaders kept aloof from him. He died in 1944.

[Zaati Dyari (Personal diary of Obaidullah Sindhi), published in Urdu in 1944; Mohammed Sarwar (Ed.)—Khutbat Obaidullah Sindhi (Urdu), 1944; —Maulana Obaidullah Sindhi Ke Hallat Afkaar (Urdu); Sedition Committee (1918) Report; Tufail Ahmad Mangalory—Mussalmanon Ka Roshan Mustaqbil (Urdu).]

(L. Dewani) M. S. JAIN

OMANDUR RAMASWAMI REDDIAR
—See under Reddiar, Omandur Ramaswami

ORUGANTI VENKATASUBBAYYA
—See under Venkatasubbayya, Oruganti

PACHAPURKAR, RAGHAVENDRA SHESHAPPA (1896-1958)

Raghavendra Sheshappa Pachapurkar, alias Baba Raghavdas, was born in Poona on 12 December 1896 in a prosperous Chitpavan Brahmin family hailing from Konkan. The family business was money-lending. His father, Sheshappa Damodar Pachapurkar, and his mother, Yashodabai, were well respected in society. They had four sons, of whom Raghavdas was the youngest. Raghavdas never married and lived the life of an ascetic.

He was educated up to the secondary stage in Chafal and Karad, both in the Satara district of Maharashtra. However, before passing out of the school Raghavdas left Karad secretly in 1913 on a pilgrimage in search of Guru Paramhansa Anant Prabhu who lived in Baharaj on the banks of the river Sarayu. He was accepted as a disciple, and he studied and practised Yoga and religious philosophy here up to 1920. His Guru moulded his character and ideas. He was also influenced by the great figures of those days, especially Mahatma Gandhi, Pandit Madan Mohan Malaviya and Ramdhan Pavde. The books which influenced him most were the Ramayana, the Mahabharata and the holy Scriptures.

After leaving his Guru in 1920, he made his headquarters in the Gorakhpur district in Uttar Pradesh. He joined the Indian National Congress in 1920. He worked for the political, moral, social and educational uplift of the people. He was also an ardent advocate of Hindi. Though he was a religious ascetic, he held progressive ideas about social and educational reforms.

In the national movement, his active and dedicated work raised him to the Presidency of the Gorakhpur District Congress Committee, and in 1946 he was elected to the Vidhan Sabha.

He spent a great deal of his time in touring various parts of the country, preaching nationalism, advocating the adoption of Hindi as a national language and working for social reforms, such as abolition of the dowry system and widow-marriage. He firmly stressed communal unity and the equality of all castes. To further all these objectives, he organised and supported newspapers and magazines. He started the Geeta Press which published nationalist and reformist books, pamphlets and periodicals.

Realising the necessity of training the people in all these ideas and activities, he established various institutions. The most important were the Paramhansa Ashram in 1918, the Sanskrit Pathasala, Brahmacharyashram, Vedavidyalayas and a Gramodyog Vidyalaya. When he found that Gorakhpur district was largely illiterate, he started primary and secondary schools. To promote Hindi, he established the Rashtrabhasa Mahavidyalaya and held annual Hindi Sahitya Sammelans at Gorakhpur. He also established Geetaramayan Pareeksha. In this way he gathered around him an enthusiastic band of students who joined him in all his activities, He was always at the service of the poor, attending to their needs in times of famine, drought, epidemics and other disasters. He also took up the challenges—Harijan Temple-entry and the propagation that Buddhism was a part of Hinduism. He joined Vinoba Bhave in his successful attempt to get entry for the Harijans in the Vishvanath Temple at Benares. In support of his theory of Buddhism he undertook to repair the Mahaparivana Mandir at Kushinagar. He succeeded in convincing the orthodox Hindus that Buddhism was not a separate religion but a part of Hinduism and was able to organise the building of a Buddha Inter College and Dharmashala at Kushinagar.

After Independence, he turned more and more towards Bhoodan and Khadi work and spent the last years of his life performing *Padayatras* in the Uttar Pradesh, Madhya Pradesh and Maharashtra where he was able to get thousands of acres of land for the landless as well as villages as Gramdan and money for the movement. At the age of 61, on 15 January 1958, he died in the midst of his work whilst attending the Sarvodaya Sammelan at Shivni.

Baba's ideas were all fundamentally based on the teachings of the ancient scriptures and writings. However, far from being orthodox, he viewed these teachings with a modern progressive outlook. He stood for the abolition of the caste system and advocated equality for women, the abolition of the dowry system and widow-marriage. He was a great devotee of Shri Ram, Yoga practices and the performance of Yajnas. He believed that Hinduism embraced Jainism, Buddhism and Sikhism, and worked for the spread of the 'Veda' education and the establishment of religious schools. He was convinced that Hindi should become the national language. Though in principle he opposed western education, he actually helped to forward it by the establishment of Colleges and High Schools.

Baba accepted only constitutional and non-violent means of fighting for independence. He opposed all forms of regionalism and believed in the unity and oneness of all Indians. After independence, he was against retaining any connection with Britain and the Commonwealth.

In economic matters, he accused the British of draining India's wealth. For independent India, he thought that the economic problems could be solved by mutual understanding between the employers and the employees in big industries, and through greater development of cottage and small-scale and Khadi industries.

Baba's life work can be assessed in Mahatma Gandhi's words: "If I can find a few saints like Raghavdas, I could easily win India's Independence." Baba spent his life propagating nationalism, unity and spiritualism amongst the masses of the people; and through his devoted services to the people, he helped to promote the national movement and the welfare of the people in the regions where he worked.

[Gokhale, V. P.—Babà Raghavdas, 1959;

Tennyson, H.—Saints on the March, London, 1956.]

(C. B. Khairmoday) M. P. Kamerkar

PADMANABHAN, MANNATH (1878-1970)

Mannath Padmanabhan was born on 2 January 1878. Easwaran Namboodiri of Nilavana Illam was his father. His mother was Parvathy Amma of Mannath family, a poor but respectable Nair family in rural Perunna, near Changanacherry, in North Travancore. In 1902 he married Kallyani Amma of the Mechat house. She died ten years later, leaving a daughter. In 1914 Padmanabhan married Kutti Amma. She too died six years later, but without leaving any children. Then, in 1932, he married Madhavi Amma of the well-known Thottakkat family. She was an active social worker and the first woman member of the Cochin Legislative Council. They were well matched in their social enthusiasm, but in 1967 Madhavi Amma died. There were no children by this marriage.

Between five and eight years of age, Padmanabhan studied in a 'Kalari' (local type primary school) and then had to discontinue because of financial difficulties. For some time afterwards he did copying work in the local Court and read a lot of Malayalam literature, which improved considerably his ability to write and speak the language. Then he joined the Changanacherry Malayalam School and passed the test for low-paid Government service. Later, he passed the Teachers' Training test with credit in 1900. In 1903 he passed the Government Magistrates' test also, which qualified him for practice in the Magistrates' Courts.

In 1893 Padmanabhan was a teacher on Rs. 5/- per month in a Government Primary School. He did very well and continued with promotions till 1905, when he resigned, protesting against the malpractices of the Headmaster. In 1905 he started practising law in the Magistrates' Courts and soon became a leading member of the Bar. In 1915 he gave up a very lucrative practice, even though his family needed money, and became the full-time Secretary of the Nair Service Society which had been started on his initiative in 1914. For thirty-one years he continued as Secretary of the Society and for three years was its President. He stabilised, expanded and enriched the Society in a remarkable manner. In 1924 he took part in the Vaikkom and Guruvayoor temple-entry and anti-untouchability agitations. He became a member of the Indian National Congress in 1947 and took part in the Travancore State Congress agitation against Sir C. P. Ramaswamy Iyer's administration in Travancore. For this he was jailed, but was soon freed, when Travancore merged with independent India.

In 1949 Padmanabhan became a member of the Travancore Legislative Assembly. The same year he was President of the first Devaswom Board of the State, responsible for the management of the temples in the State. In 1959 he led an extraordinary united opposition against the State Communist Ministry, which had become unpopular because of its toleration of illegal and undemocratic Party activities. That opposition brought President's rule into Kerala. The same year he was invited to Europe by the Moral Rearmament Association and many Western countries for the first time had a taste of his fine Malayalam eloquence.

During all these years the Nair Service Society had his constant attention and selfless service. It is now a big organisation with a vast membership, substantial finances and various welfare activities. This Society now runs about ninety High Schools and fifteen Colleges. There are Arts and Science Colleges, Men's and Women's Colleges, Engineering and Training Colleges. It has five medical service centres. It runs a Sugar Mill, Workshops and Co-operative Societies and manages thousands of acres of estates. The Society now has 2,500 branches and a budget of about two crores of rupees. It has administrative, financial, educational, engineering and developmental sections. Besides looking after this work, Padmanabhan wrote many articles, an autobiography, a travel book, 'Our trip to the Federated Malay States', some criticisms and a novel, 'Snehalata'. His style is simple, but

virile, forthright and very effective, whether he is serious or humorous or sentimental, whether he is speaking or writing. In appreciation of his valuable services he was awarded the title 'Bharata Kesari' by the President of India.

He was a great social reformer. Though he was specially interested in the welfare of his, that is the Nair, community, his services benefited others also. From the press and the platform he fought indolence, waste and fissiparous tendencies. He lacked money for his own primary education. Yet he set up colleges, schools, hospitals and industrial units worth crores of rupees. His enthusiasm was contagious, his organising power extraordinary. His views and his activities prove his faith that education, industry and a sense of unity are needed to make a society stable, strong and progressive. As a Hindu, he believed in God, but emphasised service, that is 'Karma Yoga', not the rituals. He had a fine personality, his words compelled attention. He led a simple life. Though predominantly a social welfare enthusiast, he opposed, and opposed successfully, politicians who became power-mad, the tools of their favourites, and sacrificed the interests of the State to the interests of the Party. Enthusiastic and selfless, his magnificent work infused new life and vigour into a major community in Kerala, which threatened to degenerate because of family squabbles, indolence, litigation and wasteful expenditure. While his services conferred special benefit on a particular community, they were useful to others also, because of the expansion of facilities for education, employment and medical relief. As the achievement of an individual who started from a scratch, his contribution to the strength, stability and welfare of the country was remarkable.

He passed away in February 1970.

[Nair Service Society Golden Jubilee Souvenir, 1964; Padmanabhan, Mannath—Our Trip to the Federated Malaya States; —Snehalata (Novel); —Numerous Contributions in the Malayala Rajyam, the Mathrubhumi, the Malayala Manorama and the Bhawan's Journal; Personal interview of the Contributor with Madhavi Amma (Padmanabhan's wife), Makkappuzha Vasudevan Pillai (sometime Secretary, N.S.S.), A. Damodaran Asan (sometime President, N.S.S.), Kalathil Velayudhan Nair (President, N.S.S.), and with Padmanabhan himself.]

T. C. SANKARA MENON

PAHALJANI, BHOJSINGH G. (DIWAN) (1872-1938)

Born in 1872 at Sewhan, an ancient town of Sind, famous as the birthplace of the Muslim Sufi Saint of Sind named Lal Shahbaz Kalandhar, Bhojsingh Pahaljani had the good fortune of being nurtured and brought up amid the prevailing cultural atmosphere of the mysticism of the Sufi saints as well as of the Bhakti Cult of Guru Nanak by his parents, both of whom were devout followers of the Sikh Gurus. Springing from an Amil family, Bhojsingh, in his life, well justified the pride of place held by the Amils in Sind. The Amils held pretty responsible executive posts even before the British conquest of Sind. To be born in an Amil family was naturally considered a matter of pride.

Contrary to the prevailing practice of early marriage Bhojsingh's enlightened parents allowed him to finish his educational career and set up in legal practice before getting him married at the age of twenty-two. Fortunately the girl chosen to be his wife, Maina Devi, proved during more than four decades of married life, to be an adorable and dutiful wife, the sort of wife necessary for an illustrious leader of men like the Diwan Bhojsingh. Bhojsingh was the eldest son of his parents and had three younger brothers, named Mulchand, Gopaldas and Govindsingh, all of whom were inspired by their brother's example of public service. Bhojsingh had a son named Tolaram and a daughter named Putli. The son was an army Colonel and the daughter became the Principal of the Khalsa College of Quetta, Baluchistan.

Bhojsingh Pahaljani passed the Matriculation examination at the age of twelve and graduated at the age of sixteen. After his educational career he started as a teacher in the N. J. Government High School at Karachi. An aspiring and

adventurous nationalist-minded young man that he was, he soon resigned that post in order to take up the lawyer's profession. He passed the Lawyers' examination of the Court of Sind within a year and immediately started practice as a lawyer at Shikarpur (in upper Sind), where his father Diwan Gurdinomal was in Government service as a Deputy Educational Inspector. When the district administration was shifted from Shikarpur to Sukkur, Diwan Bhojsingh Pahaljani also came to Sukkur and established his legal practice there. The firm of Diwan Bhojsingh Pahaljani and his younger brother Diwan Mulchand soon acquired a prominent position in the legal profession.

Diwan Bhojsingh Pahaljani formed a personal friendship with Virumal Begraj, a firebrand nationalist and a follower of Tilak. He was also close to Lala Lajpat Rai and the Aurobindo group of extremist nationalist leaders. He attended the Bombay Presidency Political Conference, held at Karachi in 1898, and took an active part in the first Sind Political Conference, held at Sukkur in 1908 under the Presidentship of Seth Harchandrai Vishindas. In 1911 he was elected as a Councillor of the Sukkur Municipality and also had the distinction of being the first elected President of the Municipality. He was elected President for three terms, 1911-14, 1922-25 and 1925-28. During the period of his Presidentship he toned up the municipal administration. His policy of imposing a low rate of Octroi tax encouraged the trade of the city with the result that trade was diverted from Shikarpur and Rohri to Sukkur.

Diwan Bhojsingh Pahaljani was associated with Gokaldas Lulla and Virumal Begraj in the Sudhar Sabha activities, specially in the sphere of women's education and widow-relief. He also helped his younger brother Gopaldas Gurdinomal to start a secondary school at Sukkur for the benefit of poorer classes of people. He also actively helped in starting an Arts College at Shikarpur and collecting the necessary funds. It was the third Arts College established in Sind. Because of his keen interest in education Diwan Bhojsingh Pahaljani was elected a member of the Senate of the Bombay University. He also helped the General Library at Sukkur, where he served as the Secretary for over thirty-three years and made it a model institution of its kind.

In 1919 a Social Service Organisation named the Seva Mandli was founded at Sukkur and Diwan Bhojsingh Pahaljani became its President. Apart from running a reading room and library, the society was engaged in social welfare work. The Society's services were conspicuous during a widespread outbreak of cholera in 1925 in Upper Sind. Diwan Bhojsingh laboured hard to bring relief to the suffering humanity. He also did much to organise preventive measures not to allow the further spread of the epidemic.

In politics Bhojsingh Pahaljani made his *début* in 1916 when he presided over a function at the Sudhar Sabha to extend a grand welcome to Mahatma Gandhi during his first visit to Sind. He delivered a memorable speech on the occasion, full of nationalist sentiments.

Diwan Bhojsingh had earned a great reputation as a lawyer not only in Sukkur but in several neighbouring districts. After the Montagu-Chelmsford Reforms he was elected in 1920 to the Bombay Legislative Council. Most of the members from Sind were Muslim feudal landlords and were amenable to official pressure in the legislature. Diwan Bhojsingh provided a refreshing contrast. He studied each problem in depth and his speeches evoked appreciation even from the Government benches. From 1922 onwards he was elected as a member of the Public Accounts Committee. In his budget speeches he strongly condemned the top-heavy character of the administration and wanted more money for the welfare of the rural agricultural sections. He was a master of facts and figures, and in the legislature he conclusively proved to what great extent the administrative costs could be reduced. He was particularly an advocate of prohibition and complained that the Government was making money in the Excise Department by encouraging and exploiting the vices of the common people. He was also a staunch advocate of compulsory primary education and supported the Bill introduced by Dr. Paranjpe. He wanted more money to be allotted for primary education. Bhojsingh Pahaljani was also a strong critic of

the evil system of *Rasai*, by which the poor cultivators had to provide supplies to Government officials and to entertain them free of cost. He also urged the Government to grant loans to the cultivators at a cheaper rate. Diwan Bhojsingh Pahaljani was elected the Deputy Speaker of the Legislative Council in appreciation of his performance in the Legislature. He secured the personal friendship of eminent men like M. R. Jayakar, Sir Cowasjee Jehangir, Sir Chunilal Mehta, Pataskar, Sir Gulam Hussain Hidayatullah and others. He was elected the leader of the Nationalist Party in the Bombay Council. He resigned his seat during the Salt Satyagraha Movement of 1930 as a protest against Government repression.

Bhojsingh Pahaljani had a special softness for the Harijans. His palatial house at Sukkur was situated in the street where Harijan cobblers used to live. He resisted the attempts of the Municipal authorities to remove the Harijans to some other area. He fraternised with the Harijans and participated in common dining with them.

After the Government of India Act of 1935 Sind was separated from Bombay. Bhojsingh Pahaljani was elected to the Sind Legislative Assembly in 1937 and had the unique distinction of being elected as the Speaker of the Assembly. His experience as Deputy Speaker of the Bombay Legislative Assembly served him well and as Speaker of the Sind Legislative Assembly he earned the respect of all sections of the house. He died in harness on 12 February 1938 and his death was mourned by all the communities in Sind. High tributes were paid to his memory by the Governor and the Chief Minister of Sind.

Diwan Bhojsingh Pahaljani was of a deeply religious temperament, but nevertheless held progressive views on social reforms. For his services to the cause of education, social reform and social welfare, he will be long remembered as one of the noblest sons of Sind.

[Parsram Masand—Sukkur Sunharo; Proceedings of the Bombay Legislative Council, 1921-30; Proceedings of the Sind Legislative Assembly, 1937-38; The Hindvasi (Sindhi weekly of Bombay), 24 February 1964, an article on Diwan Bhojsingh by Rupchandani Lakshmichand; Personal knowledge of the Contributors, close associates of Diwan Bhojsingh Pahaljani; Information collected from the members of the family of Bhojsingh Pahaljani.]

C. T. VALECHA
P. V. TAHILRAMANI

PAKRASI, SATIS CHANDRA (1893-)

Satis Chandra Pakrasi is a prominent Bengali revolutionary. Born in the village of Madhavdi, Dacca district, Satis Chandra's boyhood saw the passing of the nationalist movement from its phase of agitation to that of action (1893-1905). His father, Jagadish Chandra Pakrasi (*d.* 1945), was a postal clerk; his mother died when Satis was very young; the grandfather Ananda Chandra Pakrasi, who was a pleader at Dacca, evinced some sympathy for revolutionary activities (in 1914-15). The family was a middle-class Brahmin family of Dacca. Satis had his education at Sathirpara High School, Dacca, from where he passed the Matriculation examination in 1911 and entered the Dacca College. His formal education stopped there, for the days of the Swadeshi Movement (1905-07) had earlier fired the boy's imagination, and contact with Trailokya Nath Chakravarti had made Satis join the revolutionary secret society called the Anushilan Samiti (1908). In 1911 he was arrested under the Arms Act and convicted to one year's rigorous imprisonment (1911-12). So he was turned into a whole-time organiser of the Anushilan Samiti, without any thought or time for marriage. He had been in close comradeship with the "heroes" of that Party, Trailokya Nath Chakravarti, Pratul Ganguli, Rabindra Mohan Sen, and in later years (after 1938) as a Communist he was equally intimately connected with the Communist leaders, Muzaffar Ahmad and others.

Satis, like other revolutionaries in the first phase, drew his inspiration from the Bhagavad Gita, Bankim Chandra Chattopadhyaya's writings, and those of Swami Vivekananda and

Sri Aurobindo. In the ideology it was tinged with religion, and austerity was its way. Though Satis was socially against caste and untouchability and women's disabilities, he was not sure of his position with regard to the question of widow-marriage. He has never travelled outside India, though he was a keen reader of Mazzini, Garibaldi, and other revolutionaries and of the Communist movements of the West, and is in favour of the Western system of education.

Complete freedom for India and a Republican India was the first goal that Satis (and the Anushilan Party) had before him, until revolutionary experience drove him to the idea of revolutionary mass movements (1936) and finally to the Communist Party of India, and C.P.I. (M.) later.

After his first imprisonment and release from jail (1912), as a ceaseless organiser and worker of the Anushilan Samiti, Satis Chandra took part in the Chandrakona Dacoity (1915) and in the attempt on Basanta Chatterji's life at Mussulmanpara Lane, Calcutta (November 1915). He was on the run all over the Province, and escaped from his hide-out at Gauhati, to be arrested in Calcutta in 1917. For the second time he was convicted then and sentenced to a four years' term of rigorous imprisonment, with six months more in detention. He joined the Congress Movement of Non-Cooperation, when he was released in 1921, and again he was put in jail without trial (1923) under Regulation III of 1818. Released in 1928, Satis worked as a Volunteer leader in the Calcutta session of the Congress of the year. Soon, however, along with other young revolutionaries, he formed a "rebel group" of New Violence Party. Convicted again (1924) for the third time in connection with the Mechuabazar Bomb Case, Satis was transferred to the Andamans, where he accepted the Communist philosophy in 1936. He was released after sixteen years, in 1938, and worked as a member of the C. P. I. inside the Congress until 1945. In between came World War II. He was arrested again and suffered detention without trial (1940-42). He was released when the ban on the C. P. I. was removed by the Government. Of course, as a Communist Satis Chandra Pakrasi was arrested in 1948, 1952, and also in 1965 and detained repeatedly for months—passing more days in jail than out of it since his youth.

His writings lie scattered in the pages of the *Swadhinata* and the *Anushilan*. His only publication in book form, 'Agni-diner Katha', appeared in 1946.

[Satis Chandra Pakrasi—Agni-diner Katha, Calcutta, 1946; Bhupendra Kumar Datta— Biplaber Padachinha, Calcutta, 1953; Jadugopal Mukherjee—Biplabi Jibaner Smriti, Calcutta, 1363 B. S.; Suprakash Roy—Bharater Baiplabic Sangramer Itihas, Calcutta, 1955; Nalini Kishore Guha—Banglay Biplabbad, Calcutta, 1361 B. S.; R. C. Majumdar—History of the Freedom Movement in India, Vols. II and III, Calcutta, 1962, 1963; Sedition Committee Report (1918), Calcutta, 1919.]

(Amiya Barat) GOPAL HALDAR

PAL, BIPIN CHANDRA (1858-1932)

Born on 7 November 1858, in village Poil in the District of Sylhet, now in Bangladesh, Bipin Chandra belonged to a well-to-do Hindu Kayastha family, his father Ram Chandra Pal being a village zaminder, an eminent member of the Sylhet Bar and a man of status in the locality. Ram Chandra himself had no formal English education, but was a good Persian scholar and a strong-willed man. He was a Vaishnava by faith, but there was a blending of Hindu ritualism and Islamic thought in his religious views. Bipin Chandra was temporarily alienated from his father when he openly embraced Brahmoism and renounced caste (1880), but was again reconciled to the old man before the latter's death (January 1886). Bipin Chandra's mother Narayani Devi (*d.* 1875) had no formal education at all, but was remarkably reserved and self-reliant and also a strict disciplinarian. Bipin Chandra was the only son of his parents, but he had a sister, Kripa by name. In December 1881, he married his first wife, Nrityakali Devi, a Brahmin widow, in Bombay, and after her death

nine years later he married again (1891), this time also a Brahmin widow, Birajmohini Devi, who happened to be a distant cousin of Surendranath Banerjea, He had by his two wives three sons and five daughters.

Bipin Chandra did not attend any Bengali 'pathsala' as was the practice in those days, but learnt the three R's from his father and Persian from a 'Maulavi' before he was sent to an English school in the town of Sylhet (1866). He attended two missionary schools one after another, and finally passed the Entrance examination of the Calcutta University from the Sylhet Government High School in 1874. In 1875 Bipin Chandra went to Calcutta for higher studies and joined the Presidency College, but, unfortunately he failed twice in the First Arts examination (1877-78) and there ended his formal education.

During his student days in Calcutta Bipin Chandra came in contact with some eminent people, some of whom became his close friends and associates, and others his inspirers or 'gurus'. Among the former mention may be made of Dr. Sundarimohan Das, Anandamohan Bose, Dwarkanath Ganguli, Dr. P. K. Ray and Aghorenath Chatterjee. Among the latter Keshab Chandra Sen, the great Brahmo leader, attracted him to the Brahmo movement, Sivanath Sastri imbued him with the spirit of social revolt and patriotism, and Bijay Krishna Goswami later moulded his spiritual life to a great extent. Though never a brilliant student, Bipin Chandra read extensively in his school and college days and acquired a great literary competence. He was fond of Bengali poets and novelists like Hem Chandra and Bankim Chandra and the medieval Vaishnava poets. Among English writers, Emerson and Theodore Parker were his favourites. He also studied deeply the Geeta and the Upanishads in his later life. In politics he at first accepted Surendranath Banerjea as his 'guru', but in later years moved far away from him and worked in collaboration with extremists like Tilak, Lajpat Rai and Aurobindo. Ranade of Maharastra also influenced him to some extent.

Bipin Chandra started his career as the Headmaster of a high school in Cuttack, the Cuttack Academy, in the beginning of 1879, but he did not stick to any job for a long time. He worked as Headmaster in several schools in succession, in Sylhet (1880), in Bangalore (1881) and at Habiganj (1886). He also seriously took up journalism, started the Bengali weekly *Paridarsak* in Sylhet (1880), served as Assistant Editor of the *Bengal Public Opinion* (1882) and joined the Lahore *Tribune* in the same capacity for a short time (1887). For a year and a half he acted as the Librarian and Secretary of the Calcutta Public Library (1890-91). His literary activities which had really started in his school days continued throughout this period and he published a biography of Queen Victoria in Bengali (1887) and a work on Keshab Chandra Sen in English (1893), besides one or two small tracts. In January 1892 he took up the mission work of the Sadharan Brahmo Samaj, of which he had been a regular member since its inception in May 1878, but preached "not so much its creed as its idealism". In 1895 he received his spiritual initiation from Bijay Krishna Goswami, but did not sever his relations with the Brahmo Samaj.

Bipin Chandra's political career also started during this period. In the autumn of 1877 he was ceremonially initiated by Sivanath Sastri as a member of a group which combined the social and religious idealism of the Brahmo Samaj with the political idealism of Surendranath Banerjea and the Indian Association. He attended the Congress session of 1886 as a delegate from Sylhet. In 1887, in the third annual session of the Congress, Bipin Chandra along with his friend Dwarkanath Ganguli forced the institution of an elected Subjects Committee for discussing and drafting resolutions to be placed before the open session. The two friends also took up the cause of the Assam tea-garden labourers who were extremely ill-treated by the planters and sometimes even flogged to death. The Congress was compelled to take up the matter in 1896; Sir Henry Cotton, the Chief Commissioner of Assam, was moved to action and the worst evils were eradicated.

In 1898 Bipin Chandra went to England for theological studies on a scholarship granted by

the British and Foreign Unitarian Association. But he gave up his scholarship after a year and utilised his stay in England to preach Hindu theism and carry on political propaganda for his country. At the invitation of the National Temperance Association of New York he visited the U. S. A. on a four months' lecturing tour. In 1900 he returned to India imbued with a great patriotic fervour and at once plunged into the freedom movement of his country. Through his weekly journal, the *New India* (1902), he preached the ideal of Swaraj or complete political freedom to be achieved through courage, self-help and self-sacrifice. He did not agree with Tilak's concept of Hindu nationalism, but preached a "composite patriotism" which was better suited for a country of so many diversities like India. The partition of Bengal by Lord Curzon in 1905 caused an unprecedented political upheaval in the country. In 1906 Bipin Chandra started a daily paper, the *Bande Mataram*, as the Editor of which Aurobindo Ghose appeared "like a stormy petrel in Bengal politics". The doctrines of passive resistance, boycott of English goods, severance of all association with the foreign Government in the country and national education were fervently preached by Bipin Chandra during his memorable propaganda tour of Bengal, Assam, U. P. and Madras in 1907. Though he was opposed to secret terroristic activities, advocated by Aurobindo and others, the British Government regarded him as their great enemy and imprisoned him for six months on the ground of his refusal to give evidence against Aurobindo in the so-called Bande Mataram Sedition Case. On coming out of prison, he at once left for England to lead the life of an enforced exile (August 1908).

During his three years' sojourn in England (1908-11) Bipin Chandra developed a new political thought which he called the empire-idea. He pleaded for a reconstitution of the British empire as a federal union in which India, Great Britain and all the British self-governing colonies would co-operate as equal and free partners. On coming back to India he started a monthly journal, the *Hindu Review* (1913), and tried to popularise the idea, though without much success. He then joined the Home Rule Movement of Besant and Tilak and rejoined the Congress in 1916. He tried to make the people conscious of the great dangers which political pan-Islamism presented to the future of India. The empire-idea alone, in his opinion, could provide an effective remedy for this evil.

After the First World War he visited England for a third time as a member of a Congress and Home Rule League deputation led by Tilak. The economic exploitation of India by Britain and her self-governing colonies now appeared to him as the greatest menace which India would have to face in the coming years. The Bolshevik Revolution in Russia also powerfully appealed to his mind and he described it as marking the birth of a new world. He came back to India in 1919 and presided over the Bengal Provincial Conference held at Barisal in 1921. But, unfortunately, he kept himself completely aloof from the non-violent non-cooperation movement of Mahatma Gandhi which was now sweeping the country, and this made him extremely unpopular. He also criticised C. R. Das, the idol of the Bengalee nationalists, and entered into a bitter controversy with Maulana Muhammad Ali over the nature of the communal problem in India (1920-25). He opposed the non-co-operation movement mainly because it was associated with the Khilafat cause and pervaded by a blind reverence for Gandhiji's leadership. His importance as a public figure declined from this time onward. He practically retired from active politics though he continued to express his views on national questions through books and articles till his death on 20 May 1932.

Aurobindo rightly described Bipin Chandra as one of the mightiest prophets of nationalism. His fiery orations moved thousands of men and women during the early days of the Swadeshi Movement (1905-07). He boldly preached the ideal of complete independence long before the Congress accepted it as its goal. But, as he clearly stated in his Barisal address of 1921, he did not want India to grow up as another centralised class-ruled State like England, France or Japan. He stood for a federal Indian republic in which each Province (linguistically reorga-

nized), each district and even each village would enjoy a large degree of local autonomy. He was once regarded as an extremist in politics, but he was never really a narrow nationalist. His ideal of patriotism was a part of his ideal of universal humanity. That explains the empire-idea of his later years. Moreover, Bipin Chandra valued personal freedom or freedom of conscience as much as he valued national freedom.

His independent spirit led him to revolt quite early in his life against social evils and abuses under the banner of the Brahmo Samaj and, in this process, court poverty and separation from his own kith and kin. He ceased to believe in caste when he was only fourteen and demonstrated the sincerity of his belief later by marrying a widow of a higher caste twice in his life. By lending his powerful support to the Age of Consent Bill (1891) he completely alienated the social conservatives and even ran the risk of assassination. In politics also he refused to compromise when it was a question of his conscience or conviction, and was ready to court unpopularity and estrangement from his friends. His concern for the poor and the downtrodden led him to champion the cause of the Assam tea-garden labourers in the last quarter of the 19th century. In his book, 'The New Economic Menace of India', he demanded increased wages and shorter hours of work for the Indian labourers. He not only gave the Bengali labour journal *Samhati* its name, but also helped it with contributions from his pen.

Bipin Chandra's religious views underwent a process of evolution. He became a Brahmo in his youth, but in his later life he was greatly influenced by the Vedantic philosophy of Sankaracharya, and finally, under the influence of Bijay Krishna Goswami he was drawn to the Vaishnava philosophy of Sri Chaitanya. His universalism was, according to one of his biographers, "enriched by his own experiences of higher Vaishnavic realisations", whose meaning was revealed to him by the inspired teachings of his "guru" Bijay Krishna. Bipin Chandra wanted the Swadeshi Movement to bring about not merely political freedom, but also a real spiritual revival among his people. That is why he put so much emphasis upon reorganizing our educational system on completely national lines. He joined the movement for national education in Bengal and was associated with the National Council of Education from its very inception.

Bipin Chandra was not only a great preacher but also a prolific writer. Besides regularly contributing to the journals of his day, he wrote on the philosophy of Bengal Vaishnavism, contributed a series of studies on the lives of some of the makers of modern India like Rammohun Roy, Keshab Chandra Sen, Aurobindo Ghose, Rabindranath Tagore, Asutosh Mukherjee and Annie Besant, gave expositions of some of the fundamental aspects of Indian culture, attempted an interpretative history of the modern renaissance in Bengal and left for us memoirs of his own life and times. As a leader of thought Bipin Chandra has undoubtedly an honourable place among the men of his time. He never had much power and money, but he possessed an undaunted spirit which knew no defeat.

[B. C. Pal—Memories of My Life and Times, 2 vols. (1932, 1951); —The New Spirit (1907); —The Soul of India (1911); —Brahmo Samaj And The Battle of Swaraj In India (1926); —The New Economic Menace To India (1920); —Swadeshi And Swaraj (1954); —Bengal Vaishnavism (1933); —Writings and Speeches (1954); —Character Sketches (1957); —Sattar Vatsar (in Bengali) (1962); —Nava Yuger Bangla (in Bengali) (1362 B. S.); A. C. Gupta (Ed.) —Studies in the Bengal Renaissance (1958); Haridas and Uma Mukherjee—Bepin Chandra Pal and India's Struggle for Swaraj (1958); R. C. Majumdar—History of the Freedom Movement in India, in 3 volumes (1962-63).]

(S. Mukhopadhyaya) AMITABHA MUKHERJEE

PAL, KRISTODAS (1838-84)

Kristodas Pal was born in a poor family in Calcutta in April 1838. His father Iswarchandra Pal, a Tili (oilman) by caste, used to work in a small shop in Calcutta and his monthly income

did not exceed rupees fifteen. The rise of Kristodas Pal to leadership was the first sign of resurgence of castes other than the Brahmin, Vaidya and Kayastha in renascent Bengal. He had his education at a *pathshala*, and from 1848 to 1853 at Gourmohan Addy's School, now known as the Oriental Seminary. With a view to improving his English he studied privately with the Rev. M. Milne and the Rev. Morgan for a couple of years. He then joined the Hindu Metropolitan College; and read English Literature with Captain D. L. Richardson, the Principal of the Institution. He was awarded a scholarship for two years. He left the college in 1857. He was married in 1856, and after the death of his wife in 1872 he married again in 1874.

Kristodas Pal served as a translator in the Court of the District Judge of Alipore for a few months. Thanks to the patronage of Hurro Chandra Ghosh, he secured the post of Assistant Secretary to the British Indian Association in December 1858 on a monthly salary of Rs. 150. This post became the stepping-stone to his fortune. In 1879 he rose to be its Secretary.

Kristodas used to contribute articles to the *Morning Chronicle*, the *Citizen*, the *Phoenix* and the *Patriot* even when he was a student. After the death of Harish Chandra Mukherjee, Pandit Iswar Chandra Vidyasagar made him the Editor of the *Hindu Patriot* in the last week of November 1861. He continued to be its Editor till his death in 1884. The sobriety and moderation of the editorials of the paper made it popular with the ruling authorities. He was made a Rai Bahadur in 1887 and a C. I. E. next year.

Kristodas Pal was nominated to the Calcutta Municipal Council in 1863. In 1876 he was elected to that body under the new Municipal Act. He became a member of the Bengal Legislative Council in 1872. According to Sir Richard Temple, he was the most useful member of that legislature in his time and that next to Sir Madhava Rao he was the best informed Indian.

In 1883 Lord Ripon nominated him to the Viceroy's Legislative Council to represent the organization of zamindars. This man of the people pleaded for the right of the zamindars to attach not only the crops and goods of a defaulting ryot but also to adopt other ways to recover the rent with interest. He denounced the levy of Income Tax and Education Cess and suggested salt tax as an alternative.

In politics he was a loyalist but he championed the cause of the progressive realisation of self-government. He lent his wholehearted support to the Ilbert Bill and upheld the claim of the press to freedom. He vigorously opposed the policy of curtailing higher education. In religion he was a conservative Hindu. He refused to dine either with Europeans or with high caste Hindus. He was a forceful writer and an effective speaker.

[Ram Gopal Sanyal—Life of Kristodas Pal; N. N. Ghosh—Life of K. D. Pal; The Bengal Past and Present, September—December 1914.]

(Sujata Ghosh) B. B. Majumdar

PALIT, TARAKNATH (SIR) (1831-1914)

Taraknath Palit was born in Calcutta in his ancestral house at Thanthania. The Palit family belonged to Amarpur in the Hooghly district. He was the only son of his parents. His father, Kalikinkar Palit, was a very rich man and his mother was the grand-daughter of Sitaram Ghose, a famous wealthy man of Calcutta of those days. Kalikinkar was a kindhearted man who was always ready to extend his helping hand to any one who would need it. In fact, he was the architect of the fortune of many a man in Calcutta. His munificence was great and he had left practically nothing of his immense fortune for his only son. These qualities were to be seen in his son in a greater measure.

Taraknath had his education in the Presidency College, Calcutta, and was a close friend and classmate of Satyendranath Tagore. Western philosophy, particularly the works of Sir Hamilton, James Mill and Herbert Spencer, made a deep impression on his thought and character. He had a great interest in English literature and loved the works of Shakespeare. He acquired a masterly command of the English language.

Mr. Satcliffe, the then Principal of the Presidency College, was highly appreciative of Taraknath's scholarship and courage.

A highly successful London-returned Barrister though he was, Taraknath ever remained a devout Hindu. He was nevertheless liberal in his ideas and was vehemently against untouchability and such other evils.

Taraknath shared the nation-wide anxiety for making education national and earnestly believed that the economic salvation of India lay in its industrialisation. When with the Partition of Bengal there was an upsurge of national feeling, Tarakanth took the initiative in founding a Technical Institute in Calcutta and contributed Rs. 2,000/- per month towards the expenses of the Institute. Maharaja Manindra Chandra Nandy of Cossimbazar was his close associate in this regard. The performance of the Technical Institute disappointed him and when the Government opened a Technical School he suggested the Institute's amalgamation with it. As this was opposed, he withdrew his patronage from the Technical Institute. But his anxiety to advance national education did not diminish a whit. For imparting a knowledge of science to his countrymen he made a gift of seven lakhs of rupees to the University of Calcutta by his first Trust Deed on 15 June 1912 for opening the Departments of Physics and Chemistry, with a Chair in each. Sir Asutosh, who was held in very high esteem by Taraknath, was then the Vice-Chancellor. By a second Trust Deed signed on 14 October 1912, Taraknath donated his residential house at 35, Ballygunge Circular Road, which was to pass under the University's possession on his death. His donations to the University totalled fifteen lakhs of rupees. Bengal, nay the whole of eastern India, is indebted to Taraknath for his encouragement to the spread of the knowledge of science. Lord Carmichael was so impressed by Taraknath's munificence for the intellectual progress of Bengal that he remarked: "He gave all his worldly possesions for the intellectual progress of Bengal" (Jogendranath Gupta: Mahatma Taraknath Palit, p. 21). Sir Asutosh, in his address to the Calcutta University Senate on 22 June 1912, paid a glowing tribute to Taraknath and expressed the University's inumeasurable gratitude to him. In the same year the University made Taraknath an Honorary Fellow of the University and in 1913 conferred the degree of Doctor of Law (*Honoris Causa*) on him.

Taraknath was a true patriot and although he did not take any active part in the national movement, he served generations of his countrymen and generations yet unborn will derive benefits from his munificence.

[Amarendra Nath Basu—Banglar Navaratna, Calcutta; Jogendra Nath Gupta—Mahatma Taraknath Palit, Calcutta, 1334 B. S.; Bepin Behari Gupta- Puratan Prasanga; Satyendranath Tagore—Atmacharit; Hundred Years of the University of Calcutta, Calcutta, 1957; The Bharati, 36th Year, 1319 B. S. (an article by Taraknath Palit "Amar Balya Katha").]

(P. N. Banerjee) K. C. CHAUDHURI

PALIWAL, SHRI KRISHNA DUTT
(1895-1968)

Shri Krishna Dutt Paliwal was born in Tanora, Sadar, Tahsil, in Agra district. He belonged to a lower middle-class agricultural family. His parents seem to have been deeply religious. He himself made a study of important Hindu scriptures, viz., the Ramayana, the Bhagawat Gita, the Vishnu Sahasranam, the Gopal Sahasranam, etc. He passed the M. A. examination in Economics from the Allahabad University in 1920. He did not finish his law course as he could not resist the call of nationalism.

In his college days he and his friends had started a society for self-improvement. It included persons like Babulal Singh, Ram Prasad Bismil and Gaindalal Dixit, who later were in the vanguard of the freedom struggle. Paliwal said that in those days of intense political activity and lack of any private sources of income they had perforce to lead an ascetic life. In his case this was further accentuated by his deep study of Hindu scriptures, which lauded austerity and service to suffering humanity.

Paliwal started his journalistic career under the patronage of Ganesh Shankar Vidyarthi and wrote for his paper, the *Pratap*. His other friends were R. A. Kidwai, Govind Ballabh Pant, M. N. Roy, Raja Mahendra Pratap, Sachindra Nath Sanyal, Ram Prasad Bismil, Gaindalal Dixit, Babulal Singh and Sri Prakasa.

Paliwal looked upon Lokamanya Tilak as his political 'guru'. He was also deeply influenced by the teachings of Swami Vivekananda, Sri Ramakrishna Paramhansa and Swami Ram Tirtha. The militant leader of the Arya Samaj, Swami Satyadeva Parivrajak, inspired him to bigger and braver things. Paliwal turned towards Gandhism from 1922 onwards. His interest in foreign literature made him turn towards the writings of Mazzini, Marx, Lenin, Thoreau, Tolstoy and Kropotkin.

As early as 1914 he was contributing articles on various topics to newspapers and journals. His interests were varied. He wrote on economic, political, social as well as religious matters. His heart was burning even then for his unfortunate country. In 1925 he started his own weekly, called the *Sainik*, from Agra. While still at college he had joined D. N. Bhartiya and D. L. Arya in planning the Mainpuri Conspiracy. Though he was arrested, nothing could be proved against him and so he was acquitted. During the struggle for independence, his paper, the *Sainik*, was suppressed time and again. Its fearlessness brought on it the full wrath of the British Government. Even in 1945, when the ban on other papers was lifted, the *Sainik* remained in Governmental disfavour.

About the new directions given by the Indian National Congress at the Lucknow session in 1936, Paliwal said, "It will be admitted that the Lucknow Congress has done the right thing. The Lucknow Congress proved eminently successful if judged in terms of Marxian Dialectic Methods."

In July 1935, Paliwal wrote in an editorial, "The first thing that has become obvious after the conclusion of the World War is that the condition of the Government revenue has become extremely unsatisfactory. The Government is finding it extremely difficult to keep its income and expenditure on a par.... Still after ruling for such a long time the position of the Government continues to remain unsatisfactory.... The real cause for continued backwardness of this country is that the British Government can let this country grow economically only at the expense of its own commercial and industrial growth. This the British Government will never allow to happen."

In February 1940 Paliwal was elected Director of the Congress Movement in the whole of Uttar Pradesh. He was, therefore, the first person in Uttar Pradesh to be arrested. But in 1942, when released, the dauntless fighter was again at his post, as determined as ever to oust the British from his motherland. The resolution he passed in the Uttar Pradesh Provincial Congress Committee for starting the struggle for independence made the English realise that it was best to have him behind the bars. He was imprisoned once again, to be released only in 1945.

By then he was a well-known figure and a beloved leader. In 1946 the citizens of Agra presented him a purse of Rs. 1,11,000 in loving appreciation of his services to his country. In the same year Paliwal was elected to the Central Assembly unopposed. He was also elected President of the Uttar Pradesh Provincial Kisan Congress.

Paliwal pointed out that in his own life he had been a social rebel, having married a Muslim widow. She worked with him in the Satyagraha movement. In his opinion the barriers imposed by caste and untouchability are a great hindrance to the free growth of society and have done great harm to the social, economic and political life of the country. As a result of his contact with Gandhiji he believed in a casteless, classless and stateless society.

Giving his views on religion he said (the *Sainik*, 22 October 1954): "Spiritualism and Vedanta are the main beacon lights in my life.... Atma and Paramatma, the soul and the creator of the soul, are indestructible and unchangeable.... It is for this reason that I treat all religions alike like Mahatma Gandhi and Acharya Vinoba Bhave and live up to this ideal.... It is

only by conducting ourselves on those lines that we can help in removing differences and put an end to communal troubles."

He was not prejudiced against Western education, but he felt it should be given to the Indian youth with suitable changes in the curriculum to inculcate a truly national spirit. Then only would they prove to be useful citizens of their country. He spoke of his poor brethren in the villages and advocated basic elementary education for them. The teaching of some craft was essential. He spoke of the dangers of communalism which profited no one but the foreign masters. He had abiding faith in non-violence. "True victory was achieved by one who laid down his life in fighting non-violently against injustice of all kinds."

He was a true nationalist and throughout his life fought against regionalism. He said that although he stood for Hindi as the national language of the country, he never advocated its imposition on any region or its development at the expense of other languages.

He had a modern approach to labour problems. He favoured the participation of labour in the management of industries and advocated the abolition of the zamindari system. He desired the introduction of a Profit-sharing Scheme for workers in factories, etc., and admired this practice in America. He also lent his full support to Gandhian ideas of economic welfare by giving all necessary encouragement to cottage industries for the uplift of the villagers. Paliwal regarded the concentration of wealth in the hands of a few persons and the exploitation caused by Capitalism as opposed to his religious faith and teachings. He believed in Marxian philosophy and in the socialistic pattern of society which was consistent with the precepts laid down by Sanatan Dharma. He opposed the growth of State capitalism and liked the Sarvodaya philosophy of public ownership of vital agencies of production and distribution.

Paliwal was not only a journalist but also the author of several well-known books. In 1920 he brought out the 'Samyavada'. It was soon followed by 'Seva Marga'. His other publications were: 'Seva Dharam aur Seva Marga', 'Hamara Swadhinta Sangram', 'Marxvad aur Gandhivad', 'Kisan Raj' and 'Gita Amrit', all in Hindi. He also translated the Nobel Prize-winning book, 'Eternal City', by Holkin.

Paliwal not only cared for his countrymen at home but also for all Indians abroad. He kept in touch with Raja Mahendra Pratap. As a member of the Central Assembly, he voiced the grievances of the Indian settlers in Mauritius. When India became independent and the plight of the Mauritian Indians improved, they thanked not only Jawaharlal Nehru but Paliwal as well.

[Sri Krishna Dutt Paliwal—Brief Life Story and Some Selected Writings (in Hindi), 1964; The Sainik Puja and the Jayanti, Special Number (Hindi), 1964 (published on the occasion of Paliwal's 70th birthday); The Sainik (Hindi Newspaper), June 1925, July 1935 and October 1964; Mainpuri Conspiracy Case Files; Home Department (Political) Confidential Part B Files, Government of India, 1918; Proceedings of the U. P. Congress Committee, 1940-46; U. P. Legislative Council Debates, 1924-26; Indian Legislative Assembly Debates, 1935-38; Constituent Assembly Debates, 1946-48.]

(L. Dewani) DASARATH SHARMA

PALIWAL, TIKARAM (1909-)

Tikaram Paliwal was born at Mandawar in the former Jaipur State on 11 July 1909. His father's name was Pandit Hukum Chand Paliwal and mother's name Sundari Devi. He is Gaur Brahmin by caste. He comes from a respectable family. His father was a farmer. His grandfather was quite wealthy and was a landowner and a money-lender. Tikaram started his studies in a village school. When he grew up a little he was sent to the Rajgarh Middle School near Alwar. When he learnt that a National School had been started in Delhi, he went there and joined the School (more popularly known as the Commercial School) which was opened by Shri Krishna Jasrai. He passed the Matriculation examination from there and became a teacher in that school. He passed the

B.A. examination from the Delhi University as a private student. He joined Law classes in Meerut in 1930 and after passing the LL.B. examination practised there for some time. He was married to Prakashwati Devi in 1936. Her parents originally belonged to Rajasthan, but as they purchased land in Lyallpur (Punjab) they settled there.

He was influenced by his colleague Lala Bhagwat Kishoreji. Raghunandan Saran, the famous Congress leader from Delhi, influenced his life most and brought him into the freedom struggle. He was also associated with Shrimati Satyawati, an enthusiastic and sincere Congress leader in Delhi. He joined the Non-Cooperation Movement in 1922. In the freedom movement Lala Shankarlal, Asaf Ali, Deshbandhu Gupta and others were his senior colleagues; and S. R. Kidwai was his close associate in the political activities in Delhi. Together they used to bring out the Congress Bulletin from Delhi in Urdu and Hindi respectively in 1930.

From 1928 he worked in close co-operation with the Congress leaders in Delhi and was one of the most active young men. As a disciplined young worker of the Congress, he organised the Salt-Satyagraha Movement in 1930 and then participated in the Civil Disobedience Movement in 1932-33. In 1930 he was sent to jail for six months on a charge of actively assisting the Satyagraha campaign. Again, in 1932, he went to jail for four months, while participating in the work connected with the holding of the Congress session in Delhi, which had been prohibited by the Government of India.

In 1939 he organised the Civil Liberties Movement in Jaipur. From then onwards, his activities remained confined to Jaipur, Alwar, Ajmer, etc.

He read the writings of Mazzini and Garibaldi and books on Communism. But Communism never appealed to him. He does not believe in any distinction of caste, creed and religion. He supported the marriage of Hindu widows. Paliwal holds progressive views on the question of social reforms. He believes that the primary aim of human life is to evolve oneself into a better human being. Observance of religious practices helped him in this direction. Regarding education, he is critical of the Wardha Scheme, which, according to him, could not provide a basis for national education.

In his public speeches he pleaded for the termination of the autocratic rule in the Indian States. He also pleaded for the abolition of the Malguzari and Jagirdari systems in the States of Rajputana. As a disciplined Congressman, Paliwal always supported the programme of non-violent struggle. He was a true patriot and worked for Indian freedom. He encouraged cottage industries and helped in their development. From 1927 to 1937 he was a regular contributor to the *Arjun*, a Hindi daily published from Delhi. In Delhi and Jaipur, he addressed several public meetings during the period of the freedom struggle. He also participated in the national movement in the Rajputana States and was arrested several times. He criticized the British Agents who tried to influence the Indian rulers who showed any consideration for the just demands of the people. He also criticised the Indian rulers who helped the British Government in recruiting soldiers for the Army.

From the very beginning of his political career he joined the Congress, of which he is still a member. In 1930 he worked for the Jaipur Praja Mandal, and later on, he became one of the important leaders of the All India States People's Conference. Between 1949 and 1951 he served as General Secretary of the Rajasthan Provincial Congress Committee. He was a member of the Legislative Assembly of Jaipur State from 1946 to 1948.

Paliwal has been a teacher from 1927 to 1930, and a legal practitioner from 1934 to 1951. He is a journalist and a speaker of good reputation. His life is dedicated to the service of the country and his personality is many-sided.

[Proceedings of the All India State People's Conference (available at the Rajasthan State Archives at Bikaner); Praja Mandal (Jaipur) Papers (available at the Rajasthan State Archives, Bikaner); Old neswpaper cuttings relating to the State People's movements (available at the Rajasthan State Archives, Bikaner); Personal

interview of the Research Fellow with Tikaram Paliwal in New Delhi.]

(L. Dewani) K. L. SRIVASTAVA

PANAMBAKKAM ANANDACHARLU
—See under Anandacharlu, Panambakkam

PANCHOLI, MANUBHAI (1914-)

Manubhai Pancholi was born on 15 October 1914 at Panchashiya, a village in the old Native State of Wankaner, Saurashtra, Gujarat. His father, Rajaram Harjivan Pancholi, was a school teacher. His mother's name was Motibai. After completing his primary education at Lunasar, in the State of Wankaner, around 1924-25, he joined the Wankaner High School, but left it after five years to get involved in the Civil Disobedience Movement launched by Gandhiji. Thereafter he educated himself and acquired a knowledge of Sanskrit, English and educational methods. In 1938 he married Vijayaben Patel. It was an inter-caste marriage and was performed at the Sabarmati Ashram, where Gandhiji himself officiated as the bride's father in the absence of the parents' consent. In his student days he was deeply impressed by his history teacher, one Popatlal Shah, and thereafter by Gandhiji, Ravishankar Maharaj and Nanabhai Bhatt. Under their influence he was initiated into the study of history, the national movement, social and educational work.

In 1930 he took part in the Salt Satyagraha and was imprisoned. From 1934, though centres of nationalist education became his main field of work, he actively worked for the people's rights in the Native States of Kathiawad. He was on the Executive Committee of the Kathiawad Rajakiya Parishad, a counterpart of the Congress in the Princely States. In 1937 he tried to start an educational institution of his own at Bapada village, but failing there, returned to Nanabhai Bhatt, who had now shifted to Ambla, to start a rural education centre. Before this, both of them were in Dakshinamurti, Bhavnagar. During 1936-37 Manubhai toured the whole of India and Burma to educate himself.

In 1942 during the Quit India Movement, Manubhai was again imprisoned. However, from 1938 to 1953 both Manubhai and Nanabhai worked together at Ambla. In 1953 Manubhai came to Sanosara, a village near Bhavngar, where a University Centre run on the Basic and Rural Education lines called Lok Bharati was started. Since then he has been the soul of that institution. In between, Manubhai worked as the Education Minister of the Bhavnagar State and also served as a member of the State Education Council. His interest in social work can be seen from the fact that after independence he acted as the Secretary of the Saurashtra Rachanatmaka Samiti and later served on the State Panchayat Parishad. Manubhai was a member of the delegation which the Government of India sent to Denmark in 1954 to study the Folk-School system for adult education. He utilised the Danish experiment at the Lok Bharati. In 1962 he addressed the Bal Kelavani (Child Education) Parishad meeting at Dar-es-Salaam in East Africa, while presiding over its deliberations.

Manubhai is a man of letters and writes under the pen-name of 'Darshak'. He has written twenty-one books of a high standard in Gujarati which cover various forms of literature, viz., novels, criticism, essays, biographies, historical writings, dramas and short stories. He was awarded the much-coveted Ranjitram Suvarna Chandrak for 1964 in Gujarati literature for his famous novel 'Zer to Pidhachhe Jani Jani'.

At present he is a member of the Gujarat Vidhan Sabha elected on the Congress ticket from Saurashtra. Simple, hard-working and a voracious reader, Manubhai is deeply Gandhian in outlook, and is above caste and regionalism. A believer in truth-oriented education, he is a nationalist with the broadest outlook as can be seen from his remark, "I will love my country, but worship I shall only the Universe."

[The numerous writings of Manubhai Pancholi; a Souvenir Volume published in Gujarati in 1966 when Manubhai Pancholi was awarded the

Ranjitram Suvarna Chandrak at Ahmedabad; The Chhatralaya, Sanosara, 1966-67; The Janmabhumi (Gujarati daily from Bombay) Files from 1965 to 1967; Personal interview of the Research Fellow with Manubhai Pancholi at Sanosara.]

(Kumud Prasanna) V. K. CHAVDA

PANDA, SRIBATSA (1870-1943)

Sribatsa Panda appeared on the Indian scene at the seed-time of Indian nationalism. He was born in the remote village of Mandar in the Ganjam district (now in Orissa) in 1870. The most creative years of his life were the first four decades of the 20th century. His contribution to the growth of Indian nationalism was undiminished till his death in 1943.

His father's name was Dharma Panda and his mother was known as Radha Devi. They had a big joint family with a good social status. They possessed many acres of landed property and consequently belonged to the upper strata of the society in those days. Moreover, they were high-caste Brahmins. Thus Sribatsa Panda had a good social background.

He had his early education at his village 'Pathsala', and then at the Government Middle English School at Rasulkunda. He got proper schooling in his own house when his rich father appointed a private tutor, from whom he learnt English and other regional languages. In 1894 he passed the F.A. examination from the Berhampur College, and three years later in 1897 he got his B.A. degree from the Raj Mahendri College. These institutions were then affiliated to the Madras University. In spite of his University education, Sribatsa Panda married early at the age of fifteen in conformity with his orthodox family customs. His wife's name was Suma Devi.

In those days any young man with a University degree aspired for a good career in the Government service. But Sribatsa Panda was destined to play a different role. As he belonged to a respectable and rich Indian family, he had no craving for money and status. Even with his western education, he had strong faith in the age-old culture of his motherland. He was greatly influenced by the Gita and other ancient literature. Simple and unostentatious in habits and character, he was a fine product of western liberal outlook and traditional Indian culture. He had close personal relationship with Nilamani Vidyaratna, the famous journalist, reformer and nationalist leader of the time. Later on, he was influenced by other national leaders like Mahatma Gandhi, Pandit Gopabanbhu Das and others.

He had the breadth of vision and the depth of wisdom to play a significant role in the renascent India of the 20th century. Especially he cast himself for the role of a social reformer. As a young man of twenty he was attracted by the ideas of Raja Ram Mohan Ray and the Brahmo movement. Later on he was very much influenced by Swami Dayananda Saraswati's 'Satyartha Prakasha'. Thus, the catholicity of his religious views paved the way for his radical outlook on social problems and he struggled hard to fight orthodoxy in the Hindu society. His views were expressed through a journal, the *Sanskaraka* (Reformer), which he established in the beginning of the 20th century. Later on he edited the *Sanskara*, another journal, from 1926 to 1927. He was also the editor of the *Arya* from 1928 to 1934. Through those journals he influenced the common people and appealed to the orthodox section of the community to give up their objectionable customs and habits. He also fought against untouchability. He was eager to uplift the status of women in Indian society through female education and was in favour of widow-marriage.

Sribatsa Panda was not only interested in social reforms but was equally anxious for the freedom of his motherland from the foreign yoke. He also devoted much of his energy for the unification of the severed parts of Orissa in a single administrative unit. He was an important and active member of the Utkal Union Conference which began as early as 1902. This Conference was devoted to the cause of the unification of Orissa. As a sincere worker, Sribatsa Panda worked hard to fulfil its aims and objectives which materialised during his lifetime in 1936.

When Mahatma Gandhi gave the clarion call to Indians for joining the non-violent non-cooperation movement, Sribatsa Panda whole-heartedly accepted it. From 1904 he was working as a Sub-Registrar, and in 1920 he gave up the service under the British Government to plunge himself into the national movement. He was a devoted Congress worker and sincerely preached the ideas of Gandhiji in Orissa. He became a member of the Utkal Pradesh Congress Committee and later on worked as the President of the Ganjam District Congress Committee.

He spent much of his wealth for a number of noble causes. A Girls' School was set up in Ganjam in 1922 by his initiative. He established a 'Gosala' in 1923 in the village Baba Tumbu to rear healthy cattle. He also set up a 'Widow-Ashram' at Berhampur, the principal town in South Orissa. He spent much of his income in philanthropic work and helped the needy and the poor people. He offered his own house at Rasulkunda in the Ganjam district for the office of the Arya Samaj.

Sribatsa Panda was not only an ardent nationalist and a great social reformer, but was also an able journalist and litterateur. He had several important literary publications to his credit, such as 'Vaidika Dharma', 'Ramayan O Mahabharat Sava Sangraha', 'Satyartha Prakash' (Translation), 'Niti Dharma', 'Arya Dharma', 'Gruhashrama', 'Sashikala Parinaya', etc.

Thus Sribatsa Panda is a name to be recorded in the pages of modern nationalist history. His services to the people and his motherland will ever be remembered by a grateful nation.

[Sribatsa Panda—Autobiography (published by Sibram Panda), 1959; Utkal Sanmilani Reports.]

(J. C. Rath) K. M. PATRA

PANDE, BADRI DUTT (PANDIT)
(1882-1965)

A journalist who faithfully represented his constituents in the Legislature, Pandit Badri Dutt Pande was born at Kankhal near Hardwar on 15 February 1882. His father Vinayak Pande was a well-known Ayurved and a religious preacher. Since his family belonged to the Raj-Gurus, who enjoyed Jagir in medieval times, they enjoyed much respect in society as high-caste Brahmins.

Pandit Badri Dutt's uncle, Prem Vallabh Pande, paid for his education. So, he had to discontinue his studies from the B.A. when Pandit Prem Vallabh breathed his last. He took up the job of a fourth class teacher for about six years. Meanwhile he came into contact with his other two associates—Pandit Govind Vallabh Pant and Pandit Har Govind Pant. The trio devoted themselves to the task of reforming the evils of the Kumaon region. Throughout his life he pleaded the cause of the downtrodden Naiks and the Devdasis along with his co-worker, Suman Joshi.

Born and brought up in a traditional, orthodox Brahmin family, his heart was greatly touched when as a child he had seen agitation against the forcible conversion of Pandit Raghubir Joshi to Christianity. Then he joined the Hindu High School, Almora, which too was started as a parallel institution to the Christian Mission School. In his letter to the Editor of the *Almora Akhbar* in the year 1896 he expressed concern at the corruption then prevalent in the Almora schools. As a young debater also, he voiced his feelings. Thus his school life unconsciously shaped his future career as a leader of the people of Kumaon. His article published in the *Almora Akhbar*, dated 18 August 1913, reveals that he was a born social reformer. Later on, he advocated the cause of widow-marriage and of the downtrodden Naik women in the U. P. Legislative Assembly (vide Council Proceedings, U. P., Official Report, Vol. XXXV, October 29 to November 4, 1927, pp. 191-92).

In his boyhood Pandit Badri Dutt was a religious preacher, while in his youth he lived and behaved as a leader of Kumaon. His articles entitled "Deshbhakti-he-Dharma-Hai", "Duria-wa-Kuli Begar" and "Jeewan Ka Lakshya" published in the *Almora Akhbar*, dated 28 October 1924, 18 August 1913 and 28 July 1913 respec-

tively, are proofs of his journalistic ability. These articles also reveal his ideology which he professed till the end of his life (vide his letter dated 11 December 1962 to his son Shakti Pande). He wrote these articles with the object of unifying the people of India against the British (vide his editorials, "Ekta Sammelan" and "Ek Honya Mar Mitten" written for the *Shakti*, a weekly Hindi newspaper, dated 14 October 1924 and 11 November 1924). He also pleaded for political freedom for India in the U.P. Legislative Assembly on 24 February 1928 (vide Council Proceedings, Vol. XXXVII, p. 277). Thus he was a great advocate of freedom for the people of India. He wanted to achieve the goal by non-violent methods; he believed in open condemnation of the British Government and its officials rather than resorting to terrorist activities (vide the *Almora Akhbar*, dated 11 August 1913).

Pandit Badri Dutt's speech in the U. P. Legislative Council on 19 September 1928 on the question of a Supplementary Grant of Rs. 50 Lakhs depicts him as a true nationalist leader (vide Proceedings of U. P. Legislative Council, Vol. XXXIX, pp. 271-73). He denounced every action of the British Government which in his opinion was anti-Indian and pleaded for the welfare of the villages. Therefore, he advocated the cause of land reforms and revival of small-scale industries both in and outside the Legislative Assembly (vide the *Young India*, Vol. XI, No. 28, 4 July 1929). Thus, it was but natural for him to endorse the Congress Party's call for complete independence at the historic session of Lahore in 1929.

His well-known book 'Kumaon Ka Itihas' in Hindi is a living monument of his services to the backward region of Kumaon. He was popularly called the 'Kumaon Kesari' by the people of his region. On his death in 1965 glorious tributes were paid to him by his fellow workers, including Pandit H. N. Kunzru, with whom he worked as a member of the Sewa Samiti. Thus ended the life of a noted journalist and a Parliamentarian.

[Autobiographical Sketch (in typescript), consulted at the Kanpur residence of Sri Sakti Pande, son of Pandit Badri Dutt Pande; The Almora Akhbar (Hindi weekly), 7 and 28 July, and 18 August 1913; The Shakti (Hindi weekly from Almora), 14 and 28 October and 11 November 1924, 16 January 1965; The Young India, 4 July 1929; Proceedings of the U. P. Legislative Council, Vol. XXV, 29 October - 4 November, 1927; —Vols. XXXVI (1927), XXXIX (1928) and XL-XLII (1928-29); Indian Legislative Assembly Debates, Vol. IV (1937).]

(L. Dewani) V. S. BHARGAVA

PANDIT AJUDHIA NATH

—See under Ajudhia Nath (Pandit)

PANDIT BISHAMBHAR NATH

—See under Bishambhar Nath Pandit

PANDIT HRIDAY NATH KUNZRU

—See under Kunzru, Hriday Nath (Pandit)

PANDIT MADAN MOHAN MALAVIYA

—See under Malaviya, Madan Mohan (Pandit)

PANDIT NANAK CHAND

—See under Nanak Chand (Pandit)

PANDIT, SUKHALALJI (1880-)

Sukhalalji was born on 8 December 1880 at Limbdi, a town near Surendranagar in Surashtra, Gujarat, of Visa Shrimali Jain Baniya parents. His father Sanghajibhai Sanghavi was a businessman. His step-mother's name was Jadibai. After getting primary education at the local school he was forced to enter business by his elders. However, in 1897 he suffered an attack of smallpox and lost his eyesight. Two years later, despite the great physical handicap, he decided to devote himself to his studies. Among his early teachers was one Ladhaji Swami, himself a blind man. He learnt a good deal from Jain monks and nuns, soon mastering three languages, viz., Gujarati, Sanskrit and Pali. He then went to Benares and joined Shri Yashovijay Jain Pathashala in 1904. For six years he made

a very deep study of Jain and Brahmanical literature, mastering Nyaya Shastra in particular.

In 1914 he began to teach in Agra and since then education and research have been his life-work. In 1922 he became a Professor of Indian Philosophy at the Gujarat Vidyapitha and in 1933 joined the Benares Hindu University as a Professor of Jain Philosophy. After ten years there he retired in 1944 and for the next three years taught at the Bharatiya Vidya Bhavan, Bombay. Since 1947 he has been working as an Honorary Professor, B. J. Vidyabhavan of the Gujarat Vidya Sabha, Ahmedabad. In 1947 he was awarded Shri Vijayadharmasuri Jain Sahitya Suvarnachandrak for his services to Jain Literature. In 1955 he became President, Prakrit and Jain Sections of the All India Oriental Conference at their 16th Session held at Lucknow. In 1955 he was invited by the Gujarat Vidya Sabha to deliver three lectures on Adhyatmavichara in Popatlal Hemchand Lecture series. In 1956 he received the Mahatma Gandhi Award of the Rashtrabhasha Prachar Sabha, Wardha, for distinguished services to the Hindi language. In 1957 he delivered five lectures on Bharatiya Tattvavidya at the Baroda University. In this very year he was awarded the D.Litt. by the Gujarat University. An All India Committee presented him with a purse on his completing seventy-five years in 1955.

Pandit Sukhalalji is a respected scholar and world-renowned Indologist with twenty-five learned research and original works to his credit. His research is largely in the field of Jainism. With Pandit Bechardasji as co-author, he has summarised and critically annotated 'Sanmattarka', a major research work. His work 'Darshan ane Chintan' in two volumes has been given a National Award by the Sahitya Academy.

Pandit Sukhalalji is greatly impressed by Gandhiji's thinking. His synthesis of Gandhiji's 'Karmayoga' with Jain thought has brought considerable open-mindedness into the otherwise orthodox, tradition-bound Jain society, over which today he excercises tremendous influence. He leads a simple, regular life, and even at the age of 87 and with a major handicap leads a very active life. He advocates removal of untouchability, equality for women and feels that widowhood should not be compulsory for them. He also recognises the merits and demerits of the system of education introduced by the British in India, but then confesses that it all ultimately depends on the individual. As he tersely put it, "English method has not produced all bad people, nor has non-English methods produced only the learned individuals."

Due to blindness Pandit Sukhalalji has developed an amazing power of memory. He is an extremely well-read person by any standard, with India-wide contacts, an ardent nationalist and a great propounder of Gandhian thought.

[The numerous writings of Pandit Sukhalalji; Nanabhai Bhatt—Ghadatar Ane Chanatar (Introduction by Sukhalalji); Manubhai Pancholi—Apano Varaso Ane Vaibhav (Introduction by Sukhalalji); The Prabuddha Jain (a Gujarati fortnightly), 1945-52; The Buddhi-Prakash (Ahmedabad monthly), 1947-52; The Akhand Anand (Ahmedabad monthly), 1948-56; The Sanskriti (Ahmedabad monthly), 1948-56; The Prasthan (Ahmedabad monthly), 1952-55; The Grihamadhuri (Gujarati monthly from Bombay), 1954-56.]

(Kumud Prasanna) V. K. CHAVDA

PANDIT, VIJAYALAXMI (1900-)

Born on 18 August 1900 at Anand Bhavan, Allahabad, with the proverbial silver spoon in her mouth, Vijayalaxmi, the younger sister of Jawaharlal Nehru, inherited from her mother great physical beauty and the family name Swaroop. She had all the most expensive luxuries at her command, since her father Motilal Nehru, who lived in a great style according to western standards, was then at the zenith of his popularity and prosperity. Swaroop, when quite young, was accustomed to see caste distinctions and orthodox prejudices frowned upon by her father and her elder brother, who both were irreligious but not anti-religious, taking a pride in the cultural heri-

tage of India. She espoused the cause of the equality of women as a sacred cause. Education and International contacts made her the first woman in many fields—at a journalist's desk, as a Minister in the British empire, as a diplomat, as the UNO Chairman.

All the three children—Jawaharlal, Vijayalaxmi and Krishna—were put in charge of an English governess, Miss Hooper. Vijayalaxmi was brought up by her very carefully. The children were given ponies for riding. In accordance with the custom of the time, Swaroop never went to school and received all education at home.

She was married to Ranjit Sitaram Pandit at Allahabad in May 1921 with great pomp. The match-maker was Mahadev Desai, Secretary to Gandhiji. Mahadev asked her one day to read an article entitled "At the Feet of the Guru" in the *Modern Review* by R. S. Pandit, and this literary introduction developed into a love-marriage. Ranjit, a cultured Barrister-at-Law from Kathiawar, said: "I have come many miles and crossed many bridges to come to you—but in future you and I must cross our bridges hand in hand." The marriage was blessed by Gandhiji.

Vijayalaxmi was very much attached to Jawaharlal. She writes: "Out of the many good things fate gave me at my birth one of the best was surely my elder brother. To have known him and loved him and been so near to him would have been ample justification for having been born."

Her younger sister, Krishna, has called her "docile", "obedient", "tactful" and eminently suited to be a Minister.

Vijayalaxmi was influenced by the historic role of Rani Laxmi Bai of Jhansi and impressed by Sarojini Naidu who had championed the cause of women as early as in 1917. The Nehru family celebrated all festivals—Hindu, Muslim and Christian. Swaroop went to church too with Miss Hooper. Equal regard for all faiths thus became natural for her. The Gita and the Ramayana she read, and these made a deep mark on her.

On the 27th of every month—since on 27 May Jawaharlal breathed his last—she offers prayers at her place. She also visits the Rajghat frequently. Otherwise, she is not a believer in rituals.

In a social order which still cherishes backwardness advanced views and practice cause many accusing fingers to be raised, and invite scandalous gossip. Ignoring all that, the Nehrus trod firm on the path of modernisation. Vijayalaxmi Pandit sent all her three daughters, Chandralekha, Nayantara and Rita, abroad for studies in 1943.

A few utterances of Vijayalaxmi amply sum up her attitude on different matters:

"The interest of our own country demands unity in the face of a common and grim danger. Let us not hold back because remember.... If India dies, who lives; if India lives, who dies?"

"The world today, seems to have shrunk and consists only of two groups—those who suffer for an ordeal and those who inflict the suffering. It is tragic that in this age of civilization—so called—the human race should be incapable of adjusting its differences without inflicting sorrow and suffering on one another in such a great measure."

"It seems to me a cowardly and despicable thing for the strong to afflict the weak."

It is ironical that Vijayalaxmi, who occupied a journalist's desk in the *Independent*, had, later in life, harassed by the press, been brought to remark: "It is my opinion that the greatest pests in the world today are the telephone and the journalists—the telephone can, however, be disconnected but the journalist cannot."

Among her publications may be mentioned: 'The Evolution of India' (1958), 'So I Became a Minister' (1939), 'Prison Days' (1946), and 'Role of Women in the Modern World' (1957).

In 1915 Vijayalaxmi went with her father to the Bombay Session of the Congress and returned unimpressed, because "One wore one's prettiest clothes and had a good time meeting people from other parts of India." Gandhiji came to stay at Anand Bhavan in 1919 and his magic spell brought Vijayalaxmi effectively into politics. She came into the Non-Cooperation Movement as a soldier of non-violence. That year she attended the Amritsar Congress presided over by her father. Jawaharlal presided over the Congress Session in 1929. That was a great day and the brother's new post meant for her complete

involvement in the national movement. She delivered fiery speeches, organised hartals, led processions and was arrested on 27 January 1932. She was sentenced to one year's rigorous imprisonment with a fine.

In 1936 the Congress swept the polls in many Provinces, including Uttar Pradesh. Vijayalaxmi won from Bilhour (Kanpur) rural constituency. On 29 July 1937 she took the oath of a Minister in the Pant Government. Pantji being unwell, she piloted the resolution rejecting the Government of India Act, 1935, in the Assembly which was carried. In 1939 Britain was a party in the Second World War and dragged India involuntarily in. All Congress Ministries resigned in protest. The Mahatma started the individual satyagraha and on 9 December 1940 Vijayalaxmi was arrested, to be sentenced to four months' imprisonment. In August 1942 the Quit India Movement started and Vijayalaxmi was arrested on 12 August. After nine months she was released on grounds of ill-health. Despite ill-health she organised the Bengal Famine Relief (1943). Then came the hour of her supreme grief. She was widowed. R. S. Pandit's death was widely mourned. He too was released on grounds of ill-health, but medical efforts could not save him. On 14 January 1944 he breathed his last.

In the meantime—the Congress still banned as illegal—an Assembly of released Congressmen was floated and Vijayalaxmi's role therein was very significant. Subsequently, in 1945 she left for America with her daughter.

She rose in public life in 1936 after her election as a member of the Allahabad Municipal Board. She entered the U. P. Assembly in 1936 and again in 1946. As Minister in charge of Local Self-Government and Public Health she piloted the Panchayat Raj Bill. From 1940 to 1942 she was President of the All India Women's Conference. She was Vice-President of the Women's International League for Peace and Freedom and had attended the Pacific Relations Conference at Hot Springs, Virginia (U. S. A.), as leader of the Indian delegation sponsored by the Indian Council of World Affairs. She was present in San Francisco when the U. N. first met there, and through numerous and well-attended public lectures she challenged the British-nominated delegates' right to represent India therein. On return she received a hero's ovation in India.

When India became free, she was the leader of the Indian delegation to the U. N. In 1946, 1947 and 1963 she was the Ambassador of India in the U. S. S. R. (1947-49), and the U. S. A. (1949-52) and Mexico (1949-51) concurrently. She was India's Ambassador to Ireland and Spain (1954-61) as well as India's High Commissioner in England concurrently. She was elected to the Lok Sabha in 1952 and 1964 and was Governor of Maharashtra in 1962-64. She has received sixteen Doctorates (*honoris causa*) from Indian and foreign Universities, besides many honours and awards for her social work which has been acclaimed universally. Many programmes of social service of today, such as drinking water for villages, the milk scheme for children, provision of playgrounds and athletic exercises for young men in villages, fairs, markets and exhibitions owe their origin to the brain waves of U. P.'s first woman Health Minister.

As a public speaker in English and Hindustani, as a parliamentarian and an administrator, she is remarkable. To a question in the U. P. Assembly as to what the Congress had done for the Achhuts her reply was, "Congress has removed the *Achhut* word from the vocabulary." She called the Indira Government "a prisoner of Indecision".

After freedom, in the Congress politics, Vijayalaxmi was closer to the elements who were not in the good books of the present Prime Minister. Morarji, Jagjivan Ram and Krishna Menon were nearest to her. It is anybody's guess which camp she would have opted for if she had been in India when the split in the Congress came.

She has had the privilege of visiting foreign countries since she was quite young. She went with her parents to England and Germany in 1905 when Jawaharlal was admitted at Harrow. In March 1928 Vijayalaxmi and Ranjit Sitaram Pandit went to Europe and travelled extensively all over the continent on a belated honeymoon, seven years after their marriage. In 1938 she went to England to seek respite from her arduous

tasks as Health Minister, U. P. These, together with other routine journeys abroad, make her the most widely travelled woman in India. In 1965, as a personal envoy of the Prime Minister Lal Bahadur Shastri, she went to France, Holland and Germany. Later, after resigning her seat in the Lok Sabha, she went on a lecture tour in the U. S. A.

In short, Vijayalaxmi, by her words, deeds and her life, stands out in the world not as what man has made of an Indian woman but as what she herself can and must make of her.

[J. S. Bright—The Great Nehrus; B. R. Nanda—The Nehrus; Anne Guthrie—Madame Ambassador; Vijay Lakshmi Pandit—Prison Days; The Times of India Directory and Who's Who, 1964-65; Personal interview of the Research Fellow with Vijayalaxmi Pandit.]

(Mantosh Singh) AKHILESH MISHRA

PANDIT, VISHNU PARASHURAMSHASTRI (1827-1876)

Vishnu Parashuramshastri Pandit was born in 1827 (date not known), at Satara, of Chitpavan Brahmin parents. Parashuramshastri was the name of his father. His mother's name is not known. He had two brothers and one sister. The family produced a number of learned men and earned a new surname, 'Pandit', its old surname being 'Bhat'. Its economic position was poor.

Vishnu Parashuramshastri received traditional Sanskrit education from his father and higher education from the most learned Shashtris of Satara. Later on, he received English education in the Sanskrit College, Poona, for a year and a half, and then he studied English privately and mastered it.

He studied critically the Hindu scriptures and the writings of the European and Indian reformers and was convinced that social and religious reforms were badly needed for the welfare and progress of the Hindus. He took up the cause of widow-marriage.

While a teacher in the Education Department in Poona, he contributed articles to some Marathi and English newspapers on the dire need for religious and social reforms, especially marriage of Hindu widows. The Government passed an Act in 1856 allowing widow-marriage. He edited the Marathi monthly, the *Poonen Pathshalapatrak*, during 1861 and 1863, and held discourses, Kirtans and meetings on the subject of reforms. He resigned in 1864 from Government service and devoted his energies to writing articles and books (about 20), pointing out the sanctions of the Hindu scriptures to the marriage of Hindu widows. Three widow-marriages took place between 1853 and 1860.

He started in 1865 a social reforms society 'Punarvivahottejaka Mandali, Mumbai' and carried on an intensive propaganda under its banner to win public support for widow-marriage. His ceaseless efforts for widow-marriage earned him a popular name, "Ishwarchandra" of Maharashtra. Europeans in Bombay and Poona appreciated his efforts and G. Bülher wrote from London on 26 July 1869, praising his work.

His first wife died when he was 46, and he remarried in Bombay on 18 December 1874 a 25-year-old widow, Kusubai, when he was 47.

He participated in the political activities of the East India Association, Bombay.

He died on 29 April 1876 at Mahabaleshwar. His admirers held in Bombay a big condolence meeting on 16 May 1876, and invested an amount of Rs. 1,000/- in Government Debentures in favour of his society, 'Punarvivahottejak Mandali, Mumbai', in 1899.

He advocated reforms in all fields of the Hindu life, and yet through his writings he urged upon the educated youths not to allow western influences to dominate their young minds at the cost of their ancestral heritage and culture.

His mode of life was austere, quiet and heroic.

He was one of the pioneer social reformers of Maharashtra who worked ceaselessly with a missionary zeal to win public support for widow-marriage. He convinced the orthodox Shastries that the Hindu scriptures allowed widows to marry.

He was respected by learned men in India and abroad, because he lived as he preached.

[Chitrav, Vidyanidhi Siddheshwarshastri—Bharatvarsheeya Arvacheena Charitra Kosh (1818-1945); Karnataki, Shrinivas Narayan—Guruvarya Dr. Sir Ramkrishna Gopal Bhandarkar; Kulkarni, Purshottam Balkrishna—Mama Paramahansa va Tyancha Kalkhanda; Pandit, Shridhar Sakharam—Biography of the late Vedashastrasampanna Vishnu Parashuramshastri Pandit; Phatak, Narahar Raghunath—Nyayamoorti Mahadeo Govind Ranade.]

C. B. KHAIRMODAY

PANDITA RAMABAI

—See under Ramabai (Pandita)

PANI, BIJOY KUMAR (1918-)

Bijoy Kumar Pani is an ardent nationalist who dedicated his services for the freedom struggle at the call of the Indian National Congress during the pre-independence period. A man with an admirable organising ability and leadership, Pani is the leader of the Congress (O) Party in Orissa today. Born on 1 September 1918 in a middle-class Oriya Brahmin family of Chakradharpur village in Singhbhum district (Bihar), Bijoy Kumar received his early political training from his family, which was then a common meeting place of many nationalist leaders. His grandfather, Jadunath Pani, a Kaviraj by profession, was well known for his patriotic fervour. His father Kantukishore Pani, though the first English-educated person in that area, was also a staunch nationalist, as was his maternal uncle, Iswar Chandra Sarangi. Naturally this family environment made Bijoy Kumar choose the hazardous path of a freedom-fighter. Before completing his secondary education, he gave up his studies to join the Indian National Congress as a young volunteer in 1931. In the year 1945 he married Kasturi Devi who was equally devoted to the ideals of her husband.

The influence of national leaders like Mahatma Gandhi, Rajendra Prasad, Utkalmoni Gopabandhu and others was great on Bijoy Kumar. He was also no less influenced by Subhas Chandra Bose, Swami Sahajananda Saraswati, Silabhadra Yajee and N. K. Choudhury, who were then the stalwarts of the leftist political organisations. His interest in revolutionary literature and in the writings of Karl Marx and Trotsky has been aptly reflected in many of his activities.

Bijoy Kumar was associated for a few years with the 'Forward Bloc' and 'Kisan Sabha' and had himself formed some secret organisations to fight the British Government in India. In 1937 he became a member of the Chakradharpur Congress Committee, and in 1939 a member of the Utkal Pradesh Congress Committee and General Secretary of the Singhbhum District Congress. In the year of independence, he became a member of the Working Committee of the Utkal Pradesh Congress. Subsequently, he was elevated to the rank of the General Secretary and then to the President of the Utkal Pradesh Congress Committee. For some years he was a member of the Constituent Assembly. From 1952 to 1957 he was a member of the Orissa Legislative Assembly and the Chief Whip of the Congress Party.

An intense dislike of the British Government in India and of the western system of education is the essence of his personality. In the social sphere, he is opposed to all orthodox ideas like caste distinction, untouchability and inferior status of women in society. He is a very good public speaker and a great social welfare worker. A few booklets like 'Prajamandal Zindabad' published by him in pre-independence days were significant pieces. He has not visited any foreign country nor has any foreign friends.

A man with a pleasing personality, Bijoy Kumar is well known for his honesty and liberality in the field of politics.

[The data is mainly based on a personal interview of the Research Fellow with Bijoy Kumar Pani; Personal knowledge of the Contributor.]

(J. C. Rath) R. C. MOHANTY

PANIGRAHI, BHAGABATI (1906-1943)

A young man in Orissa fearlessly repeated "liberty is the birthright of every individual" and plunged himself headlong into the social and political movements in Orissa during the thirties, and was at the same time influenced by the philosophy of Karl Marx, Lenin, Engels and Rousseau. He was no other than Bhagâbati Panigrahi.

Biswanathpur, a little village twenty miles away from Bhubaneswar, lies in Balipatna Police Station under Puri district. In this little village, in a Brahmin family, Bhagabati was born in the year 1906. His father Swapneswar Panigrahi was a Muktear of repute in those days. His grandfather was Narottam Panigrahi and Saraswati Devi was Bhagabati's mother. Two of his elder brothers are Dibya Singh Panigrahi and Kalindi Charan Panigrahi.

He received his early education at the village 'Pathasala' where he was taught the rudiments of reading, writing and arithmetic in Oriya. In 1915 he was admitted to the Puri Zilla School. But he was soon attracted to the National School at Sakhigopal, which was established in 1909 by Pandit Gopabandhu Das, and joined it. But it was found that the school was not granted recognition by the British Government. So Bhagabati had to leave Satyabadi and resumed his studies at the Puri Zilla School, from where he passed the Matriculation examination in 1925. He passed the B. A. examination in 1929 from the Ravenshaw College, Cuttack, and the M. A. examination in Economics in 1931 from the Patna University.

During his college days he had extensively read the writings of Marx and the literature of the different political systems of the world. He read the works of Maxim Gorky, Romain Rolland, Garibaldi, Bismarck and Lenin. He organised relief operations during the drought of 1924 and the floods of 1926 and 1927. Under the influence of Pandit Gopabandhu Das, Pandit Nilakantha Das, Acharya Harihar Das and Pandit Godavarish Misra, he joined the Indian National Congress. He regularly spun and wore Khaddar till the end of his life. He participated in the Non-Cooperation Movement and courted imprisonment.

As political consciousness grew in the State, Bhagabati organised the Communist Party in Orissa and took the leadership of the Party. He organised several mass meetings in Bengal, Bihar and Orissa. He fearlessly condemned the unjust acts of the British Government in India. He preached against capitalism, and supported democracy and the parliamentary form of government. A great believer in the fundamental rights of man, he preached the message of liberty, equality and fraternity in fiery language.

His unflinching faith in nationalism developed in himself the seeds of a revolutionary spirit. He was influenced by Gandhiji and Jawaharlal Nehru. In the sphere of social reform he was against caste distinction and untouchability. He favoured widow-marriage and female education. Still he respected some of the older values and institutions of the country. He opposed regionalism. He believed in National education.

He married Saraswati Devi, daughter of Pandit Lokanath Misra. His circle of personal friends included Nabakrushna Choudhary, Mayadhar Mansingh, Dinabandhu Sahoo, Malati Choudhary, Sarala Devi and Rama Devi.

An intense love for the motherland and for the peasantry and a high sense of social obligation characterised his entire political career.

He was a prolific writer in Oriya and had a powerful pen. He organised a society named the 'Nabajug Sahitya Sansad' at Cuttack in 1935 in which young scholars and writers with progressive ideas were members. To the functions of this society Subhas Chandra Bose and Jaya Prakash Narayan were invited as guests of honour. The *Adhunik* was the mouthpiece of this society. Through the cultural activities of this society, Panigrahi carried on the work of propagating his radical political views. A very powerful speaker, Panigrahi used to hold the audience spellbound whenever he spoke.

A truly heroic incident in his life which will be always remembered was his political agitation in Dhenkanal and Ranpur States. When the then Political Agent, Bezelgetta, was killed in Ranpur

and the people were frightened, he personally visited the place and revitalised the morale of the people.

He was convicted in the Orissa Conspiracy Case in 1939. His socialist ideas were much ahead of his times.

When at the height of his political activities, Panigrahi breathed his last under very tragic circumstances in the year 1943. The life span of this revolutionary was only thirty-seven years, but the impact of his activities was profound and lasting.

[Interview of the Research Fellow with Kalindi Charan Panigrahi, brother of Bhagabati Charan Panigrahi, who collected biographical material on his late brother for publication.]

(J. C. Rath) GOPAL CHANDRA MISRA

PANNIRSELVAM, A. T. (SIR) (1883-1940)

Sir A. T. Pannirselvam was born in Perumpaniur, Tanjore (now Tanjavur district) in the Madras (Tamil Nadu) State, on 1 June 1883. He belonged to the Odyan community (a sturdy agricultural people). He was a Roman Catholic Christian, his family having been converted a couple of centuries ago. He studied up to the Matriculation class at St. Joseph's College, Trichinopoly (now Tiruchirapally). He then went to England, joined Peterhouse, Cambridge University, but took no degree there. He attended one of the Inns of Court and was called to the English Bar.

On his return from England in 1910 he practised as a lawyer, first in Madras. Being a man of property (he belonged to a Mirasdar family) and leisure, he took to public life. Like most of his contemporaries in politics, he served his apprenticeship in local institutions. He was a member of the Tanjore Municipal Council from 1918 to 1920, and of the District Board of Tanjore for eight years, from 1922 to 1930, for most of which period he was also the President, and he built much-needed roads in that deltaic rice-producing area. He was also the President of the District Education Council in 1922-25. He was sent as a representative of the Indian Christians of the State to the Round Table Conference which led to responsible government in the Provinces. He had already joined the Justice Party soon after he entered public life. He was elected to the Madras Legislative Council in 1930 from the Madura-Ramnad Indian Christian community. His practical good sense shown by his administrative record in Tanjore and by his speeches in the Legislative Council led to his appointment as a Member of the Governor's Executive Council in April 1937 in charge of Home Affairs. He was also Knighted in the same year. In 1940 he was appointed a Member of the Secretary of State's Council, but on his way to England his aeroplane, which carried a British military mission, was shot down by a German bomber (1 March 1940). Thus his life ended in the Persian Gulf. For a brief period when he was out of office in the thirties, he was associated with E.V. Ramaswamy Naicker in the foundation of the Dravida Kazhagam, from which the later D.M.K. branched out, to make a public claim for the establishment of Dravidastan.

Pannirselvam was not an orator but an effective debater. His speeches were noted for their practical sense and his arguments were based on facts and figures. His experience in local self-government helped him in the Legislature and in the Executive Council. His secretaries and officials had great respect for his commonsense and administrative ability. In the last years of his life, he suffered from illness and physical debility. But he was ever of a cheerful disposition, ever willing to learn from all and sundry, never conceited or uppish even when in office. His geniality carried him through the storms and stresses of party life. And he never lost sight of the interests of the Christians. He had numerous friends among Hindus also. Both in his District and Provincial public life he carried on the family tradition of being a friend to the Hindus and Hindu institutions. He proved how a member of a minority community could serve, and be popular in, the general public life of the country.

[Proceedings of the Madras Legislative Coun-

cil, 1930-40; Proceedings of the Round Table Conferences; The Hindu Files; The Justice Year Book, 1929; Directory of the Madras Legislature, 1938; Who's Who in Madras, 1934.]

(Emmanuel Divien) M. RUTHNASWAMY

PANT, GOVIND BALLABH (PANDIT)

(1887-1961)

It is said in Allahabad that two great leaders of the city have divided between themselves the total inheritance of a great personality, Pandit Madan Mohan Malaviya. If Rajarshi Tandon inherited Malaviya's heart, his brain and eloquence went exclusively to Pandit Govind Ballabh Pant, a diplomat, a stubborn statesman, a giant parliamentarian, and a towering personality.

Born in Almora on 10 September 1887 in the family of the Pants, who originally belonged to Maharashtra and had migrated to the Kumaon regions of U.P. under the patronage of the then rulers in the 10th century, Govind Ballabh Pant had all the traditions of a high caste Brahmin family, serving the Government in the Garhwal district. His father, Pandit Manorath Pant, was leading an average middle-class life. The boy showed brilliance from the beginning. He passed the Middle School and Matriculation examinations from the Samsay College, Almora. He obtained a scholarship and joined the Muir College, Allahabad, for graduation, with Mathematics, English and Politics as his subjects. But suddenly, as he listened to a speech by Gokhale in 1907, he was fired with a nationalist inspiration and decided not to be a slave of the Government. He chose to study Law. Two years later, he was at the top of the first batch of Law graduates from Allahabad, securing the Lumsden gold medal.

At this juncture he was influenced by Malaviya who, to quote Pant, was "one of the greatest men ever born and at whose feet I received my first lesson in public life". Thus a moderate, quiet and simple soul was brought into active politics. The writings of Bankim Chandra, Digby, Dadabhai Naoroji, Ramesh Chandra Datta, Ranade, Henry George, Spencer, Mill, Dickens, Thackeray, Scott, Voltaire, Wendell Wilkie and a host of other thinkers helped fanning the patriotic fire in him.

Although he belonged to an orthodox and tradition-bound family, he held progressive views on social reforms. He believed that by the uplift of the suppressed classes and backward tribes and by bringing them to the general level of the more advanced sections, the nation would be doing no more than paying back a part of the debt it owed to them. For him it was intolerable that old prejudices, outmoded concepts, obsolete notions and petty vanity should be allowed to deprive the people of their rightful dues. He believed in complete freedom of religion and hated those who fostered prejudice and passion in the name of religion with the result that often dust and smoke enveloped reason and light. He was all in favour of Western education adapted to the national needs, and in keeping with the environment. As a nationalist, he believed in India's unity. He always felt that political issues were to be settled between India and Great Britain, and any reference to communal differences or other difficulties was irrelevant. He always held that the unity of India, despite the diversity, was a living, throbbing reality, and that caste, communal or religious barriers should not be allowed to imperil that unity.

His active political life started from the year 1912 when he first entered the U.P. Legislative Council where he showed his historic talents, first in the opposition and then on the treasury benches for more than thirty-five years, or rather till death as a member of the Central Cabinet in 1961.

For three decades or more his role in the Indian National Congress was very significant. Be it Pattabhi's 'History of the Indian National Congress', Nehru's 'Autobiography' or 'Glimpses', Mahatma's writings or any other account of the national movement, Govind Ballabh Pant is invariably mentioned as a key figure.

In the Nationalist Movement Govind Ballabh Pant soon became one of the top-ranking all-India leaders in the Congress. He was the leader of the U.P. Congress for many decades and served as the Chief Minister of the biggest State in

India for the longest term. During the first few years of his legal practice at Kashipur, he served as a member of the Municipal Board. In November 1918 he was one of the prominent Congress leaders of U.P. who gave evidence before the Franchise Committee, with Lord Southborough as Chairman, and vigorously pleaded the case of the Kumaon region which was treated as a backward tract and was consequently being excluded from the operation of the Montagu-Chelmsford Reforms. He succeeded in getting the Kumaon region removed from the schedule of backward areas. During the visit of the Simon Commission to Lucknow, Govind Ballabh Pant, along with Jawaharlal Nehru, led the demonstration against it and was the victim of a severe police lathi-charge which left a permanent physical injury on his body. He was an active participant in both the Non-Cooperation Movement and the Civil Disobedience Movement. After the 1937 elections, he was elected uncontested as the leader of the Congress Party in U.P. and became the first Chief Minister in U.P. under the Government of India Act, 1935. As Chief Minister he showed great administrative ability and introduced many urgently needed reforms in the State. He endeared himself not only to the people in general, but also to the Governor and the officials who appreciated his character and method of work.

In 1939 when India was dragged into the Second World War without her consent, the Congress called upon all the Congress Ministries in the Provinces to resign. Govind Ballabh Pant also resigned at this time and later participated in the individual Satyagraha Movement launched by Mahatma Gandhi. The main resolution at the Allahabad Session of the All-India Congress Committee on non-violent Non-Cooperation proposed by Gandhiji was moved by Govind Ballabh Pant and seconded by Dr. Rajendra Prasad. As a staunch nationalist, Govind Ballabh Pant had his normal quota of prison life.

After the end of the Second World War, when elections were held to the Provincial legislatures, Govind Ballabh Pant was again chosen as leader of the Party in U.P. and again became the Chief Minister of the State. He was not, however, left in the State Government for long. Following the untimely death of Sardar Vallabhbhai Patel, Govind Ballabh Pant was taken into the Central Cabinet and given the very important portfolio of Home Affairs. In spite of his age and ill-health, he proved himself equal to the occasion and died in harness on 7 March 1961, at the age of seventy-four.

After he had gained great reputation as a lawyer in the first few years of his legal practice at Kashipore, Govind Ballabh Pant, along with Pandit Badri Dutt Pande, started a weekly paper, the *Shakti*, for studying the special problems of the Kumaon region. Through this paper he carried on an intensive campaign for the abolition of the *Kuli Begar* (forced and free labour). He brought on him the wrath of the bureaucrats but he was undaunted and his campaign achieved success.

Govind Ballabh Pant was an effective public orator and could sway his audience by his impressive diction and force of argument. For many decades he was not only the head of the U.P. Congress but was also a member of the A.I.C.C. and of the Working Committee. In Congress politics in the thirties he stood very close to Mahatma Gandhi and supported Gandhiji when differences arose between Gandhiji and the Left-Wing group led by Subhas Chandra Bose. Govind Ballabh Pant, Dr. Rajendra Prasad and Sardar Vallabhbhai Patel were the staunchest opponents to Subhas Chandra Bose in 1938-39. Like Sardar Patel he was also a man of action and firm determination.

[Shyam Sundar and Savitri Shyam—Political Life of Pandit Govind Ballabh Pant; Words that Moved: Speeches of Pandit Govind Ballabh Pant (published by the U.P. Vidhan Sabha); U.P. Legislative Assembly Debates; Pattabhi Sitaramayya—History of the Indian National Congress; Jawaharlal Nehru—Autobiography; Proceedings of the Indian National Congress Annual Sessions; Proceedings of the U.P. Congress Committee's Meetings; Personal knowledge of the Contributor.]

(L. Dewani) AKHILESH MISRA

PANT, HAR GOVIND (PANDIT) (1885-1957)

Born on 19 May 1885 in a high caste Brahmin family of Almora region, Pandit Har Govind was the son of Pandit Dharma Nand Pant and Anandi Bai. His father was a Thanedar (modern Sub-Inspector of Police). He left his native village Chitace (District Almora) and joined the University of Allahabad, from where he took his Bachelor's degree in Arts and Law. Simultaneously he also acquired proficiency in Sanskrit, Persian and Urdu. He married twice. The second wife, Parvati Devi, was married with the consent of his first wife, Durga Devi, who belonged to an upper middle-class family and is still alive.

Pandit Har Govind was brought up in a highly religious, orthodox atmosphere. Hence, he always thought in terms of pilgrimages to religious centres like Kailash and Badrika in the Himalayas. He refused to take food cooked by other persons. These are a few examples of his orthodoxy. Whenever he had to depart from the traditional way of life, he offered *Prayashchit* (penance) for it. He acquired knowledge of the Hindu Shastras at a very early age. He had a deep faith in the Hindu Scriptures and led his life in accordance with the injunctions of the Hindu Shastras. He was therefore fond of reading religious books. In jail he used to read the Gita and the Valmiki Ramayana. In his letter dated 24 March 1932 he regretted it very much that being in prison he failed to perform the *Shraadh* (funeral) ceremony of his deceased father.

Pandit Har Govind had personal friends in Pandit Badri Dutt Pande, Pandit Govind Ballabh Pant and Churamani. Pandit Pande and Pant had been his friends and co-workers since childhood, while Har Govind valued very much the friendship of his third friend Churamani also. In his personal life he was also greatly influenced by Gandhiji and Malaviyaji. Naturally his orthodox outlook was softened when as a social reformer he took a batch of orthodox friends and co-workers to a Harijan *Basti* to live in their midst, taking water from them. He went to the extent of performing the *Shuddhi* (purification) of Harijans by allowing them to wear the sacred thread. He also shook off the bonds of religious orthodoxy by persuading the Brahmins to till their land with their own hands. He was also after improving the status of women by persuading them to claim and enjoy equal rights with men. He therefore wanted his daughter Pushpa Devi to enter public and political life either as a Member of the State Legislature or of the Parliament. Thus his reforming zeal, which was primarily conditioned by circumstances and environment, created a profound stir in the Kumaon region.

He was not opposed to the prevalent educational system. This is revealed from his letter dated 4 August 1930 wherein he advised his daughter from the Bareilly Jail to learn English along with Hindi. But he believed in a craft-oriented education. As such he laid stress on the teaching of crafts in the schools which he started in the Kumaon hills.

Like his other contemporaries, Pandit Har Govind Pant also dreamt of Swarajya as early as 1930. He had the courage and spirit to continue agitation for acquiring freedom for the country (vide his letter dated 5 July 1932). But he believed in a non-violent, peaceful struggle like Gandhiji (vide the *Shakti*, dated 25 May 1957). He was a staunch socialist in his outlook. His letter dated 30 October 1930 written to his wife and children from the Bareilly Jail reveals that he was conscious of the pitiable economic condition of the people of Hindustan who failed to earn even seven paise per day after a day's hard labour.

He was a journalist who founded the *Almora Akhbar* and the *Shakti*. Through these papers he voiced his anti-British feelings and also put forth his demand for liberalising the Arms Act and removal of *Begar* (forced free labour). As a member of the Swarajist Party in the U.P. Legislative Assembly he was always active (vide the Indian Annual Register, 1925, Vol. I.). As a senior leader of the Congress Party in U.P. he will always be remembered as the founder of the Koormachal Parishad which led to political awakening in the backward hilly region of Kumaon. He died in harness as an elected member of the Lok Sabha from Almora (vide the *Shakti* dated 25 May 1957). He died on 17 May

1957, and will be long remembered as a successful fighter in the freedom struggle.

[The Shakti (Hindi weekly from Almora), 18 and 25 May and June 1957; Personal letters of Pandit Har Govínd Pant written by him from Bareilly Jail to his children during his imprisonment, 1930 and 1932 (available at his son's residence in Kanpur); The Indian Annual Register, 1925, Vols. I and II; Personal interviews of the Research Fellow with Shrimati Durga Devi Pant, wife of Pandit Har Govind Pant, in Kanpur, and with H. C. Pande and Shreemati Pande, son-in-law and daughter of Pandit Har Govind Pant, in New Delhi.]

(L. Dewani) V. S. BHARGAVA

PANT PRATINIDHI SHRIMANT BHAVANRAO SHRINIVASRAO ALIAS BALASAHEB (1868-1951)

Balasaheb was born on 24 October 1868 in the historic royal family of the Pant Pratinidhis of Aundh in the Satara district. He succeeded as Chief of the State in 1910.

He had two sisters and two brothers. His parents, Shrinivasrao and Sagunabai, had great influence upon him. He had his High School education at Satara, passing the Matriculation examination in 1888. He joined the Deccan College, Poona, and got the B.A. degree in 1894.

He married thrice, but each time after the death of his previous wife.

Lokamanya Tilak exercised great influence upon Balasaheb throughout his life.

Balasaheb was a great physical culturist, propagating *namaskar* as the best form of exercise. His works on physical culture have been translated into all the Indian languages as also into English.

In contrast with the other Indian rulers he was exceptionally progressive in his views. For the progress of the country, Western education, he thought, was a must. He established schools all over his State with a vocational bias, helped end illiteracy, and encouraged female education. He championed the cause of widow-marriage and condemned child-marriage. He considered untouchability a blot on Hinduism and did much to eradicate it throughout his State.

Inspired by Tilak, Balasaheb was an active yet constitutional nationalist. He had full faith in 'Swadeshi' and wore Khaddar. He encouraged cottage industries. Industrial concerns like the Kirloskar Brothers, Ogale Brothers, Aundh Soap Works and Mysore Sugar Works received all facilities from Raja Balasaheb. Today the Kirloskars are one of the leading industrialists.

Balasaheb freely mixed with his subjects. As an enlightened ruler, he introduced elected representative assemblies in his State.

He toured all the major European countries.

This excellent ruler was a lover of art and literature. The fine collection of epic and historical paintings at Aundh is the result of his love of art. Befitting his royal status he donated Rs. 1 lakh to the Bhandarkar Oriental Research Institute, Poona, and Rs. 10,000 to the Benares Hindu University. The great historian Rajwade received liberal help from him. For his literary contributions he was honoured by being elected as President of the Maharashtra Sahitya Sammelan held at Indore in 1935.

There are more than a dozen good books to the credit of Balasaheb. His autobiography reflects the man and his times. His other writings are: 'Kirtana Sumana Hara', 'Shiva Katha Kusuma-Guccha', 'Ahara Chikichha', 'Netra Balasamvardhana', 'Surya Namaskar', 'Chitra Ramayana', 'Ajantha', 'Verula' and 'Shura Shipai'.

He died on 13 April 1951.

[B. S. Pant Pratinidhi—Autobiography, in two parts; Bhavanrao Gaurav Grantha, Publication Department of Aundh, in three parts; Pant Pratinidhi's own numerous publications.]

(Saroj A. Deshpande) B. K. APTE

PANT, SUMITRANANDAN (1900-)

Sumitranandan Pant is known as one of the

triumvirate that ushered in the 'Chayaoad' school of modern Hindi poetry in the second decade of the present century, the other two being Jaishankar 'Prasad' and Suryakant Tripathi 'Nirala'. With a literary career covering more than half a century, Pant's Muse has changed her form and content several times, but has retained her charm and grace, and above all else her individuality. In 1969 Pant was awarded the 'Gyanpith Puraskar' which is the highest award that India offers to its men of letters.

Pant was born on 20 May 1900 at Kausani in the Kumaun Hills, where his father, a high-caste Brahmin, was the manager of a tea estate. His mother died immediately after his birth. He was the youngest child of a family of half a dozen brothers and sisters. He has never married. For the last twenty years he has been living at Allahabad with his maternal uncle's daughter, a Lecturer in the University, who has also remained unmarried.

Pant had his lower primary education at Kausani, and the upper primary at Almora. He passed his Matriculation from Benares and joined the Muir Central College, Allahabad, for his Intermediate which he never completed, giving up his studies during the Non-Cooperation Movement of Mahatma Gandhi in the twenties. Later on he read a good deal of literature and philosophy through the medium of Hindi, Sanskrit and English. He knows Bengali also. In literature his favourite is Kalidas, the greatest Sanskrit poet and dramatist.

In philosophy he has been inclined both towards Marx and towards Aurobindo. The personalities that have influenced Pant most are Gandhiji, Tagore and Aurobindo. The last phase of his poetry comes nearest to Shri Aurobindo's philosophy. But Pant's earliest and greatest teacher has been Nature, with its beauty and piety as reflected in the Himalayan ranges. Pant may write lyrical or social or philosophical poems or of any other kind, he always shows the influence of Nature. He is at his best when under the inspiration of Nature.

Pant's poetic career can roughly be divided into three phases. In the first phase, which begins with the publication of 'Pallava' (1926) and ends with 'Gunjan' (1932), he is mainly the poet of Nature and beauty and the finer emotions. With 'Jyotsna' (1934), an Utopia, Pant's chief concern becomes man—man in the present day society. In his third and last phase which begins with 'Swarna Kiran' (1947) he is dreaming of and imagining of man as he is to be both individually and in society in future, leaning sometimes on Aurobindo's supra-mind philosophy and sometimes on his own poetic fancies, often vague and confused, though always beautiful and enchanting. For man in the distant future he has created another Utopia, 'Lokayatan' (1964), an epic of more than twenty thousand lines.

Pant has written a good deal of prose also. He has to his credit a juvenile novel, a collection of short stories, a couple of collections of essays, a critical estimate of his own self and of his contemporaries and a short autobiography. In style his prose is not very different from that of his poetry. It is Sanskritised, complicated, figurative and heavily ornamented.

Pant entered the field of poetry as a singer of Nature, but very soon his concern became man and his destiny. For a time he saw the salvation of man in Marxism, then he tried to synthesise Marxism with Gandhism. Ultimately, he has come to believe that man has to change from within, more or less as suggested by Sri Aurobindo. It can be said without a moment's hesitation that Pant's humanism is free from all narrowness, fanaticism, or any kind of intolerance. In the true Indian tradition he believes in a balanced view of life where all opposites are resolved. He often stresses by his favourite geometrical metaphor that man needs both horizontal as well as a vertical movement.

Pant has crossed the seventh decade of his life. He is the seniormost Hindi poet living today. There is not a single award or honour open to a man of letters in this country which has not been conferred on him. One after the other four generations of new poets have come after him. The earlier ones respected and tolerated him; the later ones naturally are in revolt against him. Pant in his old age has lost the grip on the naked new realism which is emerging before our eyes. But in the history of Hindi poetry he has made a

permanent place for himself, and his writings will undoubtedly rank as classics in future.

[Sumitranandan Pant—Saath Varsh, Ek Rekhankan (Autobiography in Hindi); H. R. Bachchan—Sumitra Nandan Pant; —Kaviyon Men Samya Sant, Sumitra Nandan Pant; Shanti Joshi—Sumitranandan Pant: Jeevan aur Sahitya, Delhi, 1970; Viswanath Upadhaya—Pantji Ka Nutan Kavya Aur Darshan.]

(L. Dewani) H. R. BACHCHAN

PANTULU, GANJAM VENKATARATNAM (1858-1910)

Ganjam Venkataratnam Pantulu was born in 1858, the year in which the British Government superseded the East India Company in the Government of India. He was born in a pious and orthodox Hindu family and he cherished orthodox views from the beginning.

He matriculated in his eighteenth year from the Mission High School, Narsapur, in 1875. From early life he was associated with N. Subba Rao Pantulu, the famous political leader of Andhra Pradesh. In the earlier phase of his career he was a clerk in the Post Office and later rose to become a Deputy Tahsildar. He entered the legal profession in 1881 as a pleader.

His sphere of public service soon widened to make him the Vice-President of the Godavari District Board which was then in the integrated Madras Presidency. In 1899 he was elected a member of the Madras Provincial Legislative Council by the northern municipalities. He soon became involved in nationalist politics, subscribed a sum of Rs. 200 to the Congress fund, and became a Congressman. He later became Manager of the local Pithapur Rajah's College, when he established scholarships and endowed funds. He took part in many political conferences of a nationalist nature in his district and addressed several public meetings in this connection. He was anxious to modernise India and stressed the need for a knowledge of English among the people for their general progress. He laid emphasis also on the concept of India as one nation. While in the Legislative Council, he criticised the British for their land revenue policy. He wrote many articles on the contemporary land revenue problems and about the Local Board Act, and these reveal his capacity for hard work and close study. At the height of his professional career, he gave up his legal practice altogether for a period of two years and applied himself to a study of the public problems. He once invited Romesh Chandra Dutt to come to his place to discuss land revenue problems with him. He held many political conferences in which he educated the ryots, and he was one of the foremost among the pioneers of political reform in Andhra Pradesh. He died on 30 June 1910, at the age of fifty-two.

Though he was orthodox in his personal life he had also a passion for reform and progress and his insistence on a knowledge of English bears this out. He was a sincere and ardent patriot.

He was not a noisy politician but a quiet worker and effective writer, though he was interested in political conferences.

[Encyclopaedia of the Madras Presidency and Adjacent States, 1921.]

(Emmanuel Divien) N. SUBRAHMANIAN

PANTULU, V. RAMADAS

—See under Ramadas Pantulu, Vemavarapu

PANUGANTI LAKSHMINARASIMHA RAO

—See under Lakshminarasimha Rao, Panuganti

PARAMANANDA, NARAYAN MAHADEO ALIAS MAMA (1838-1893)

Mama Paramananda was born on 3 July 1838 at Mangaon in Savantwadi in a poor Vaishya family. His father, a small grocer, died when he was hardly two years old. His mother and maternal uncle moulded his early life. In 1848 he came to Bombay for his education and lived with his sister. He could not take his degree in 1861 due to financial difficulties.

M. G. Ranade, Malbari, K. T. Telang were his associates. As a student at the Elphinstone College, he was profoundly influenced by Professor Huelings. Sir William Wedderburn and Mama were very close friends.

Swami Anand, a Sannyashi, had a great hold on Mama. Other strong influences were the life and work of Benjamin Franklin and the Prarthana Samaj.

Mama worked as a teacher in Government schools from 1860 to 1863. He became the Editor of the *Induprakash* in 1863. In 1864 he joined the *Native Opinion* as Editor on a three years' contract. In this capacity, he rendered excellent public service by exposing irresponsible and corrupt officials like Arthur Crawford, Principal Kirkham, Mr. Russell of Ratnagiri and others.

In 1867 Mama, along with others, established in Bombay the Prarthana Samaj, almost on the same principles and philosophy as the Brahmo Samaj. He also became the Editor of the *Subodha Patrika*, an organ of the Samaj (1873).

In 1868 Mama was appointed Deputy Diwan and Chief Justice of the then Cutch State, but he resigned his post within six months because of the typical Indian State conditions.

In 1870 he rejoined Government service, became Assistant Registrar, Bombay High Court, then Assistant Secretary to the Government of Bombay in the Judicial and Political Department and finally Superintendent, General Administration, which office he held till 1883 when he retired due to ill-health.

Mama denounced caste and untouchability and championed the cause of widow-marriage. He also stood for the social, political and economic equality of women. He fought bitterly in the 'Dadaji versus Rakhamabai Case' to vindicate the woman's right to refuse to stay with her husband if he suffered from a serious malady or vices (1884-87).

He advocated free and compulsory primary education for all.

His ideas of nationalism included a free, just and enlightened society.

Mama used the medium of journalism to reach the educated class of Indians in his advocacy of social reform. His journalistic achievements were considerable.

Mama did not participate in the actual politics of his times, as he was a Government servant, but he was called "Our Political Guru" by no less a person than M. G. Ranade. He admired the British administration in India.

Mama was essentially a social worker who performed his self-assigned task with dedication and courage. He lived a simple, quiet life.

Among his publications may be particularly mentioned: 'Letters To An Indian Raja By A Political Recluse' (1891).

[P. B. Kulkarni—Mama Paramananda ani tyancha Kalakhanda, Bombay, 1963; D. G. Vaidya—Prarthana Samajacha Itihasa; Shrinivasrao Karnataki—Dr. R. G. Bhandarkar.]

(Saroj A. Deshpande) V. G. Hatalkar

PARAMESWARA IYER ULLOOR

—See under Iyer, Ulloor S. Parameswara

PARAMESWARAN PILLAI, CHANGANACHERRY

—See under Pillai, Changanacherry K. Parameswaran

PARANJPE, NARHAR SHIVARAM
(1874-1951)

Narhar Shivaram Paranjpe, alias Tapasvi Balasaheb, was born in Poona on 23 February 1874 and passed away at Patna on 19 May 1951, at the age of 77. He belonged to a large Chitpavan Brahmin family. When he was only four, his father died and he lived with his uncle, Balkrishna, who worked as a petition-writer. When he was only eleven, the family migrated to Jawhar State and thence to Yeotmal, where Balasaheb completed his Marathi education. From the Amaravati High School he passed the Matriculation examination with distinction in 1891 and secured the Nizam's Government Scholarship, on the strength of which he com-

pleted Allopathic studies in the Hyderabad (Deccan) Medical School and got its final degree in 1896. He served in the Berar Medical Service till 1902 and then carried on independent practice at Yeotmal till 1909.

His home-education had given him a thorough knowledge of Sanskrit and religious literature. He studied Sanskrit books on Ayurveda. Trained as an Allopath, he advocated a mixed Allopathic and Ayurvedic treatment for some time but later devoted himself to pure Ayurveda, its research and particularly its basic theory of *Tridosha*.

He was drawn to the nationalist movement from 1906 to 1910, under Tilak's leadership in Maharashtra. Paranjpe helped the starting of a national school at Amaravati and himself with other workers started a national school at Yeotmal. These schools were suppressed by the Government in 1910. He then joined the *Rashtra-Mata*, a nationalist Marathi daily of Bombay. It was suppressed by the Government after a year.

Paranjpe then came to Poona, and conducted Ayurvedic classes for three years. He also took part in the Home Rule Movement of Tilak. From 1916 to 1921 he conducted the agitation for abolishing the *Baluta* system of tenancy in Berar. He was imprisoned for fifteen months, but ultimately the system was abolished.

Since 1915, like many other Tilakites, he was in the Congress, the Swarajya Party and later in the Hindu Maha Sabha, But his main life-long interests were (1) Ayurveda, its research and State recognition and (2) the revival of the Village Panchayats. For propagating the Panchayats he toured all over India from 1925 to 1930. He promoted the researches in Ayurveda and especially the *Tridosha* theory in three Ayurvedic conferences and published booklets in Hindi and English in support of Ayurveda.

For the revival of Village Panchayats he conducted the *Gramani* magazine intermittently in English and Marathi from Nagpur and Poona, from 1930 to 1939. In his later years he again toured India for inducing State Governments to give recognition to Ayurveda. He died at Patna where he had gone for the same purpose. He lived a stoic and simple life and was therefore called 'Tapasvi'. He wore a khaddar dress and turban, had sparkling blue eyes, and his speech both in private and public had a peculiar emphatic tone.

[Sadashivrao H. Ballal—Tapasvi Paranjpe Charitra, Yeotmal, 1947; Vidyanidhi Siddheswarshastri Chitrav—Bharatvarshiya Arvachin Charitra Kosh, Poona, 1946.]

(C. B. Khairmoday) G. V. KETKAR

PARANJPE, SHIVARAM MAHADEO
(1864-1929)

Shivaram Mahadeo Paranjpe, a scholar, an author, an orator, a journalist and a writer of note and, above all, an eminent political thinker and propagandist, both under Lokmanya Tilak and Mahatma Gandhi, was born on 27 June 1864, at Mahad (District Kolaba, Maharashtra State), within sight of Raigad, the famous fort capital of Shivaji the Great. His father was a practising pleader and had by his wife Parvatibai three daughters and three sons, of whom Paranjpe was the first. He belonged to a middle-class Chitpavan Brahmin family, with traditions of medicine, music and art. Paranjpe was married in May 1875 to Janakibai, daughter of Ganeshpant Gokhale of Goregaon.

Paranjpe was educated at Mahad, Ratnagiri and Poona; Shivaji, Vishnushastri Chiplunkar and Lokmanya Tilak gave the tone to his entire life and career. He won the Jagannath Shankarshett Sanskrit Scholarship (Matric) in 1890, graduated in 1894 and took his M.A. in 1895. He secured both the Bhagwandas and Goculdas Prizes in Sanskrit in M.A.

Paranjpe was well-read. He was conversant with Sanskrit and Marathi classics and popular Western authors like Socrates, Plato, Gibbon, Carlyle and Shakespeare; revolutionaries like Voltaire and Rousseau; and satirists like Jonathan Swift. This enriched his armoury of anecdotes and allusions which he used very effectively in his inimitable sarcastic style.

He began life as the Professor of Sanskrit at the Maharashtra College, Poona (1896-97), when

he was also the Secretary of the Poona Sarvajanik Sabha at the instance of B. G. Tilak. But his popular political sermons at the Shivaji and Ganpati festivals attracted the critical attention of the alien Government and the college authorities were too glad to accept his resignation. That set him free to start his famous Marathi weekly, the *Kal*, almost a one-man paper (25 March 1898.) He presided over the bonfire of foreign cloth by Savarkar in 1905 and was elected to the Poona City Municipality against the sitting Moderate member in 1908. The rising popularity of the *Kal* during the hectic days of the partition of Bengal led the Government to prosecute the *Kal* for sedition. Paranjpe conducted his own defence like Tilak, and got nineteen months' imprisonment. A security of Rs. 10,000 was later demanded from the *Kal* in 1910, which forced the management to stop publication. This left Paranjpe uneasy and inactive during Tilak's incarceration (1908-14) and till the advent of Mahatma Gandhi in 1920. When after Tilak's death Tilak's followers were divided in 1924 on the question of Council-entry, Paranjpe preferred to go with the no-changers. He started a weekly, the *Swarajya*, on 12 October 1920 for political propaganda. Next year he offered Satyagraha against the compulsory acquisition of land for the Mulshi Dam and got six months' imprisonment which ended on 7 September 1922. As he was nearing sixty he handed over the paper to younger people, though he readily aided by word and pen in the anti-Simon and pro-'Nehru Report' propaganda in 1928. His literary services received recognition when he was elected the President of the 14th Maharashtra Sahitya Sammelan held at Belgaon in May 1929. He was already suffering from diabetes and his ear-ache which never yielded to treatment aggravated his illness, and he succumbed on 27 September 1929.

Literature was his first love and he was busy writing even on the eve of his death. He has four dramas, two novels, a history of the Maratha wars and three translations of original Sanskrit texts on Logic to his credit, besides three volumes of Collections of his literary essays. But his greatest contribution to the Marathi language is the series of ten volumes of the selected essays from the *Kal*, 'Kal Patrantil Nivdak Nibandh', issued as parts 1 to 10. It was put under ban when Paranjpe was convicted for sedition in 1908, but the ban was lifted by the free Indian Government and a new edition was reprinted posthumously in 1946.

Paranjpe exhibited the then common tendency of being an extremist in politics, rather unwilling to disturb the old social set-up which at that time provided the only bedrock support for the surging nationalism in the country. He was admittedly the first and the foremost seer and an uncompromising advocate of pure and complete independence, and naturally a firm and active believer in patriotic, national and military education. He sought in political independence a remedy against all economic evils.

Paranjpe, like Tilak, looked a model of a Maharashtrian in his white robe and motia *pugree*, though not so austere. He was a great orator and an incomparably effective speaker owing to the masterly use of satire and insinuation which, in the opinion of some, even surpassed Tilak's direct appeal.

Though he joined the ranks of Mahatma Gandhi, he stuck to his unflinching demand for "a programme which would bring revolution nearer" when his views were sought for under the new auspices. He felt ever free to soar high towards the goal of ideal freedom and had often advocated the highest pitch of civil disobedience and sponsoring of a parallel government. His conviction for sedition and the ban imposed on his selected writings bear testimony to his success in promoting national consciousness.

[S. L. Ogale and D. K. Barve—Shivaram Mahadeo Paranjpe yanche Charitra, 1936; K. K. Paranjpe—Kala-karte Shivarampant Paranjpe-Jeevan, 1945;—Shivarampant Paranjpe —Vyakti, Vaktrutva, Vangmaya, 1954; Two brochures describe his trial for sedition in 1908 —one by Sapkar (1908) and another by Dandavate (1908); Personal knowledge of the Contributor.]

(S. D. Gaekwad) D. V. KALE

PARANJPYE, RAGHUNATH PURUSHOTTAM (SIR) (1876-1966)

Raghunath Purushottam Paranjpye was born on 16 February 1876 at Murdi, a village in the Dapoli Taluka of Ratnagiri district in Maharashtra. His father Purushottam Keshav Paranjpye was a small landowner possessing a bigha or so of land given to paddy cultivation and such garden produce as cocoanut and betelnut which is so common a feature of the agricultural economy of the Konkan or the coastal strip of Maharashtra.

Paranjpye had his early education at Anjarla, Murdi and Dapoli, and in 1888 went over to Bombay where he entered the Maratha High School in the 5th English Standard. He passed the Matriculation examination in 1891, standing first among the successful candidates. His elderly cousin, D. K. alias Anna (later Maharshi) Karve, looked after his education at Bombay and took him along to Poona in 1892 when the former accepted the Professorship of Mathematics at the Fergusson College rendered vacant by the resignation of Lokamanya B. G. Tilak. Paranjpye joined the Fergusson College in the first year (P.E.) class in 1892 and never lost his position as the first in First Class at any examination right up to the final B.Sc. degree which he took in 1896. Later that year he was awarded a Government of India Scholarship for further studies at Cambridge University where he joined the St. John's College. He topped the list of successful students at the Mathematical Tripos examination in 1899, and was pronounced 'Senior Wrangler', bracketed with George Birthwhistle. The emergence of Paranjpye, an Indian, as a Senior Wrangler was an event of great significance. It helped to destroy the myth of the intellectual superiority of the West over the East and was acclaimed all over India as a great feat which could revive the confidence of the East in its capacity to rise again to the level of the most advanced countries of the world.

Paranjpye covered himself with even greater glory when, resisting the temptation to join the I.E.S. in which a post was offered to him, he decided to throw in his lot with his erstwhile teachers at the Fergusson College, conducted by the Deccan Education Society, Poona, and accepted a life of poverty in the cause of national education on his return to India in 1901. He was greatly influenced in this decision by the examples of selfless service placed before him by the late Gopal Krishna Gokhale and his own cousin Anna Karve. Between 1899 and 1901 he pursued his studies at the Universities of Paris and Göetingen.

Paranjpye was appointed Principal of the Fergusson College in 1902 and continued in the position until 1924. Apart from raising the Fergusson College to a position of great eminence, attracting students from all over the country, Paranjpye took an active part in the current social and political movements in the country during his long tenure as Principal. An agnostic by conviction, Paranjpye stood for a rationalist approach to every problem. An ardent social reformer, he wielded his pen with great facility in condemning bigotry in every form. In politics he was a liberal democrat and played an important part in building up the National Liberal Federation.

Paranjpye held many offices during his long and active life. He was the first Minister of Education of Bombay (1921-23) under the Dyarchical Constitution of 1919, being on leave from the College during that tenure. He was subsequently Minister for Excise (1927), Member of the India Council (1927-32), Vice-Chancellor of the Lucknow University (1932-38), Indian High Commissioner in Australia (1944-47), and Vice-Chancellor, Poona University (1956-59).

Paranjpye was honoured by the Calcutta University by the conferment of the degree of D.Sc., *honoris causa*. He was elected an Honorary Fellow by St. John's College, Cambridge. The British Government conferred on him the Kaiser-i-Hind Gold Medal (1916), and a Knighthood (1942). He was a member of the Poona City Municipality and the Bombay Legislative Council and many important Committees of Inquiry like the Taxation Committee and the Reforms Enquiry Committee.

Paranjpye was an ardent supporter of Proportional Representation and made a fervent

plea in its favour on many occasions as the only answer to communal representation.

Paranjpye's writings include: 'The Life of Gopal Krishna Gokhale', 'The Crux of the Indian Problem', 'Rationalism in Practice', 'Religion and the Indian Problem', 'Eighty-four Not Out', and 'Selected Writings and Speeches'.

Paranjpye was married to Miss Dwarka Bhave in 1892. She died in 1900. His second marriage in 1905 was with Miss Sai (Sita) Joshi who died at Edinburgh in 1931. A daughter by his second wife survived him when he breathed his last at Poona on 6 May 1966.

[B. M. Gora (Ed.)—Selected Writings and Speeches of Dr. R. P. Paranjpye; R. P. Paranjpye —Eighty-four Not Out; —The Crux of the Indian Problem; Numerous articles of Dr. Paranjype in the Times of India and other newspapers and magazines.]

(S. A. Madan) S. V. KOGEKAR

PARARKAR, BABOO RAO VISHNU
(1883-1955)

Baboo Rao Vishnu Pararkar was born at Varanasi on 16 November 1883 in an orthodox Brahmin Maratha family. His father Pandit Vishnu Shashtri Pararkar, a scholar of ancient Hindu Philosophy, Religion and Sanskrit, had come from Maharashtra and settled at Varanasi, and was employed as Head Pandit in Government schools in Bihar. His mother, Anna Purna Bai, was a pious and religious lady.

Pararkar began education in a traditional Sanskrit Pathshala, and mastered the Vedas and other Hindu religious books in Sanskrit. He passed the Matriculation examination in 1900 from Bhagalpur (Bihar). Owing to his father's death he could not prosecute his studies further.

Vishnu Pararkar was married thrice; the first marriage took place in 1905 but his wife died in 1912. His second wife died in 1924. His third wife, Saraswati Bai of Gwalior, whom he married in 1926, was a child-widow; she too passed away in 1929.

In politics Pararkar was greatly influenced by Lokmanya Bal Gangadhar Tilak whom he saw for the first time in 1905 at the Indian National Congress held at Varanasi. Impressed by his personality and political sagacity Pararkar accepted him as his political 'Guru'.

Extremism in politics dominated his early activities; he became a member of the Chandernagore Revolutionary Party in 1906-07 and was closely associated with the 'Yugantar' Revolutionary Party of Bengal and kept contact with the Nasik Branch of the movement. The revolver with which the British Officer Jackson was killed at Nasik is said to have been procured by Pararkar at Calcutta. He was arrested in 1916 in connection with the murder of Basanta Kumar Mukherjee (Deputy Superintendent of Police), and was imprisoned for more than three years. Later, under the influence of Gandhiji he became an ardent believer in *ahimsa* and under Gandhiji's influence he became convinced that India could get freedom only by non-violent means. He believed that the force of the spirit was much greater than the power of armed weapons.

Pararkar was a man of conviction. He supported the Swadeshi Movement and the boycott of foreign goods which, he thought, would check the economic drain of India and ultimately weaken the British power. Throughout his life he showed sympathy towards the revolutionaries and took all pains to procure financial help and shelter for them, and specially so during the 1942 movement. In religion, he was influenced by the ancient Hindu scriptures and religious reform movements of the 19th century. He was a religious person and believed in the Vedas. He practised *Yoga-Asanas* and daily recited the 'Durga Saptasati'. He was interested in mysticism, having faith in life after death, but was opposed to religious superstitions.

Pararkar was a man of revolutionary ideas and faith. He supported widow-marriage, himself marrying a widow, and wrote a series of articles on the status of women in Hindu society in the *Aj*. He wanted freedom of women and started the *Kamla*, a monthly magazine, in 1938 to propagate his ideas. He considered the study of 'Kamdarshan' (scientific study of sex philosophy)

essential for the benefit of the society. He favoured family planning and education of women, distributed homeopathic medicines free and gave medical advice to patients.

He was primarily a Hindi journalist. In 1906, he joined as Assistant Editor of the Hindi *Bangvasi* of Calcutta. Six months later he became Editor of the weekly *Hitvadi* of Calcutta and served it for four years. In 1911-16 he was arrested for anti-British activities. He came to Varanasi in 1920, joined the *Aj*, a Hindi daily, which was started on 5 September 1920 from Varanasi. He left the *Aj* in January 1921 and rejoined it in August 1922 and served it as an Assistant and later as the Chief Editor, which post he occupied till 1943. He left the *Aj* in 1943 and again joined it in 1947 and served as its Chief Editor till his death in 1955. From 1943 to 1947 he served as the Editor of the *Sansar*, another Hindi daily from Varanasi. He also edited a short-lived revolutionary paper, the *Ranbheri*, published secretly. It was so secretly published that the police failed to trace the publishers. He also edited the weekly *Aj* and the *Kamla*, a women's weekly paper.

As a journalist he believed in freedom of the press, absolute impartiality, and giving due publicity to different views. He considered the Preventive Detention Act as the blackest law, not worthy of any civilized Government. In 1930 he refused to pay security to the Government for publishing the *Aj* and so he arranged to publish cyclostyled copies of the paper for two months. He was arrested and fined Rs. 1,000 in 1931 for publishing an article which was declared seditious by the Government. He possessed a good Hindi style, marked by brevity and lucid expression. He was elected President of the Newspaper Editors and Journalists Section of the 16th session of the Hindi Sahitya Sammelan, Prayag, held at Brindavan in November 1925. He was also the President of the Hindi Sahitya Sammelan at its Simla Session in 1938. He was awarded the honorary degree of 'Sahitya Vachaspati' (D.Litt.) for his work as a Hindi journalist by the Sammelan. He extended full co-operation to the preparation of the Comprehensive History of India, sponsored by the Indian History Congress. He published his Hindi rendering of the Bhagwat Gita with commentaries in 1916 (Calcutta). He was a great protagonist of Hindi, wanted all Indian languages to be written in the Nagari Script. He believed that Hindi alone could integrate the Indian people. He died on 12 January 1955.

[Laxmi Shanker Vyas—Pararkarje Aur Patrakarita; Pararkar's own numerous writings, specially in the papers he edited.]

(L. Dewani) H. S. SRIVASTAVA

PARIJA, PRANAKRUSHNA (1891-)

Pranakrushna Parija, M.A. (Cantab.), D.Sc. (*Honoris Causa*), I.E.S. (Retd.), F.N.I., O.B.E., Padma Bhusan, was born on 1 April 1891 in a tiny hamlet called Ichhapur in Balikuda Police Station in Jagatsinghpur Sub-Division of the District of Cuttack in Orissa. The village is situated at a distance of thirty-six miles from Cuttack city.

His parents, Biswanath Parija and Jayanti Devi, had hardly the means to provide young Pranakrushna with the necessary wherewithal for higher education. His great-grandfather, Harekrushna Parija, was an Amin in the early Settlement of Orissa. His grandfather was a village teacher and his father was a Forest Guard in the Mayurbhanj State.

Regular reading of the Hindu Puranas and Shastras every evening in his village and his family environment shaped his character and created an attitude of mind based on traditional values. The old orthodox attitude persisted in him all through.

He had not the good fortune to be born with a silver spoon in his mouth. Though his family belonged to the lower middle-class, it had a standing in the village and in the neighbourhood. Being a Hindu of an agricultural family, he was Khandayat by caste and married Sundarmani Parija in 1923.

The village boy had no hope of getting even a rudimentary education, because of extreme poverty. He could not go to school till late in life.

His early education had started in the village 'Pathasala' in the traditional Indian pattern. He had taken to the hereditary vocation of an agriculturist. But for the solicitude of the teachers of the Balikuda Middle English School, young Panu would not have seen the light of knowledge. He used to walk a distance of two miles to and fro every day in order to attend the school. On completion of his studies at Balikuda, Pranakrushna came to Cuttack and joined the Ravenshaw Collegiate School for his Entrance studies. He passed the Entrance examination in the First Division and then passed the First Arts (Intermediate) examination from the Ravenshaw College, Cuttack, and went over to the Presidency College, Calcutta, for his Degree course. He had read Botany with Sanskrit in his Degree course. While prosecuting his Post-Graduate studies at the Calcutta University, he was offered a State Scholarship by the Government of the newly-created Province of Bihar and Orissa, which enabled him to sail to U.K. in 1914 and join Christ's College of the Cambridge University.

Parija maintained a uniformly brilliant record of academic achievements. He secured Tripos Part I in Natural Sciences in 1916 and Tripos Part II in Botany in 1918. He was the first Indian to have been awarded the Frank Smart Prize and Studentship in Botany at Cambridge and was elected a Scholar of Christ's College. The outbreak of the First World War prevented his return; so he took up research in collaboration with Professor F. F. Blackman with the help of the Scholarship earned by him. His studies in England made Parija one of the recognised Plant Physiologists.

He had been in England for about nine years. He has also visited Canada, Japan, France, Germany, Italy and the U.S.A. for short periods.

In 1920 Parija was appointed a Research Worker in Fruit Preservation under the Food Investigation Board of Great Britain. Then he was appointed to the Indian Educational Service and joined the Ravenshaw College, Cuttack, as Professor of Botany in 1921 and became the Principal of the College in 1938. He was appointed Director of Agriculture, Orissa, in 1945. Parija was the first Vice-Chancellor of the Utkal University, from 1943 till 1948. In 1949 he joined the Benares Hindu University as its Pro-Vice-Chancellor. On retirement from Benares, Parija succeeded Dr. H. K. Mahatab as Pro-Vice-Chancellor of the Utkal University in 1951 and became its Vice-Chancellor again from 1955 till 1966. Parija was also an elected member of the Orissa Legislative Assembly from Balikuda Assembly Constituency between 1952 and 1957.

As Vice-Chancellor, he was Chairman of the Inter-University Board of India and Ceylon. He was Vice-President of the Plant Physiology Section of the International Botanical Congress and General President of the Indian Science Congress at its Bombay Session in 1960. He was awarded the Padma Bhusan by the President of India.

As a scientist and academician, Parija has contributed to the stock of knowledge in Plant Physiology and has trained a galaxy of young scientists in Orissa. Some of his papers and articles have been published in the newspapers and periodicals. A writer mainly of scientific articles, he was also President of the Utkal Sahitya Samaj for some years.

Materialistic in outlook and self-centred by nature, Parija is enjoying the well-earned leisure of a retired life. He reads widely and does not believe in caste distinction, untouchability and regionalism.

He regards education as the training of mind necessary to acquire knowledge which will help the individual to live a contented life with a minimum of worldly amenities. An ideal system of education, he believes, should synthesize traditional values with modern thinking. He finds nationalism a growing force in India, and regards regionalism as a hindrance to national integration. He feels that a common medium of instruction is necessary. In his view an interim dictatorship or a strong Central Government is the need of the hour in order to enforce discipline. Constitutional Government, however, he thinks, is desirable for India in the long run. Though he was opposed to British rule in India, he was afraid of expressing his views publicly due to the fear of loss of Government service. He lives a quiet and austere life.

P. K. Parija has primarily been an educational

administrator of Orissa. From a humble beginning, he rose in life. He now heads a happy and prosperous family and has got all his children well-placed in life. He was not associated with the Indian Nationalist Movement and, as such, with Indian public life, confining himself exclusively to the academic circles.

[B. Mukherjee and P. K. Bose—A Short History of the Indian Science Congress Association; Utkal University Minutes; Personal interview of the Research Fellow with Dr. Pranakrushna Parija.]

(J. C. Rath) B. C. Das

PARIKH, NARHARI (1891-1957)

Narhari Parikh was born on 7 October 1891 at Ahmedabad. His father, Dwarkadas Motilal Parikh, was for some time Diwan of a small Princely State in Gujarat. Narhari's grandfather, Motilal Mulji, was the first lawyer from his caste. In 1906, Narhari was married to Manibhen.

He had his school and college education in Ahmedabad and graduated from the Gujarat College in 1911. He then joined the Law College in Bombay and obtained his LL.B. in 1913.

Narhari together with his close personal friend Mahadev Desai (who later became Gandhiji's personal secretary) met Gandhiji in 1915 when the latter had just returned from South Africa. They were both deeply impressed by Gandhiji and his philosophy and became devout Gandhians thereafter. In 1917 Parikh joined the Kochar Ashram and was immediately sent to Champaran where Gandhiji was to launch his first Satyagraha. In 1928 he joined the Bardoli Satyagraha and worked under Sardar Patel. Two years later he took part in, the Dharasana Satyagraha, received a severe head injury and was imprisoned for three years. After his release in 1934, he devoted himself to educational work which had been his first love. In the Sabarmati Ashram, along with Kaka Kalelkar, Kishorilal Mashruwala and Swami Anand, Narhari had worked in the Rashtriya Shala from 1917 to 1920. In that year with the establishment of the Gujarat Vidyapeeth, 'the national college started by Gandhiji, Narhari's services were transferred from the Ashram School to the Vidyapeeth. In 1923 he left the Vidyapeeth to start an Adult Education Programme in the Sarabhon village of Bardoli Taluk. Two years later he returned to the Vidyapeeth, of which he became the Vice-Chancellor in 1928. He looked after the educational work of the Harijan Ashram at Sabarmati from 1935 to 1948. In 1937 when the first Congress Ministry was formed, he was appointed Chairman of the Basic Education Board. He also started experimenting with the Basic Education system in Thamana Village in the Kaira district. In 1940-41, Narhari was appointed Principal of the Grama Sevak Vidyalaya at Sevagram. He established the first rural university in India at Sanosara in Gujarat and wrote a book about the aims and objects of such a university. He was a pioneer in the field of both basic education and rural education in Gujarat.

After Gandhiji's release from the Aga Khan Palace, Parikh worked as his Private Secretary for some time in 1945. In his "Will" Gandhiji appointed Narhari Parikh and Mahadev Desai as his two trustees.

Parikh's contribution as a Gujarati writer is quite significant. He wrote simple, precise and literary Gujarati, and his reputation as a writer, translator and editor is considerable. His biographies of Kishorilal Mashruwala, Mahadev Desai and Vallabhbhai Patel deserve special mention. His educational books, specially the book on economics entitled 'Manava Arthashastra' which was awarded the Kantawala Prize, occupy a significant place in nationalist literature. He did an excellent job of editing Mahadev Desai's Diaries and this brought him considerable fame. From 1926 to 1942, he was intimately connected with Gandhiji's *Navajivan*.

Narhari was keenly interested in the welfare of the backward classes. It was largely due to his efforts that the first Congress Ministry of Bombay passed an Act abolishing slavery among the Dublas of Gujarat. At Swarajya Ashram, Bardoli, which later became his centre of work, he created a group of dedicated workers, including his son

Mohan and daughter Vanmala, for the uplift of Dublas of Bardoli Taluk. He had dedicated himself to the tasks of improving the condition of the backward classes, the Harijans and the women.

A devout disciple of Gandhiji, Narhari Parikh led a simple life in accordance with the Ashram rules. His services to the country stretching over a period of thirty years were essentially nationalistic and educational in nature. By his integrity, sincerity, devotion to duty and love of learning he became one of the finest fighters in the freedom struggle.

[Narhari Parikh—Kanya Ne Patra; —Samyavada Ane Sarvodaya; —Vardhe Kelavani No Prayoga; —Yantra Ni Moryada; —Manava Arthashastra; —Grama Vidyapitha Ni Bhumika; —Sarvodaya Samaj Ni Jhanki; —Purvaranga; —Atalun Ti Janajo; —Lokapothi; —Mahadevbhai Nun Purvacharitra; —Shreyarthe Ne Sadhana; —Mahadevbhai Ni Dayari; a biographical note given by Mohan Parikh, son of Narhari Parikh; An article in the Kumar (Gujarati monthly), 1958.]

(Kumud Prasanna) APARNA BOSE

PARMANAND (BHAI) (1874-1947)

Bhai Parmanand was born in 1874 at Karyala, near Chakwal, District Jhelum. His father, Bhai Tara Chand, belonged to the Chhiber sub-caste of the Mohyal Brahmins. He was a soldier by profession and served in the British Indian Cavalry Regiment. Bhai Parmanand was married to Bhagy Sudhi who came from Dera Bakshian in the Jhelum district.

Bhai Parmanand had his early education at Chakwal. After passing the Matriculation examination he joined the D.A.V. College at Lahore, from where he qualified for the B.A. degree. He went to Calcutta for post-graduate studies in History at the Presidency College; but after some time he returned to Lahore and took his M.A. degree in 1902 from the Punjab University. He joined the staff of the D.A.V. College, Lahore, as a life-member and served as a Lecturer in History and Political Economy for many years. Before joining the M.A. class he had served as the Second Master at Jodhpur in the Rajput High School and as the Headmaster of the Anglo-Sanskrit School, Abbotabad.

Bhai Parmanand came under the influence of the Arya Samaj when he was a student; he was particularly impressed by two eminent leaders of the Samaj, Mahatma Hans Raj and Lala Lajpat Rai. He was also a friend of Lala Har Dayal. In addition to his duties as a Lecturer in the college, Bhai Parmanand was actively engaged in the propaganda work of the Arya Samaj. In 1905 he went to South Africa as an emissary of the Samaj to do propaganda among the Hindus who had settled there. He was the first Hindu missionary to go to South Africa; his discourses on Hinduism deeply impressed the Hindu population. He established a branch of the Arya Samaj in South Africa and also founded the Hindu Young Men's Association at Martizburg.

From South Africa Bhai Parmanand went to London for an advanced course in History and joined the King's College of the London University. He returned to Lahore in 1908 and rejoined the D.A.V. College. He went to Burma as an Arya Samaj missionary in the summer of 1908 and again to South Africa in 1909. In the latter year he also wrote a book on the History of India in Urdu entitled 'Twarik-i-Hind' which was proscribed by the Government of the Punjab. He was suspected of anti-Government activities. Towards the end of 1909 his house was searched by the police and certain incriminating documents were alleged to have been found there. He was tried and was asked to execute a bond for good behaviour for three years. This case led to the severance of his connection with the D.A.V. College.

To escape surveillance of the Punjab Police Bhai Parmanand left India in 1910. He visited British Guiana and Trinidad and later moved to California where he studied psychology. He returned to India in 1913. Soon after his return, Bhai Parmanand was regarded as the leader of the 'Ghadar Party' and was implicated in the first Lahore Conspiracy Case. He was sentenced to death in 1915, but the sentence was commuted

to life-imprisonment by the Viceroy, Lord Hardinge. He was sent to the Cellular Jail in the Andamans where he suffered much. He was released by the Punjab Government in 1920 on the intercession of C. F. Andrews who was convinced of Bhai Parmanand's innocence. On his return to Lahore Bhai Parmanand joined the non-cooperation movement and made significant contribution to the national system of education. He became the Chancellor of the 'Kaumi Vidyapith' (National College) at Lahore and also delivered lectures on History to its students. He was successful in arousing national consciousness and a spirit of patriotism among the students of the National College.

Bhai Parmanand led a simple life; austerity was the key-note of his living. For this reason he was popularly called *Tyag Murti.*

The communal riots which followed the suspension of the non-cooperation movement brought about a radical change in the outlook of Bhai Parmanand. He became a bitter critic of the Indian National Congress for what he believed was its pro-Muslim policy. He stressed the need for solidarity among the Hindus for the protection of their interests. He believed that the Hindus and the Muslims could not unite because of Muslim separatism and he advised the Hindus to unite on the platform of the Hindu Mahasabha. He became a votary of 'Hindu nationalism' and preached that the Hindus constituted a nation because of the identity of their race, religion, tradition and common history. He strongly opposed the acceptance of the demands of the Muslim community. He opposed the Nehru Report in 1928 because of the concessions given to Muslims and advocated separate electorates for Hindus. He was also against the Communal Award of 1932. In 1933 he went to England to give evidence before the Joint Select Committee on behalf of the Punjab Hindus.

Bhai Parmanand infused a new life into the Hindu Mahasabha, particularly in the Punjab. In 1933 he was elected President of the Ajmer Session of the Hindu Mahasabha, and for the rest of his life he continued to struggle for the Hindu cause.

Bhai Parmanand was elected to the Central Legislative Assembly in 1931 and again in 1934. In the Assembly he was a member of the Nationalist Party.

On the question of social reform Bhai Parmanand was very much influenced by the Arya Samaj. He was vehemently opposed to the caste-system and in 1922 he founded a new organisation, 'Jat Pat Torak Mandal', for breaking caste-barriers among the Hindus. He became the first President of the Mandal. Like other Arya Samajists he believed in the re-marriage of widows and opposed untouchability. He was in favour of national education and believed that Western education was opposed to the Hindu tradition. He advocated the use of Hindi as a medium of instruction. He also pleaded that the Government should provide opportunities for universal education.

Bhai Parmanand was a prolific writer and was the author of about a score of books in Hindi and Urdu written with the purpose of awakening national consciousness among the Hindus. His contribution in the field of journalism was of great significance. When he was in England he wrote articles for the *Panjabee*, the *Hitkari*, the *Hindustan*, the *Azad*, the *India* and the *Inquilab*. In Lahore he started the *Akashvani*, a Hindi weekly, and the *Hindu* in Urdu. From New Delhi he published an English weekly, the *Hindu Outlook*, and the *Hindu* in Hindi. These papers served as instruments for the propagation of his social and political ideas.

Bhai Parmanand is remembered as an eminent leader of the Hindu Mahasabha movement in the country. He was opposed to regionalism and casteism. He pleaded for complete independence of India from foreign domination; but at the same time he stood for the interests of the Hindu community. By his writings he made an important contribution in the awakening of the Hindus. An eminent social reformer, he tried to rid the Hindu society of the evils from which it suffered.

Bhai Parmanand died at Jullunder on 18 December 1947.

[Bhai Parmanand—The Story of My Life (up to 1935), Lahore; —Hindu Sangathan,

Lahore; —Hindu National Movement, Lahore; Bhai Parmanand by Those Who Knew Him, New Delhi, 1941; R. B. Lal Chand—Self-Abnegation in Politics (with a foreword by Bhai Parmanand), Lahore, 1938; N. B. Sen (Ed.) —Punjab's Eminent Hindus, Lahore, 1944; Proceedings of the Home Department, Political Deposit, March 1915, no. 37 (National Archives of India); Proceedings of the Home Department Political B, February 1915, no. 777-80; Personal interview with Dr. Bhai Mahavira, M. P., son of Bhai Parmanand.]

(D. L. Datta) V. C. JOSHI

PATEL, NARSINHBHAI ISHWARBHAI
(1874-1945)

Narsinhbhai Ishwarbhai Patel, who belonged to Sojitra in the Petlad taluka, was born at Nar in the Kheda district (Gujarat) in 1874. He took his primary education at the Sojitra Anglo-Vernacular School. He was a wild youth in his school days just like Sardar Vallabhbhai Patel and played many a prank on the teachers. One or two instances of these may suffice here.

There was a teacher in his school who used to keep some eatables like almonds, etc., in his pocket and used to chew them while in the class. Narsinhbhai, having come to know of it, asked the teacher to give him some and, on his refusal, threatened him that he would tell the Headmaster if he did not. The poor teacher had to part with some.

Narsinhbhai was lazy and would not do his lessons from day to day. The Geography teacher used to take him to task. One day when the teacher asked him some questions he kept mum and would not utter a word. The teacher got irritated and took him to the Headmaster. Narsinhbhai also accompanied him. The teacher complained that the boy in spite of repeated warnings was not doing his lessons and was a veritable ignoramus. But when the Headmaster turned to Narsinhbhai for an explanation, he with all seriousness said, "Sir, I do my lessons very regularly, but the teacher is after me and unnecessarily troubles me with ever new complaints." The teacher was amazed at Narsinhbhai's cheek and shouted, "Sir, the boy is a damned liar"; whereupon the Headmaster began to ask Narsinhbhai questions, and to the surprise of all present the latter began to give answers one after another without faltering and thus got the teacher snubbed. He had spent the whole of the previous night in committing to memory the questions on Geography.

Narsinhbhai also indulged in humorous pranks. Once he saw a Brahmin traveller easing himself on the bank of the village pond, having tied his horse to the stump of a tree. Narsinhbhai saw this from his classroom in the school. He quietly jumped out of the back window and reached the horse and before the Brahmin could do anything, he jumped upon it and rode away. After having given a good gallop to the horse, he returned and fastening the horse to its place, went back to his class, unnoticed by the teacher.

After finishing his primary and middle school education at Sojitra, Narsinhbhai went to Baroda for further studies and joined the Baroda High School. He passed the Matriculation examination in 1895. Owing to his domestic circumstances, he could not prosecute his studies further and joined the Baroda State Service as a teacher in an English school on a salary of Rs. 20/- a month.

After he had been transferred from place to place several times, he was, eventually posted as a Librarian at the Baroda College. Here he taught himself Bengali. His knowledge of Bengali brought him into contact with the Diwan, R. C. Dutt, who, much impressed by the bearing and manners of Narsinhbhai, appointed him as a Shirestedar (Head Clerk) or Secretary of the Local Board in the Kadi district, under Khaserao Jadhav, the Collector of the district. He also acted for some time as an Assistant Sub-Inspector of Rural Schools in the same district. During this time, he translated some Bengali books into Gujarati, the most important being the life of Garibaldi.

One Punjabhai Someshwar Bhatt, a pleader of Kheda, contacted Narsinhbhai to learn Bengali and after some time he gave a book

entitled 'Mukti Kon Pathe' to Narsinhbhai. The book was highly seditious and was, therefore, proscribed. At this time Narsinhbhai was residing in Mehsana. He translated the book into Gujarati and got it printed at the Shishak Press there. The press was formerly owned by Narsinhbhai's brother and was sold to Gangadhar Sakharam Joshi. Narsinhbhai edited and published a monthly named *Shishak* from the same place. It may be observed here that during every phase of our national struggle for independence, Baroda has invariably been a sort of safe resort and centre for secret and underground activities. Thus the proscribed speeches of Aurobindo Ghose, which he had delivered in Maharashtra, were printed at the abovementioned press, at that time owned by Narsinhbhai's brother.

In order to send the police on a false track, the Gujarati translation of the book 'Mukti Kon Pathe' was given different titles like 'Kaydano Sangraha', 'Kasrat', 'Navana Babu', 'Kisse Gulab', 'Vanaspatini Davao', etc., and different imprint lines with different publishers given to them.

A copy of the book having reached the Collector of Kheda, he sent it to the Government of Bombay and this led to a rigorous police enquiry. The Baroda Police also began to investigate the whole affair.

Mr. Vincent, the Deputy Commissioner of Police, C. I. D., Bombay, arrested one Bhimsen alias K. G. Karmarkar and obtained from him some clue as to where the copies of seditious books were deposited at Navsari, and, without any intimation to the Baroda State authorities, proceeded to Navsari along with Bhimsen and was able to find out some bundles of the proscribed books that were thrown into a well. The Bombay Police wanted to take the enquiry into their own hands, but thanks to Mr. C. N. Sedan, the Dewan of Baroda, who insisted that it was their responsibility and, therefore, their duty to enquire into the affair, the matter was left to the Baroda State. The enquiry went on for some months with the assistance of two Police officers lent by the Bombay Government to the Baroda State; and as a result of this, an order under the signature of His Highness the Maharaja Sayajirao was passed on 18 December 1911, banishing Narsinhbhai for a period of five years from the date of the order and imposing a fine of Rs. 300/- or, in default, one year's additional banishment. The *Shishak* press was confiscated and forfeited to the Government. It seems that Mohanlal Kameshwar Pandya, Agriculture Superintendent, Navsari, was an accomplice of Narsinhbhai; and about the time Narsinhbhai was banished from the State, Pandya also was discharged from service, though no charge was proved against him.

Narsinhbhai was allowed three days for leaving the State. At that time, a summons was already served on him for attending a case against Punjabhai, a pleader of Kheda; but Narsinhbhai not having attended the court on the appointed day, a warrant was issued for his arrest and he was consequently arrested by the Bombay Police at Sabarmati, where he was left by the Baroda Police as a result of the Gaikwad's order of banishment.

Narsinhbhai was sentenced to two months' imprisonment for giving false evidence in the case against Punjabhai mentioned above, and sent to Dongri Jail.

In the meanwhile, the Bombay Government, believing that Narsinhbhai, though the real culprit, had managed to escape punishment, requested the Central Government for permission to arrest Narsinhbhai under the Act of 1818, and send him to the Andamans for life. So, when he came out of the jail after finishing his term and saw Barrister Marzban, he was informed about the Government's 'nasty plan' about him and advised to slip away. Accordingly, says Narsinhbhai, he slipped away to Vadtal to see his family, thence proceeded to Ratlam and went to Pondicherry from that place, disguising himself as a European and wearing a beard.

At Pondicherry, Narsinhbhai came close to starving because he had no money to purchase his food. He took a job there in a firm, a branch of a Bombay Company, connected with Tulsidas Tejpal. But the Police brought pressure on the firm and Narsinhbhai left Pondicherry for East Africa.

Narsinhbhai left Pondicherry on Maha Vadi 1969 (February 1913), by S.S. the *Dupleix*, reaching Colombo two days later and thence boarded another steamer for East Africa. It was

during his journey that he had an attack of cold and asthma. He landed at Djibuti in French Somalia and was to leave for Mombasa, the very next day, but was compelled to stay there for about four weeks, due to another attack of asthma. After recovery, he left Djibuti by S.S. the *Yarra* (which was later torpedoed during the war) and arrived at Mombasa on Fagan Vadi 14, 1969 (March 1913). The Bombay Police, having come to know about this, wrote to the Government of East Africa to send back Narsinhbhai to Bombay under the Emigration Act. Narsinhbhai came to know about this request of the Bombay Police and immediately went away to Muanza in the German East African territory. Here he took a job in October 1913, with Valimohammed Rahimtullah on a monthly salary of Rs. 75/- (but he was actually given Rs. 100/- at the end of the month). In 1914, on account of the war, his services were dispensed with by Valimohammed. Trade was dull and so it was difficult to get another job. So, he opened a class for teaching English at Muanza and conducted it till the end of July 1916, when Muanza was taken by the British (14 July 1916). During his stay at Muanza, he contracted black-water fever.

After the war was over, he took a job in the office of Barrister Home at Jinja, in Uganda, on a monthly salary of Rs. 200/- (later increased to Rs. 250/- a month) in 1916. In 1920, he left that place and went to Nairobi on route to India. There he came into contact with C. F. Andrews, who was on a tour to make an inquiry about the conditions of Indians there. Narsinhbhai went over the whole country with Andrews and, on his return to India, joined Santiniketan, as a teacher of German. But as the climate of Bengal did not suit him, he left the place and came back to Gujarat and settled at Anand.

Here, he started a monthly, the *Patidar*, in 1923. The *Patidar*, though its name indicates a community, was not communal in the exclusive sense. Though he discussed through it problems particularly relating to the Patidars, he wrote about many subjects that touched society in general. He was a great champion of freedom for women and would not tolerate any man imposing restrictions on their liberty. He helped in founding and also directed and guided associations like the Patidar Yuvak Mandal and Patidar Bhagini Mandal with the zeal and energy of a man in the prime of his life. Though he called himself an atheist, he was full of morality, humanity and a kind of spirituality.

He took part in the various Satyagraha campaigns launched by Gandhiji. He conducted the *Patidar* single-handed for nearly twenty-one years and served as a sentinel to that community. He was a staunch social reformer and did not spare even his best friend, brother or daughter-in-law, when they acted in a way which he considered to be detrimental to the good of the society and against the reforms he advocated. Thus, he publicly condemned through the *Patidar* the marriage of his brother, who was about fifty years old, to a girl in her teens. He even sent his daughter and other ladies to persuade the parents of the girl to give up the idea of marrying her to an old man. He criticised the dinner given by his close friend and associate Motibhai Amin of Vaso, when the mother of the latter returned from her pilgrimage to Benares and other sacred places. He did not spare his own daughter-in-law, who waved lights in front of a Hindu religious missionary to welcome him to Africa, in the columns of the *Patidar*.

He taught his wife and daughters, who managed and edited the *Patidar* in his absence. Some of them joined the Satyagraha struggle and courted imprisonment also.

He died at Sojitra at the age of seventy-one, on 26 October 1945.

[Material collected in connection with the History of the Freedom Movement in Bombay (1955); Personal interview of the Contributor with Vimalabehn Patel, daughter of Narsinhbhai Ishwarbhai Patel.]

P. G. DESHPANDE

PATEL, VALLABHBHAI JHAVERBHAI (SARDAR) (1875-1950)

Vallabhbhai Jhaverbhai Patel, one of the six

children of Jhaverbhai Patel and Ladbai, was born at Nadiad in Gujarat. There is no record of his date of birth. The generally accepted date, 31 October 1875, of which the source is his Matriculation certificate, was chosen by Vallabhbhai himself while filling in a form. The family was an agriculturist one, of the Lewa Patidar Community and could in terms of economic status be described as lower middle-class. It was poor and had no tradition of education. Vallabhbhai's childhood was spent away from books, in the ancestral fields at Karamsad. He was already in his late teens when he passed out from the Middle School at Karamsad and went to the High School at Nadiad from where he matriculated in 1897.

Even as a young boy Vallabhbhai displayed qualities of organization and leadership that marked him out for his future role. Once as a sixth-form boy he organized a successful strike of his classmates that lasted for three days to teach a lesson to one of the teachers who was unduly fond of the rod. Vallabhbhai must have inherited these attributes from his father who, it is said, had fought in the Mutiny under the Rani of Jhansi and was subsequently taken prisoner by Malharrao Holkar.

Vallabhbhai was a mature young man of twenty-two when he matriculated. Owing to the impecunious circumstances of the family higher education was not within his reach. The next best thing was to take a course in law and set up as a country lawyer. This he did and established a small practice at Godhra. But an attack of plague, which he contracted while nursing a friend, made him leave the town and after spending some time in Nadiad, he moved on to Borsad in 1902, a town in the Kheda district where at that time the largest number of criminal cases in Gujarat were recorded. Vallabhbhai became quite popular here as a defence lawyer.

Vallabhbhai now wanted to go to England and qualify as a Barrister. From his practice at Borsad he had earned enough for his expenses there but owing to certain circumstances he was not able to make the trip at once. His brother Vithalbhai desired that he should complete education in England first and not Vallabhbhai. Vallabhbhai readily acquiesced in this.

His wife, Zaverbai, died early in 1909 after an operation for some abdominal malady. When news of the bereavement reached Vallabhbhai, he was cross-examining a witness in a murder case at Anand. With an impregnable composure for which he became known later, he did not show his grief but went on with the cross-examination in hand.

He finally sailed for England in 1910 and joined the Middle Temple. Here he worked so hard and conscientiously that he topped in Roman Law, securing a prize, and was called to the Bar at the end of two years instead of the usual period of three years.

On his return to India in 1913, he set up practice in Ahmedabad and made a great success of it. He had ready wit, a fund of common sense and a deep sympathy for those who were the objects of the British officials' wrath and were caught in the clutches of the law, which was not then uncommon in the Kheda district. He came to enjoy a position in public life that surpassed his eminence as a Barrister. He accepted Mahatma Gandhi's leadership, having been tremendously impressed by the fearless lead that Mahatma Gandhi gave to right public wrongs. In 1917 he was elected for the first time as a Municipal Councillor in Ahmedabad. From 1924 to 1928 he was Chairman of the Municipal Committee. The years of his association with the Municipal administration were marked by much meaningful work for the improvement of civic life. Work was done to improve water supply, sanitation and town planning and the Municipality came to be transformed from being a mere adjunct to the British rule into a popular body with a will of its own. There were also calamities like plague in 1917 and famine in 1918, and on both occasions Vallabhbhai did important work to relieve distress.

In 1917 he was elected Secretary of the Gujarat Sabha, a political body which was of great assistance to Gandhiji in his campaigns. The association with Mahatma Gandhi became closer during the Kheda Satyagraha in 1918, which was launched to secure exemption from

payment of the land revenue assessment since the crops had failed. It took three months of intense campaigning that was marked by arrests, seizures of goods and chattels and livestock and much official brutality before relief was secured from an unwilling Government. Gandhiji said that if it were not for Vallabhbhai's assistance "this campaign would not have been carried through so successfully".

The five years from 1917 to 1922 were years of popular agitation in India. The end of the war was followed by the Rowlatt Act and still further curtailment of individual freedoms. And then followed the Khilafat movement with massacres and terror in the Punjab. Gandhiji and the Congress decided on non-cooperation. Vallabhbhai left his practice for good and gave himself up wholly to political and constructive work, touring in villages, addressing meetings, organizing picketing of foreign cloth shops and liquor shops.

Then came the Bardoli Satyagraha. The occasion for the Satyagraha was the Government's decision to increase the assessment of land revenue from Bardoli taluka by 22 per cent and in some villages by as much as 50 to 60 per cent. Having failed to secure redress by other means the agriculturists of the taluka decided, at a Conference on 12 February 1928, to withhold payment of land revenue under the leadership of Vallabhbhai Patel. The struggle was grim and bitter. There were seizures of property and livestock to such an extent that for days on end, people kept themselves and their buffaloes locked in. Arrests followed and then brutalities of the police and the hired Pathans. The struggle drew the attention of the whole country to it. Patels and Talatis resigned their jobs. Government revenues remained unrealized. The Government had ultimately to bow before popular resolve and an inquiry was instituted to find out to what extent the increase was justified and the realization of the increased revenue was postponed. It was a triumph not only of the 80,000 peasants of Bardoli but more particularly of Vallabhbhai personally who was given the title of 'Sardar' by the nation.

About this time the political situation in the country was approaching a crisis. The Congress had accepted its goal of Purna Swaraj for the country, while the British Government through their policy of pitting one interest against another and through constitutional tricks were trying to stifle the voice of freedom and doing everything they could to perpetuate their rule. The boycott of the Simon Commission was followed by the launching of the famous Salt Satyagraha by Gandhiji. Vallabhbhai Patel, though he had not committed any breach of the Salt Law, was the first of the national leaders to be arrested. He was in fact arrested on 7 March 1930—some days before Gandhiji set out on the march to Dandi. He was released in June. By then Gandhiji, Jawaharlal Nehru and other leaders were in jail and the tempo of the struggle in the country was rising. In a few months Vallabhbhai was back in prison.

In March 1931 Vallabhbhai presided over the 46th session of the Indian National Congress which was called upon to ratify the Gandhi-Irwin Pact, which had just then been concluded. The task was not an easy one, for Bhagat Singh and a few others had been executed on the very day the Congress session opened and delegates, particularly the younger sections, were in an angry mood, while Jawaharlal Nehru and Subhas Bose were not happy with the terms of the Pact. But the Congress finally put its seal on the Pact with one voice. Civil Disobedience was suspended, political prisoners were released and the Congress agreed to participate in the Round Table Conference.

The Round Table Conference failed. Gandhiji as also the other top leaders were arrested and a policy of repression followed. Vallabhbhai Patel was lodged with Gandhiji in Yeravada Jail and they were together there for sixteen months —from January 1932 to May 1933. Vallabhbhai then spent another year in the Nasik Jail.

When the Government of India Act 1935 came, the Congress, though generally critical of the Act, decided to try out those of its constitutional provisions that seemed to grant to India a measure of self-government and to take part in the elections for Provincial legislatures that were envisaged under it. In seven of the eleven

Provinces Congress majorities were returned and Congress Ministries were formed. Vallabhbhai Patel, as Chairman of the Congress Parliamentary Sub-Committee, guided and controlled the activities of these Ministries.

Not for very long, however, for, on 3 September 1939 when Britain declared war on Germany, the Viceroy without consulting either the Central or the Provincial Legislatures, proclaimed India as having entered the war as an ally of Britain. The Congress could not accept this position and the Congress Ministries resigned. Gandhiji launched Individual Civil Disobedience opposing India's participation in the war, and the Congress leaders began to court arrest. Vallabhbhai Patel was arrested on 17 November 1940. He was released on 20 August 1941 on grounds of health. Then the All India Congress Committee passed the famous Quit India resolution in Bombay on 8 August 1942, and Vallabhbhai, along with the other members of the Working Committee, was arrested on 9 August 1942 and detained in the Ahmednagar Fort while Gandhiji, Kasturba and Mahadev Desai were detained in the Aga Khan's Palace. The Sardar was in jail for about three years this time.

When, at the end of the war, the Congress leaders were freed and the British Government decided to find a peaceful constitutional solution to the problem of India's Independence, Vallabhbhai Patel was one of the chief negotiators of the Congress. When India attained Independence he became the Deputy Prime Minister and was responsible for the Home, States and the Information and Broadcasting portfolios. It was in this capacity that he was called upon to tackle the most intricate and baffling problem of the States' integration into the Union of India. And it is here that his tact, his powers of persuasion and his statesmanship came into full play. He handled the question as only he could have handled it, managing, in less than a year's time, to reduce the Princely States from 562 to 26 administrative units and bringing democracy to nearly 80 million people of India, comprising almost 27 per cent of the country's population. The integration of the States could certainly be termed as the crowning achievement of Vallabhbhai Patel's life. But for him, this may not have been achieved easily and quickly.

As Minister of Home Affairs, he presided over efforts to bring back order and peace to a country ravaged by communal strife unprecedented in its history. He accomplished this task with the ruthless efficiency of a great administrator. He sorted out the problems of partition, restored law and order and dealt with the rehabilitation of thousands of refugees with great courage and foresight. He reorganised our Services which had become depleted with the departure of the British and formed a new Indian Administrative Service, to provide a stable administrative base to our new democracy.

While Gandhiji gave to the Congress a programme for a broad-based action, it was Vallabhbhai who built up the Party machine to carry out that programme. No one before Vallabhbhai had given adequate thought to the need to have an effective organisation, but Vallabhbhai realised this need during his campaigns and devoted his organisational talents and energy to the building up of the strength of the Party which could be geared to fight in an organised and effective manner. His grip over the Party organisation was complete.

Vallabhbhai Patel was thus one of the chief architects and guardians of India's freedom and his contribution towards consolidating the freedom of the country remains unrivalled.

He died on 15 December 1950, leaving behind a son, Dahyabhai Patel, and a daughter, Maniben Patel.

[Narhari Parikh—Sardar Vallabhbhai Patel (in Gujarati), two parts, Ahmedabad, 1953; Maniben Patel—Bapu Ke Patra Sardar Vallabhbhai Ke Nam (in Hindi), two parts; Shankarlal Parikh—Kheda Ni Ladat (in Gujarati); Mahadev Desai—Veer Vallabhbhai (in Gujarati); —Ek Dharmayuddha (in Gujarati); —Bardoli Satyagraha No Itihasa (in Gujarati); Ravajibhai Patel—Hindana Sardar (in Gujarati), Ahmedabad, 1963; Hiralal Sheth—Iron Dictator, Lahore, 1948; S. Jayobee—The Iron Man of India, Delhi; D. B. Kavi—Amara Sardar, Ahmedabad, 1946; Vallabhbhai Patel—Bharat Ki Akta Ka

Nirman (27 Speeches in Hindi), Delhi, 1954; A. N. Joshi—Rashtra Vallabh Sardar Vallabhbhai (in Gujarati), Bombay, 1948; P. D. Saggi—Life and Work of Sardar Patel: A Nation's Homage, Bombay, 1953; A. Kewal Panjabi—The Indomitable Sardar, Bombay, 1952; K. M. Munshi—The End of an Era; Pattabhi Sitaramayya—History of the Indian National Congress; V. P. Menon—Transfer of Power; —The Story of the Integration of Indian States; P. V. Patel—Sardar Patel: India's Man of Destiny, Bombay, 1964; Narhari Parikh and Uttamchand Shah—Sardar Na Bhashano (in Gujarati), Ahmedabad, 1949; Sardar on Indian Problems (Government of India Publication); Durga Das—Correspondence of Sardar Vallabhbhai Patel; Personal knowledge of the Contributor.]

(Kumud Prasanna) MORARJI DESAI

PATEL, VITHALBHAI (1873-1933)

Some persons are born great, some achieve greatness and greatness is thrust on others. Vithalbhai Patel, who was born at Nadiad in 1873 and rose to Himalayan heights on the Indian National scene, belonged to the second category.

His early education began at a village school at Karamsad when he was only five. While at school, when he was only nine, he had to get married only to please his parents. After passing the School Final examination in 1891, he passed the District Pleaders' examination four years later. He along with his younger brother, the late Sardar Vallabhbhai, then moved to Borsad and started legal practice.

During the seven years of legal practice at Borsad, Vithalbhai conducted several civil and criminal cases. One of the important cases in which he appeared was what was known as the Shukla Case. Mr. Shukla, the then Sub-Judge of Borsad, was alleged to be corrupt and several complaints were made against him. Vithalbhai moved the High Court to hold a public enquiry into the doings of this notorious officer who was later found guilty and was forced to retire.

After a successful career at the Bar for nearly eight years, Vithalbhai decided to go to England to become a Barrister. During his three years' stay in that country, he came into contact with Dadabhai Naoroji and learned from him the complex Indian problems and the need for an all-round agitation—through the Press, the Platform and the Legislature—to awaken British conscience for the grant of freedom for his motherland. So, he decided to enter the Bombay Legislative Council through the constituency of District Local Board of Gujarat. He got himself elected to the Kaira District Local Board, defeating a powerful rival by a liberal margin.

The Morley-Minto reforms gave Vithalbhai an opportunity of entering the Legislative Council in 1912. In a House of 48 members including officials and ex-officio members, 21 were elected and 14 non-officials had been nominated. This was an opportunity for him to bring together all the non-official members, both elected and nominated, together on one platform. With the active help of Dr. R. P. Paranjpye and Mr. B. S. Kamat, both nominated non-officials, he founded an Association of Non-Official Members of the Bombay Legislative Council. Sir Dinshaw Petit joined him and became a Joint Honorary Secretary along with Vithalbhai. By thus bringing together all non-official forces, Vithalbhai succeeded to a great extent in influencing the decisions of the Government in several matters affecting public interests.

In March 1915 he moved a resolution in the Council for the fixation of the salary of the Official Assignee who by way of commission earned an income of Rs. 10,000 a month. He urged that the officer should be paid a fixed salary. Lord Willingdon, the Governor of Bombay who was in the Chair, fully appreciated the viewpoint of Vithalbhai and promised to consider the desirability of putting that dignitary on a payscale commensurate with his duties and responsibilities.

Vithalbhai's great achievement was the passage of the Primary Education Bill which was an enabling measure permitting Municipalities to introduce free and compulsory primary education in their respective areas. It was based

more or less on Gokhale's Bill which had been introduced in the Imperial Legislative Council. As a member of the Bandra Municipality, Vithalbhai was responsible for introducing compulsory primary education in that suburb. Lord Willingdon, in his capacity as President, paid Vithalbhai a glowing tribute for his painstaking efforts in piloting such a useful measure.

The members of the Bombay Legislative Council showed their appreciation of the valuable services rendered by Vithalbhai by electing him unanimously to the Imperial Legislative Council in the vacancy caused by the resignation of Ibrahim Rahimtoola.

In the Imperial Council, Vithalbhai introduced a Bill to make valid by law marriages between Hindus of different castes. This was on the lines of Basu's Bill which had lapsed. There was an uproar from the orthodox members of the Council led by Pandit Madan Mohan Malaviya, while Sapru, Sastri and Khaparde warmly supported this measure. The Home Member, William Vincent, on behalf of the Government said that they were prepared to accept the motion for leave to introduce the Bill and circulate it for eliciting public opinion. Owing to the dissolution of the Council, the Bill lapsed.

Early in 1919, two Bills, viz., the Criminal Law (Emergency Powers) and the Indian Criminal Law (Amendment) Bill, popularly known as "Black Bills", based on the recommendations of the Indian Sedition Committee presided over by Lord Rowlatt, were introduced by the Government in the Imperial Council. Earlier, the Bombay Special Congress, of which Vithalbhai was the moving spirit and Chairman of the Reception Committee, had condemned the recommendations of this Committee (Rowlatt Committee) as they interfered with the "Fundamental Rights" of the Indian people and "came in the way of the healthy growth of public opinion".

In order to fight this new Legislation, Gandhiji threatened to start a Satyagraha if it was proceeded with. Vithalbhai decided to fight the same from inside the Legislative Chamber with all his might. First, he would move for the postponement of the very introduction of the Bills for six months. He told the House that revolutionary crime was the outcome of political and administrative stagnation. In his opinion, the remedy did not lie in repressive measures, which in turn brought revolutionary crime into existence.

When the Government persisted in proceeding with the Bills, he moved over 250 amendments to several clauses of the Bill, with the result that it took several days to get the legislation passed by the official majority. Even night sittings had to be resorted to in order to expedite the passing of this unwanted measure.

But unfortunately for the Government, the sustained agitation put up by Gandhiji and other progressive political organisations had its effect and the Act remained a dead letter.

In August 1917, the new Secretary of State for India, Mr. Edwin Montagu, made an important announcement in Parliament in which he declared that the goal of British policy in India was the progressive realisation of responsible government. To that end, he hoped to visit India and make the necessary recommendations to the British Government. The report when published was strongly criticised by all Parties except the Moderates. The Special Congress (1918), at which Vithalbhai played a prominent role, expressed its opinion that the recommendations made in the Montagu-Chelmsford Report were unsatisfactory and disappointing.

Early in 1919, Montagu introduced in the House of Commons his India Bill and after its second reading, a Select Committee with Lord Selbourne as Chairman was appointed to examine the provisions and to hear evidence. Several Indian political parties sent members to England to do propaganda work in connection with this Bill. The Congress Party was represented by Vithalbhai and Madhav Rao and later they were joined by Tilak, Khaparde, Hasan Imam and Bepin Chandra Pal. Vithalbhai acted as Secretary.

An effort was made to reconcile the difference between the moderates and nationalist opinion on the Bill but it failed. The British Committee of the Congress also did not co-operate with the Congress delegation and Vithalbhai had to plough a lonely furrow along with his colleagues.

In order to create a favourable opinion among the British public on India, Vithalbhai in a reasoned memorandum to the Committee urged the necessity for the repeal of all repressive laws including the Rowlatt Act and inclusion in the proposed Bill of a Declaration of Rights in order that the reforms may be acceptable to the people of India as a sincere attempt to place the country on the road to responsible government. He and Madhav Rao were closely examined by the Selbourne Committee and they were very much impressed by Vithalbhai's knowledge of constitutional questions. Whenever Vithalbhai was free, he addressed along with his colleagues, Tilak and Pal, several meetings both in London and in the suburbs.

The British Committee of the Congress, although it did not co-operate with the Congress delegation, recorded its appreciation of the valuable services rendered by the Delegation and especially by Vithalbhai Patel, "to whose industry, tact and good judgement much of the success is due".

In 1921 Vithalbhai resigned from the Indian Assembly to join the Satyagraha movement started by Gandhiji and Vallabhbhai at Bardoli. Though he had not much faith in this no-tax movement, he plunged into it for the sake of his leader, Gandhiji. He believed that undermining and overthrowing British Imperialism was a material problem and no amount of non-violent non-cooperation would serve this purpose.

In 1922 he desired to enter the Bombay Municipal Corporation but there was a hitch. He was not a voter because he had not been paying any taxes. He got a friend's car transferred to his name and became a rate-payer. He was elected from the Mandvi Ward. Soon after, he founded the Nationalist Party and was elected Chairman of that Party. Thereafter, he was elected Chairman of the Schools Committee and persuaded that Committee to introduce free and compulsory education in 'F' and 'G' Wards. He also introduced the teaching of Hindi and gave special encouragement to the education of the scheduled castes. Swadeshi was introduced in all departments of the Corporation. At his instance the Corporation passed a resolution banning the use of articles manufactured in any other part of the British Empire by any Department of the Corporation except when they were not available in any other part af the world.

A year later, he was elected President of the Corporation. He took great interest in the founding of the G. S. Medical College and the K.E.M. Hospital. One of the most important acts of his presidential regime was the civic address to Gandhiji, the resolution for which was carried against the strongest opposition led by Homi Mody. His refusal to receive Lord Reading, the new Viceroy, and attend the functions in his honour greatly upset his Progressive Party colleagues. When he resigned his membership of the Corporation a year later, the then Municipal Commissioner, H. B. Clayton, said that no Councillor had ever the least occasion to doubt the impartiality of his decisions. This was a great tribute paid to any President by a prominent member of the Indian Civil Service.

Vithalbhai entered the Indian Legislative Assembly in January 1924 on the Swarajya Party ticket and was elected Deputy Leader of the Party. During the first year, two important Bills to further amend the Indian Penal Code and Code of Criminal Procedure were introduced by him. By the first one, he wanted that the punishment for sedition should not be transportation or rigorous imprisonment but simple imprisonment; while by the other, he wanted to do away with some of the racial discrimination provided in the original Act. He, however, did not succeed in getting them passed by the Assembly.

In August 1925 when the Assembly was called upon to have an elected President in pursuance of the provisions of the Government of India Act, 1919, Vithalbhai was elected President. The first thing he did was to do away with racial discrimination in the matter of toilet facilities. There were separate toilet rooms for Europeans and Indians in the Assembly Chamber and he ruled that these distinctions should go. Secondly, he wanted every member including those on the Treasury Benches to bow to the Chair whenever he entered or left the Chamber. This rule was very much resented by the European Members of the Assembly.

This Assembly was dissolved in the following year and Vithalbhai got himself re-elected to that august body. This time he was unanimously re-elected as President. Later in the year, he paid a visit to England on a study tour of Parliamentary affairs. He paid a courtesy call on Lord Birkenhead who was then the Secretary of State for India, but that dignitary was absent and did not care to reply although Vithalbhai left his card before leaving the India Council. Vithalbhai complained about this incident to the King on whom he called a few days after.

The introduction of the Reserve Bank Bill met with many reverses. The Government wanted to bar members of the Legislature from being appointed on the Board of the Reserve Bank, but this proposal was lost by a large majority. According to Vithalbhai, the methods adopted by the Government in dealing with this Bill vitiated the proprieties of the House and constituted an abuse of its forms and procedure. Further, it provided a Shareholders' Bank as against the decision of the Assembly in favour of a State Bank. The Government felt that Vithalbhai had made their position weak and withdrew the Bill.

A little later, the Government introduced a Public Safety Bill which was a measure to sabotage the growth of Indian Nationalism in the country and for the suppression of the legitimate activities for the political and economic advancement of the masses. It received the strongest opposition and even nominated Indian members opposed the measure. After a heated debate, the report of the Select Committee on the Bill was put to the vote but there was a tie, and Vithalbhai in following the strict parliamentary tradition, gave his casting vote for the *status quo*. This action naturally enraged the Treasury Benches. Three months later, the Government introduced a second Public Safety Bill with the object of putting down certain types of political propaganda which the Government considered objectionable. The speech with which the Home Member, Crerar, had initiated it, contained almost verbatim the charge-sheet against the Communists in the Conspiracy Case that was being heard before a Special Tribunal presided over by Mr. Justice Yorke at Meerut. Vithalbhai pointed out to the Government that in view of the Conspiracy Case in which thirty-one persons had been brought to trial the Government's arguments in support of the proposed Bill would prejudice the trial. He, therefore, suggested that the Bill should be postponed till the trial was over. But the Government was adamant.

Vithalbhai desired members to express their views whether it was possible to have a real and reasonable debate on the motion before the House in view of the pending prosecutions at Meerut. Further, the President asked the members to express their opinion on the powers of the Chair to intervene at that stage. These two points were argued at great length while the Government benches disputed the interpretation of the rules and standing orders by the Chair. They did not accept the advice offered by him. Vithalbhai felt that no real or reasonable debate on the Bill was possible. The only course left to him was to give his ruling which was his inherent right to do.

In this surcharged atmosphere, two bombs were dropped from the visitors' gallery causing injury to some members. After the confusion subsided, Vithalbhai read out his ruling. He said that the Chair had inherent powers to rule out any motion on the ground that it involved an abuse of the forms and procedure of the House and, as such, he had no option but to rule it out of order. The Treasury benches were stunned at this ruling.

The Government lost no time in advising the Viceroy to take immediate steps to restrict the powers and authority of the President. The Viceroy came to the Assembly Chamber and declared that he would avail himself of the authority conferred upon him under section 72 of the Government of India Act by issuing an Ordinance giving his Government the necessary powers to re-introduce the Public Safety Bill.

Vithalbhai greatly resented this move to publicly censure him in the very precincts of the House over which he was presiding with grace and dignity. As the Assembly was to be shortly prorogued and he was proceeding to England on

a political mission, the only course left for him was to protest against the Viceregal pronouncement. No further move was, however, made to re-introduce this obnoxious Bill.

Vithalbhai's personal relations with Lord Irwin, however, remained as cordial as before. Both of them met often and exchanged views on a variety of topics of general interest.

During the latter part of 1927, the British Government appointed an all-white Commission under the Chairmanship of Sir John Simon. The whole country decided to boycott the Commission which arrived in India in 1928. The day of their arrival in Bombay was observed as a "Black Day" and demonstrations were held all over the country. Vithalbhai did not take any notice of the Commission although several attempts were made by the officials and others to persuade him to invite Simon to the Assembly Chamber. Vithalbhai would not oblige unless Simon paid a courtesy call on him at his house before an invitation could be extended. This Simon did later.

The Lahore Session of the Congress under the Presidency of Jawaharlal Nehru defined the political goal of India to be "complete Independence". Vithalbhai desired to be with the people rather than with the Legislature, of which he was the distinguished Head. He, therefore, tendered his resignation which was accepted by Lord Irwin with very great regret.

He then plunged himself into the National Movement and courted arrest but was released earlier on account of a serious illness. He left for Europe where he died in 1933.

Thus ended the magnificent political career of a man of iron will. Vithalbhai had a mind sharp as a razor's edge and a keen intellect capable of solving difficult and intricate legal problems and disentangling the most complicated facts.

He had a subtle humour and readiness of wit which made his repartees often delightful and produced phrases and fancies of characteristic daintiness. He touched nothing that he did not adorn. His geniality was infectious.

Above all, Vithalbhai was a humanist and believed in the spirit of humanism transcending all barriers of caste, creed or colour.

[G. I. Patel—Vithalbhai Patel: Life and Times, in two volumes, Bombay, 1950; Narhari Parikh—Sardar Vallabhbhai Patel, in 2 volumes, Ahmedabad, 1953; Bombay Legislative Council Debates, 1912-14; Indian Legislative Council Debates, 1918-20; Indian Legislative Assembly Debates, 1925-30; Pattabhi Sitaramayya—History of the Indian National Congress.]

(Kumud Prasanna) DAHYABHAI PATEL

PATHAK, SOHAN LAL (1883-1916)

Sohan Lal Pathak was born at Patti in the District of Amritsar in a poor Brahmin family, having Pathak for its sub-caste name. His father Pandit Chanda Ram was a petty priest who lived on the small earnings he made on occasions of betrothal, marriage, etc. Sohan Lal was married to Lakshmi Devi of Kalanaur in Gurdaspur district. Nanak Chand was his elder brother and Mohan Lal Pathak, one of his close relations.

The education that Sohan Lal received in these circumstances was only meagre. He passed his 8th class examination from the Vernacular School at Patti in 1901, and joined service which he later left and passed his J. V. examination from a Normal School. Probably he also did his S. V. about 1908, but failed to pass the Matriculation examination in which he appeared as a private candidate.

He started his career with a petty job in the Irrigation Department at Patti after he passed his 8th class examination. Later he worked as a Primary School teacher at Chawinda Devi in Amritsar, then in the D. A. V. School at Ajnala in the same district, and then in the Dayanand Brahmacharya Ashram opened by Lala Lajpat Rai at Lahore.

He came into contact with Lala Hardyal at Lahore in 1908 and immediately fell under his influence. His zeal for revolutionary work was noticed, and the very next year he was sent away to Siam. After he returned from that country, he left for the United States of America in 1912 where he met different leaders of the Ghadar Party. As an active worker of that Party, and

in order to spread 'Ghadar' ideas among the Indians settled abroad, he also visited, besides the above two countries, China, Hong Kong, Burma, the Philippines and Malaya. He collected a contribution of Rs. 1,20,000 from Sardar Bishan Singh of Bangkok for the purpose of purchasing arms, etc., and among the associates with whom he worked, were Harnam Singh, Bhai Lachhman Singh and Bhai Santokh Singh.

As a direct emissary from the Ghadar headquarters in San Francisco, Sohan Lal came to Burma in 1915, and tried to influence some men of the Mountain Battery stationed at Maymyo. He was, however, captured by a Jamadar of that Battery, and they found on his person three automatic pistols, 270 cartridges, an article written by Hardyal and several other papers supposed to be of an incriminating nature. He was tried at Mandalay, was charged, among other things, with sedition and attempting to seduce soldiers from their allegiance to the King, and was condemned to death. Asked to appeal for mercy, he is said to have replied that with tyranny and injustice all on their side, it is the British who should ask for forgiveness, and not he. He was hanged in the Mandalay jail in 1916.

Not much is known with regard to the personal views of Pathak on different matters except that he belonged to the revolutionary Ghadar Party in which people of different faiths, Hindu, Muslim and Sikh, worked together. They did not believe in the caste system and regionalism, and they all fought for complete independence of India, using all sorts of arms and trying to seduce soldiers from loyalty to the British Crown. Pathak is once said to have preferred service in a national school than in a Government one, and as a teacher he used to preach nationalism to the students. Wherever Pathak went, he preached the gospel of revolution. The mode of his personal life was simple.

[Statement of Pandit Mohan Lal Pathak in Who's Who File in the Punjab State Archives, Patiala; Kali Charan Ghosh—The Roll of Honour, Calcutta, 1965; Sedition Committee Report (1918); Gulab Singh—Under the Shadow of Gallows, Delhi, 1963; Desh Bhagat Yadgar Committee (published by)—Ghadar Party da Itihas (in Punjabi), Jullundur, 1961; Manmath Nath Gupta--Bhartiya Krantikari Andolan Ka Itihas (in Hindi), Delhi, 1960.]

(D. L. Datta) G. S. CHHABRA

PATHIK, VIJAY SINGH (1882-1954)

Vijay Singh Pathik was born in 1882 in Guthawali, District Bulandshahar, and died on 28 May 1954. His father's name was Hamir Singh and mother's name Kamal Kunwari. His grandfather sacrificed his life in the struggle of 1857 in the Bulandshahar district. This incident influenced him deeply. He was a Gujar Jat. He was married to Janakidevi on 24 February 1930.

He belonged to a poor family. He and his elder brother could not get proper education. Though he had little formal education, he was well-versed in several languages and had a good mastery over philosophy. He was a good writer, poet, editor and speaker.

He went to the backward areas in Mewar in 1919-20. He started Satyagraha against the cruel oppression of the inhabitants of these places. His success in this campaign brought him an all-India fame. He also initiated a number of schemes to enable the Bhils to lead a better social and economic life, free from the curses of old customs and practices. In the late twenties he started his own independent Hindi weekly, the *Rajasthan Sandesh*, from Ajmer. But due to his political activities and also for the lack of adequate funds, this paper had to be closed down. Again in the mid-thirties he started another Hindi weekly, the *Nav Sandesh*, from Ajmer. It was immensely popular among the people, but had a chequered existence.

He was released from jail on 18 May 1927, where he was detained for having led the Kisan agitation in Bijoliyan against the ruler of Mewar. Pathik was again invited by the Kishan Panchayat, Mahila Mandal and Yuvak Mandal to come and give them a lead. It was solely due to his efforts that the women in Mewar had begun

to get respect from their menfolk. Pathik tried to create proper conditions for the social, moral and economic upliftment of the people of Mewar. He said that men and women are equal. Women should be offered equal opportunities to render service to the nation. He told women that their first duty was to educate their illiterate sisters.

He was a great freedom fighter. He courted arrest many a time. He expressed his views on different subjects through the *Tarun Rajasthan*, a Hindi weekly.

Pathik was popularly known as a Rashtriya Pathik.

He was a prolific writer of great distinction. Some of his books are: 'Ajay Meru' (a novel), 'Pathik Pramod' (a collection of stories), 'Pathik-ji Ke Jail Ke Patra', 'Pathik Ki Kavitaon Ka Sangrah', etc.

The people of Mewar have raised a suitable memorial to perpetuate the memory of this tribal leader as a mark of their respect and love for him.

[Shankar Sahai Saksena—Mahan Krantikari Vijay Singh Pathik (in Hindi), Bikaner, 1963; The Tarun Rajasthan (Hindi weekly of Ajmer), Files from 1924 to 1927 (available at the Rajasthan State Archives, Bikaner); The Shree Venkateshwar Samachar (Hindi newspaper of Bombay), 13 May 1927 (available at the Rajasthan State Archives, Bikaner).]

(L. Dewani) K. L. SRIVASTAVA

PATIL, BHAURAO PAIGOUNDA (KARMAVEER) (1887-1959)

Bhaurao Paigounda Patil was born in 1887 at Kumbhaj in South Satara in a poor but respectable family of Chaturth Jains. His father, Paigounda Deogunda Patil, served and retired as a clerk in Government service. Due to frequent transfers of his father, the young Bhaurao's education suffered. Without much opportunity for studies, the young boy could not do his Matriculation. A Jain jeweller and a well-known philanthropist of Bombay, Manikchand Hirachand Jhaveri, impressed by the boy's other qualities, urged him to come to Bombay, got him admitted to the Davar's College of Commerce and granted him a scholarship; but here, too, after doing a short course in type-writing and book-keeping, Bhaurao left the institution.

After an indifferent educational career, Bhaurao worked in some commercial firms; but could not apply his mind to his jobs. What he had missed in his childhood was becoming an obsession with him as an adult—education. When the Cooper Engineering Works failed to keep its promise of starting a high school for the workers' children, Bhaurao left the firm in disgust and launched on independent educational work in 1924.

During this period, Bhaurao read about and came into contact with several men well-known in society. As he himself said, the two men who influenced him most were Mahatma Jyotiba Phule and Mahatma Gandhi. Inspired by their examples as also by the campaign launched by the great Negro leader Booker T. Washington to educate the youth of his race and break down colour barriers, Bhaurao decided to give his life to the service of the society. Coming to Indian conditions, Bhaurao saw that the two most underprivileged sections were the non-Brahmins and women. And Bhaurao dedicated his entire life to their upliftment.

He realized that the most effective instrument for the success of his efforts was education. Bhaurao strongly advocated 'compulsory, free and elementary education' for all, and with the idea of imparting an education based on practical, technical knowledge and dignity of labour, founded the Rayat Shikshan Sanstha. Strangely enough, Bhaurao advocated the use of English, for he believed that this language would serve as a link between India and the world. For the education of the adult rural people, Bhaurao exploited the traditional entertainment medium of the popular *tamasha* or the *jalsa*.

A participator in the Satya Shodhak campaigns, Bhaurao, like Dr. Ambedkar, believed that there should be no caste or class divisions in the "family of man". Himself very simple in his life and somewhat of an orthodox in religious matters, Bhaurao, nevertheless, believed that

real religion consisted not in dogmatic practices but in the selfless service of man. And to the end he remained true to his ideal. It was most fitting, therefore, that for his incessant struggle against social evils and illiteracy, he earned the title of 'Karmaveer' from the people he so loved and served.

[A. V. Matthew—Karmaveer Bhaurao Patil; Rayat Shikshan Sanstha—A brief report up to the year 1953-54; E. K. Ghorpade—Karmaveer Bhaurao Patil (in Marathi); C. H. Palanitkar —Purushottam Arthat Rao Bahadur Kale; S. B. Sukhtankar—Trotak Itihas (of the Sayajirao High School for 1945-46 and 1946-47) (in Marathi); The Ganodhar, Special Bhaurao Patil Number, 1948, Vol. XII, No. 44; The Lokamanya, February 1948; The Prabodhan Mashik, Vol. V, No. 2, August 1926.]

(L. De Souza) L. B. KENNY

PATIL, NANA (1900-)

Nana was born in Yede Maghindra, a small village in Satara district, Maharashtra, in a poor Maratha peasant's family. His parents were 'Warkaris' (devotees of Vithoba of Pandharpur), and the boy grew up in a deeply religious atmosphere. Nana passed the Vernacular School Final examination at the age of sixteen, and immediately got the post of a 'Talathi'.

He was soon attracted by the Satyashodhak Samaj (Truth Seeking Society) Movement started by Mahatma Jotiba Phule in Maharashtra with the object of securing human rights and social justice for the low caste people and the untouchables. Nana wholeheartedly devoted himself to this movement. He conducted extensive lecture-tours throughout the rural areas of the region explaining to the people the futility of pompous marriages and the cursed dowry system and their evil effects. He thus brought about a revolutionary change in the social habits of the toiling masses. No wonder that he should become the idol of the masses. However, in the process, he neglected and lost his job.

Not content with the success of his social activities, Nana threw himself into the Satyagraha Campaign of 1930 with the same enthusiasm and brought along with him the whole might of the peasants and workers of Maharashtra behind the Congress. He made a great name for himself during the Quit India Movement of 1942. He went underground to carry on the fight against the British and devised a deterrent punishment for those who, for selfish motives, were tempted to turn British informers and thus became traitors to the National cause. Such traitors were mercilessly beaten on the heels of their feet with a leather strap until they became virtually lame. It is for this reason that Nana's movement came to be known as 'Patri Sarkar' in Maharashtra. He and his associates were daring enough to raid the Dhulia Bank and loot the cash to the tune of five lakhs of rupees, every single pie of which was utilised for the movement. Infuriated at Nana's activities, the British Government fixed a prize of Rs. 10,000/- on his head. But he evaded arrest to the last, although he had to undergo untold sufferings.

After 1947 Nana joined the Congress Peasants and Workers Party and was its main source of strength. Later on, due to some differences of opinion, he left the Party and joined the ranks of the Communists.

His name will be perpetuated in the memory of Maharashtra as the founder of the 'Gram Rajya' (village government), entirely conducted by the 'Panchas' elected by the people of the village. The extent of his hold on the masses can be gauged from the fact that the illicit liquor trade which had prospered unchallenged for fifteen years was permanently stopped by him in the course of only four months in places like Koregaon, Patna and Satara.

He is a powerful and impressive speaker. He speaks in a simple language, citing instances and witty anecdotes from the everyday life of the rural folk. Another peculiarity with him is that before he starts his speech, he assumes the pose of a wrestler throwing a challenge. People traverse long distances just for the pleasure of hearing him, and literally shower money on him. A major portion of the vast amount of money,

collected during his hectic lecture-tours immediately after the warrants of arrest against him and his associates were withdrawn, was devoted to the maintenance of local schools and boarding houses.

Nana was elected to the Lok Sabha twice in 1957 and 1967. He has visited the U.S.S.R.

He leads the simple life of a villager.

[Dr. Uttamrao Patil and Appasaheb Lad —Krantiveer Nana Patil, 1947; Siddheshwarshastri Chitrav—Arvachin Charitra Kosh, Poona; 1964.]

(Saroj A. Deshpande) TULSHIDAS S. JADHAV

PATIL, PUTTAPPA (1922-)

Puttappa Patil was born in a middle-class agriculturist Lingayat family at Haveri, Dharwar district, on 13 January 1922. He had his early education at Haveri, and went to Dharwar for his college studies. He took his B.A. degree from the Karnatak College, Dharwar, and LL.B. from the Raja Lakshmana Gowda Law College, Belgaum. He proceeded to America for advanced studies in journalism and took the Master of Science degree in journalism from the University of California. He married Indumati on 9 November 1945.

The movement for freeing the country from the clutches of the British rule that was raging in the country attracted the young Patil. At the age of twenty, Patil had plunged into the national movement setting aside his studies. He had responded to the call of the Quit India Movement given by the national leaders and as a student leader of the Karnatak College he organised meetings and processions in Bijapur in 1942. In the same year he was expelled from the college for leading the movement. Since then he has been taking part in all the important movements in the Northern Karnatak. Like all young men of his time, Patil worked for overthrowing the British rule at any cost.

Puttappa evinced greater interest in social reforms. He attacked the existing inequities in the society where one section was considered superior to the other. He was equally unhappy at the way the Harijans were treated. Therefore, he has taken special interest in slum-clearance, the welfare of the Harijans, and helping poor and needy boys. Quite often, he has given vent to his feelings in his speeches and writings.

Puttappa is a keen journalist and is connected with many journalistic ventures of North Karnatak in Hubli. He is the Editor of the *Visvavani*, a Kannada daily; and the *Prapancha*, a Kannada weekly, both being published from Hubli.

He was first elected to the Rajya Sabha in 1962 and in April 1968 he was again elected for a second term. He is a member of the Senate and Syndicate of the Karnatak University.

He went to the U.S.A. for advanced studies in journalism and has toured the United Kingdom and the Continent.

[Who's Who, published by the Government of Karnataka; Personal interview of the Contributor with Sri Dani, Assistant Editor, The Samyukta Karnataka, and a close associate of Patil, Puttappa.]

H. V. SRINIVASA MURTHY

PATIL, S. K. (1900-)

Sadananda Kanhoji Patil alias Sadoba, generally known as S. K. Patil, was born on 14 August 1900, at Malvan in the Ratnagiri district, which was then under the Sawantwadi State rulers. His father's name was Kanhoji alias Kaka. From his mother's side he is related to the well-known Topiwale Desai family of Bombay.

Patil belongs to the band of patriotic students who left their colleges at the call of Gandhiji's non-cooperation in 1920 and continued to work in all his subsequent political campaigns. Matriculating in 1918 from the Malvan High School, he had joined the St. Xavier's College, Bombay, but left it in 1920. From 1924 to 1927 he studied at the London School of Economics and secured a diploma in journalism. Here he was influenced

by Harold Laski and his writings. From 1927 to 1933 he worked on the editorial staff of the *Bombay Chronicle*, a nationalist daily. In 1920 he had started a national school at Malvan which was suppressed by the Government in 1924. He is a staunch advocate of education on national lines.

From 1920 to 1947, in various Congress movements he was imprisoned eight times, the total period he passed in jail being ten years. He was on the Bombay Corporation for twenty years, and was elected Mayor successively for three years (1949-52). In this period he promoted the spread of primary education. He was the General Secretary of the Bombay Congress Committee for seventeen years and its President in 1946. In that year he published his book 'The Indian National Congress: A Case for Its Reorganization'. In the Congress organization he followed the lead of Sardar Patel and made Bombay the most powerful stronghold of the Congress. He was elected to the Bombay Provincial Legislature from 1937 to 1946. In this period he was the topmost Congress leader in Bombay.

He was a member of the Constituent Assembly and thereafter of the Provisional Parliament (1947-50). He was a member of the Lok Sabha from 1952 to 1967. In the Central Cabinet he was the Minister for Irrigation and Power (1957), for Transport and Commerce (1958-59), for Food and Agriculture (1959-63) and for Railways (1964-67). He has been a Member of the All India Congress Committee since 1933. He was its Treasurer in 1960-64. He was on the Congress Working Committee from 1945 till the split in the Congress. From local leadership in Bombay he rose to all-India leadership from 1945 and continued to hold the position till the split in the Congress.

He is a forceful and effective speaker in Marathi and English. He could, therefore, organize election campaigns in Andhra and Kerala. Most of his writings are in English. His eloquence was outstanding both in the Provincial and in the Central Assembly. He can also deliver speeches in Marathi and Hindi. He is the sponsor and President of the Brihat Bharateeya Samaj, which works for the protection of Indians abroad. He also presides over the International Forum, Indian Peace Corps and the Humanitarian League. He was President of the Lajpatrai Memorial Committee. This shows that he took interest in all public activities of a national and humanitarian type.

He visited the U.S.A. to study Municipal Administration in 1950. Thereafter he visited that country five times, including the 1959 visit to bring about the famous Wheat Deal. In 1961 he visited Russia and Eastern Europe. This made him an expert in international politics and trade. His visits to the U.S.A. must have made him a supporter of big industries that promote scientific advance, large-scale employment and export earnings. As a supporter of big business he is accused by the Leftists of being a reactionary and even of corrupt dealings with them when he was in power. Patil, on the other hand, holds the view that industrial concerns in the private sector are more efficiently managed and would deteriorate if they are taken over by the Government.

He takes great interest in educational activities and is President of the Local Self-Government Institute, Balkanji-Bari, Bassein Educational Society, International Students' Forum, Nehru Vidya Nagar, Poona School and Home for the Blind and Women's Education Society. His father was a petty Police officer in Malvan. From that poor family Patil, by dint of his perseverance, acquired higher education and attained all-India leadership. He has liberal views on religious and social matters. He has many non-Hindu friends. He is an advocate of social reforms, including the removal of untouchability. He has given higher education to his daughters. He was married in 1921 and his wife, Indirabai, has proved a true helpmate in all his trials and tribulations. He leads a contented family life. He is a keen reader of books on educational, economic and social matters. During his detention in jails he was the supplier of books to other political prisoners. His sixty-fifth birthday was publicly celebrated in Bombay on 14 August 1965 and high tributes were paid to him for his public work. A souvenir, containing these tributes, was published. It shows an all-round appreciation of his national services.

After the 1969 split in the Congress he belongs to the Syndicate or Old Congress group which is opposed to hasty leftist adventurism and alliance with the Communists and communalist Muslims. He has an impressive appearance, is simple in his dress and leads an active life though he is over seventy-three. His future in politics is problematical.

A booklet entitled 'Colossus with Clay Feet' has been published from U.P., which criticises his rightist attitude. The book has not much affected his general popularity. Whether the leftist group in the New Congress which at present holds power will ultimately continue its existence, with the rightists like S. K. Patil and Morarji Desai out of power and office, or whether the split will widen in the future, it is very difficult to predict.

[Sixty-Fifth Birthday Felicitation Souvenir, 14 August 1965; The State Transport Review, July 1958; The Times of India Files, 1956-69; Trilochan Singh—Personalities; S. K. Patil—The Indian National Congress: A Case for Its Reorganisation, Bombay, 1946.]

(Kumud Prasanna) G. V. KETKAR

PATRO, A. P. (SIR) (1875-1946)

Sir A. P. Patro was born in 1875 in Berhampur, Ganjam district, when it was a part of the old Madras Presidency. Although the name was Oriya in origin, the family had become Andhra. Narayana Patro, a rich landowner, was his father. A. P. Patro was educated at a High School in Berhampur and later at the Christian College, Madras. He took the B.L. degree of the Madras University from the Law College, Madras. He practised law at Berhampur and became one of the leaders of the Bar in the district.

He began his public life as a member of the Berhampur Municipal Council and the Ganjam District Board, which he served for nearly twenty-five years. From his experience in local self-government he wrote 'Studies on Local Self-Government, Education and Sanitation'. He also studied Rural Economics and wrote on the subject. He travelled extensively in Europe, adding to his knowledge of the economics of the countries he visited. In active Provincial public life, he became a member of the old Indian National Congress, some of whose sessions he attended.

He was elected to the Madras Legislative Council from the Ganjam Rural Constituency. On the death of Subbarayalu Reddiar, the first Chief Minister of Madras under the Government of India Act of 1919, and when the Rajah of Panagal was Chief Minister, Patro was appointed a Minister in charge of Education, Public Works and Excise from 1921 to 1926. As Minister of Education, he was responsible for the Madras University Reorganization Act of 1923 which introduced a popular elected element in the Senate and created a new body, the Academic Council. He was responsible for the Andhra University Act in 1926 which created a new University in the Andhra country. On his retirement from the Madras Legislative Council he was elected a member of the Council of States in 1937, the Upper Chamber of the Central Legislature. He was also sent as a member of the Indian Delegation to the League of Nations. He went to London as a member of the Round Table Conference, 1931-32, and as a member of the Indian Delegation to the Joint Parliamentary Committee which considered the Government of India Bill of 1935. He was Knighted in 1924 and made a K.C.S.I. in 1930. He died in May 1946.

As a member of the Legislature and as a Minister, he was active in the Justice Party, of which he was one of the leaders. He took an active part in its Conferences, presided over some of them and went to speak and work for the Party whenever he was called upon.

As a Minister, Patro was a controversial figure. Sturdy and heavily-built, he invited battle; he gave no quarter and asked for none. With his bellicose gestures, rolling eyes and thundering eloquence he always attracted attention, friendly or hostile. But he was often the victim of his own verbosity. He would tie himself in grammatical and syntactic knots and

was an easy target for the barbed darts of his inevitable critic, the Swarajist spokesman, Satyamurti, whose sarcasm and invective he attracted. His blunderbuss was often knocked down by the rapier of his opponent. But he would never acknowledge defeat and came back to the fray with undiminished vigour. But he had the reputation of being an efficient administrator. He used so say that having written so much about economics and administration, it was his business to put them into effect as Minister. And to a large extent he succeeded, although he could not do much for agriculture and industry as they were not in his portfolio. Altogether, he was a spectacular figure in the political life of Madras in the 1920's. His private life was respectable and ran the usual Hindu middle-class course.

[The Justice Year Book, 1929; Proceedings of the Round Table Conference, 1931-32; Joint Committee on Indian Constitutional Reform, 1932-33, Vol. II-A; Proceedings of the Madras Legislative Council, 1920-36; Proceedings of the Council of States, 1937-46; G. A. Natesan—Speeches at the Round Table Conference, 1931; N. A. Perumal—Contemporary South Indians; Who's Who in Madras, 1934; The Hindu Files; The Indian Review Files.]

(Emmanuel Divien) M. Ruthnaswamy

PATTABHI SITARAMAYYA, BHOGARAJU (DR.) (1880-1959)

Well-known to his contemporaries as Pattabhi Sitaramayya and better still as Dr. Pattabhi and now chiefly remembered as the historian of the Indian National Congress, Dr. B. Pattabhi Sitaramayya was born on 24 December 1880 in a village called Gundugolanu (Ellore taluka, West Godavari district) in a poor Andhra Niyogi Brahmin family. His father, Subrahmanyam, was the *Karnam* of the village, getting a monthly salary of about eight rupees only. Pattabhi was the third of the four children of his parents. His father passed away when he was only a child of four or five and the burden of bringing up the children fell upon his mother, Gangamma.

Young Pattabhi had his traditional early education in his own village. He passed his Matriculation examination in the first class in 1894 from a Christian Mission School at Ellore. Then he joined the C.M.S. Noble College, Masulipatnam, and did his F.A., again in the first class, in 1896. Here he had the good fortune of having R. Venkataratnam Naidu as his teacher, who greatly inspired him by his uprightness and devotion to duty. Subsequently, he moved over to Madras and joined the Christian College with the help of a small grant from a friendly quarter and the Singaraju Subba Rao Pantulu scholarship. The same year he married Rajeswaramma, daughter of Ganjam Venkataratnam Pantulu of Kakinada, a leading lawyer of the place and a fairly rich man. With his help he joined the Madras Medical College and took his M.B. & C.M. degree in 1901.

Soon after his education Dr. Pattabhi moved to Masulipatnam and set up practice as a physician (1906). That was the age when enlightened intellectuals, whether lawyers or doctors, could not keep away from the rising tide of the national movement. When the partition of Bengal (1905) sent a wave of protest throughout the country, the leaders of Masulipatnam including Dr. Pattabhi strove hard to awaken the national feelings of the people through the press and by organizing lectures and *Harikathas*. In 1907 Dr. Pattabhi and other leading citizens of Masulipatnam resolved to raise funds for a National College. Their efforts bore fruit and the Andhra Jateeya Kalasala was founded in 1910. Pattabhi himself acted as its Secretary for several years.

The youthful Dr. Pattabhi was at first inclined towards extremism and became an admirer of the 'Lal-Bal-Pal' school (i.e., of Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal). Ere long he became a member of the Home Rule League of Dr. Annie Besant and ultimately found his true place as a Gandhite. He reconciled himself to a peaceful struggle under Gandhiji's banner of Satyagraha.

Dr. Pattabhi made Masulipatnam the centre of his activities. Here he started, in 1919, an English nationalist weekly called the *Janmabhumi*. Through this he propagated the ideas of non-violence, Satyagraha, boycott of foreign goods, advantages of the cooperative movement, etc. He strongly advocated the starting of Banking and Insurance Companies by Indians to prevent what he called "an annual drain of a hundred crores of rupees." The *Janmabhumi* continued functioning till 1930. To propagate the cooperative movement in Andhra he started a Telugu periodical called the *Andhra Sahakara Patrika*. For some years he was elected a member of the Municipal Council of Masulipatnam. Several leading financial institutions owe their origin to his inspiration and guidance. At Masulipatnam he started the Andhra Bank (1923), the Bharathalakshmi Bank (1929), the Andhra Insurance Company (1925) and the Hindusthan Insurance Company (1935).

Dr. Pattabhi's association with the Indian National Congress goes back to his college days, when one of its annual sessions was held at Madras in 1898. He took part in the Andhra movement since 1913, when he made a powerful plea for a University for the Andhras and advocated the creation of a separate Andhra Province. He wrote several articles in the *Hindu* and also a book on the need for a linguistic redistribution of Provinces to strengthen Indian Nationalism. In 1916 he became a member of the All India Congress Committee. In that year he gave up his medical practice. He remained a member of the AICC up to 1952. He was elected a member of the Congress Working Committee in the years 1929-30, 1931, 1934-36, 1938, 1939, 1940-46 and 1948.

When Gandhiji started non-cooperation in 1920, Pattabhi brought out a booklet on the subject. During the years 1924 and 1925 he was actively engaged in carrying out the constructive programme of Gandhiji. When tempers were running high against the Simon Commission and when Simon visited Madras in February 1928, Dr. Pattabhi organized a demonstration against the visit and was taken into custody and later released.

On the issue of Dominion Status *Vs.* Complete Independence, Dr. Pattabhi, like Jawaharlal Nehru, threw his weight in favour of the latter. He was elected President of the Andhra Purna Swarajya Sangam. In the Calcutta session of the Congress (1928) he voted against the 'All Party Resolution' demanding Dominion Status.

On the eve of the Salt Satyagraha campaign (March 1930) Dr. Pattabhi toured the villages of the East Krishna district and spoke to the villagers about the significance of the campaign. He himself broke the Salt Law in April 1930 by leading a batch of volunteers to the sea-shore near Masulipatnam and making salt. A meeting was held at Masulipatnam and a small salt packet was auctioned for Rs. 15/-.

While addressing a public meeting at Masulipatnam on 5 January 1932 in defiance of a prohibitory order, Dr. Pattabhi was arrested and sentenced to imprisonment for a year and a fine of Rs. 1,100/-. In October 1933, he was again arrested while picketing a shop selling foreign cloth and sentenced to six months' imprisonment and a fine of Rs. 500/-. In 1936 he presided over the All India States' People's Conference at Karachi and strongly pleaded for their rights, including sending representatives to the Central Legislature. He was again made President of the AISPC in 1939 and 1946-48.

Towards the close of 1938 Gandhiji nominated him for the Presidentship of the Congress when there was a growing extremist wing in the Party under the leadership of Subhas Chandra Bose, but he was defeated in the election. Gandhiji then made the famous statement, "Pattabhi's defeat is my defeat."

When Gandhiji launched his campaign of Individual Satyagraha (1940-41), Dr. Pattabhi was chosen to participate in it but he was arrested and detained from 19 March to 1 November 1941. Gandhiji followed this with his 'Quit India' call in 1942 and there was a mass agitation. Dr. Pattabhi was arrested on 9 August 1942 in Bombay. He was released only in June 1945. In December 1946 he was elected to the Constituent Assembly from Madras to work out a Constitution under the Cabinet Mission's Plan. In 1948 he was elected President of

the Jaipur session of the Indian National Congress.

In Independent India he was honoured with the Governorship of Madhya Pradesh in July 1952, which post he held till June 1957. He passed away on 17 December 1959.

It is significant that though Dr. Pattabhi was a popular Congress leader and held in high esteem by Gandhiji, he did not hanker after office and did not take part in elections to the Provincial Assemblies or the Central Legislature. He was primarily a patriotic intellectual, a little proud and uncompromising. He took pleasure in working for the Congress organization and in writing and publishing books. His earliest publication was 'National Education' (1912), of which K. Hanumantha Rao was co-author. In the subsequent years he wrote and published the following: 'Indian Nationalism' (1913), 'The Redistribution of Indian Provinces on a Linguistic Basis' (1916), 'Non-Cooperation' (1921), 'Khaddar' (1931), 'History of the Indian National Congress' (Vol. 1 appearing as the Golden Jubilee Volume in 1935, and Vol. 2 in 1947), 'Gandhi and Gandhism', 'Why Vote Congress', 'The Constitutions of the World', 'Some Fundamentals of Indian Problems', 'Economic Conquest of India', 'Gandhism and Socialism', 'Feathers and Stones', 'Sixty Years of Congress' and 'Hindu Home Rediscovered'.

Dr. Pattabhi was one of those who avoided political lime-light and concentrated on constructive work.

[Satabhisha—Rashtrapati Dr. Pattabhi, Madras, 1948; Malladi—Dr. Pattabhi, Rajahmundry, 1946; Chinnaraghupati Rao, K. —Jatiya Nayakulu, Vol. I, Rajahmundry, 1946; Kaleswara Rao, A.—Na Jivithakadha Navyandhram, Vijayawada, 1959; Brahmarshi Dr. Sir Raghupati Venkataratnam Naidu Birth Centenary Souvenir (published by the R. V. R. Birth Centenary Celebration Committee), Kakinada, 1962; Satyanarayana Sastri, M.—Turpu Kistna Zilla Jatiyodyama Caritra, Masulipatnam, 1937; The Janmabhumi, 1928; The Hindu, dated 5 December 1968.]

(B. Kesavanarayana) V. N. Hari Rao

PATTANAIK, LALMOHAN (1893-1956)

Lalmohan Pattanaik was born on 6 October 1893 in an Oriya Karan Zamindar family in Ichchapuram, a village then in Ganjam district but now in Andhra Pradesh. During his childhood days he read some of the Indian classical literature and later in life studied Carlyle and the Greek Philosophers with inspiration and faith. He passed the B.A. examination from the Ravenshaw College, Cuttack, in 1916 and took his B.L. degree from Calcutta in 1918. He married an educated girl named Hemamali, the daughter of a reputed civil servant, in 1914. His own family of an upper middle-class status with some of its public-spirited members was very respectable and famous.

A man given to simple living and virtuous ways and sensitive to the affairs of men around him, Pattanaik was drawn to the congenial contact of leaders like Biswanath Das, Lokanath Pattanaik, V. V. Giri, Madhusudan Das, Pandit Gopabandhu, C. F. Andrews, Dr. Rajendra Prasad, Thakar Bapa, Annie Besant and above all Mahatma Gandhi, and thus his own mission in life was set. He had read with deep interest almost all the main religious scriptures of the world, and his appreciation of the Bible and Christianity gave him enough conviction to be converted to Christianity in 1926. His pious nature and religious sense made his social approach one of missionary zeal. Thus he believed wholeheartedly in the Gandhian idea that true nationalism is one of service and sacrifice, and he worked for the nationalist movement with truth and non-violence. He was also a firm believer in peaceful co-existence of the world. A very eloquent speaker and a devoted nationalist, he preached the need of social reforms and the message of freedom through his speeches and writings. He wrote five books: 'Resurrected Orissa' (English), 'Jivan Champu' (Oriya), 'Bandana' (Oriya), 'Why I Became a Christian' and 'Dibya Koili' (Oriya), all of which are saturated with the gospels of freedom and reform.

In 1946 he entered the Orissa Legislative Assembly and was elected its Speaker till 1951.

All along he was a member of the Congress. His attitude to politics being primarily one of service, his efforts were directed towards various social reforms. From 1946 to 1955 he was the President of the Christian Education Board, Orissa, and it was mainly for his zeal and work that the Christ College, Cuttack, was established. He was also the President of the Leprosy Asylum, and throughout his life he was dedicated to the service of the mutilated lepers and the helpless patients. He was closely associated with the Berhampur Mission Hospital. He was the Chairman of the Jail Reform Committee from 1951 to 1953. Engaged all through his life in various activities of social reform, Pattanaik died at the age of sixty-three on 9 February 1956.

Pattanaik was an active social reformer with a humanitarian outlook and a truly Christian sense of service to men. His field of action was confined to Orissa, Andhra and Bihar; and he believed that concentration on these regions would ultimately result in the total well-being of the whole nation. The task of awakening the nation by the spread of education and other measures of reform was more important for him. A convinced democrat opposed to untouchability and other social evils prevalent then, he believed in slowly educating the people for the tasks of independence. Towards this goal he did enough. Pious and honest in thought and action he was a noble Christian soul devoted to his fellowmen.

[Lalmohan Pattanaik—Resurrected Orissa; —Why I Became a Christian; —Dibya Koili (Oriya); Jivan Champu (Oriya); —Bandana (Oriya).]

(J. C. Rath) ASOK KUMAR MOHAPATRA

PATTANI, PRABHASHANKAR (SIR) (1862-1938)

Prabhashankar Pattani, then known by the familiar name of 'Pattani Saheb' in Saurashtra, was born on 14 April 1862 and died on 16 October 1938. He was born at Morvi, the headquarters of the 202 Princely States of Saurashtra. He came from a poor but highly cultured social group well-known for its erudition in religious matters, for its inherent faculty to learn the indigenous system of Indian medicine, Ayurveda, and for its sense of personal self-discipline. His father, Dalpatram Hariram, was an Ayurvedic medical practitioner. His uncle, Keshav Hariram Pattani, was a poet of some distinction in the devotional world. Dalpatram Pattani's economic background is not known to be very affluent.

Prabhashankar Pattani took his primary schooling at his birth-place, Morvi. He took his secondary education at the same school where Gandhiji studied. After Matriculation, he joined the Bombay Medical College where he studied for two years. He was married twice; his first wife died in 1877. His second wife, Ramabai, was a leading figure in the social life of Saurashtra.

Very little is known of the early influences on his life. He was by and large a self-made man with diverse interests in life. He was well-read in Sanskrit literature, which was almost a family heritage. He had a flair for constructive politics, which enabled him to reach the highest place a person with diplomatic leanings can aspire to.

In 1891 he was chosen as a personal companion to the young Prince Bhavsinghji of Bhavnagar which was one of the premier States in Saurashtra —the State which he served from 1891 for almost half a century with signal devotion and wisdom.

Very early in his life, Prabhashankar Pattani came in touch with Gandhiji, whose senior he was by seven years. The two, though they belonged to two different worlds in later life, looked at the problems of the world more or less from the same angle. Both thought of the weaknesses in Indian character as the initial cause of India's serfdom and backwardness. Both thought of a clean life dedicated to the cause of human service as the most desirable human goal. Both felt that the way of constructive politics, although not so glamorous and likely to take a long time to produce results, was the easiest way for the salvation of India. Prabhashankar Pattani resolved to lead a simple life, collected men of character and knowledge round him and laun-

ched on a programme of progressive reforms. These were to give to his Ruler and the people he served the foremost place in the particular region from the point of view of administrative, economic and social advancement and to give himself opportunities to serve in the widest conceivable fields from positions of highest responsibilities. As a close associate of Gandhiji, he also used to spin occasionally. His concern for the Harijans was second to none. His emphasis on the betterment of women proceeded from his faith in constructive regeneration of the Indian society. As we shall see, he was trusted by the British and the Indian Rulers despite his close association with Gandhiji, the chief reason being that he believed in the constructive aspects of Indian development to the exclusion of everything else.

Because of this he could claim friendship with Gandhiji on one side and with people like Lord Morley, well known as the author of the Morley-Minto Reforms, on the other. A reader of select literature, his library included books by Tolstoy, Milton, Emerson as also Morley's book 'On Compromise'.

Womenfolk in his family were among the first in Saurashtra to abandon a life of seclusion and receive education. One of his sons received education in England. Pattaniji encouraged the Harijans to enter the common schools, even the High Schools, leaving it to the so-called higher castes to decide for themselves whether they would still send their boys to these schools. He and his wife observed a rule to the end of their lives not to attend child-marriages. He was concerned for the non-Hindus as much as for the Hindus. In social matters he was a progressive in a world bound by tradition.

While appreciating the Western method of education and its approach, he was conscientious enough not to disregard the advice of those who were qualified to give it about other methods and approaches. His support to Nanabhai Bhatt, another person who indirectly influenced him in the matter of a new approach to education, cannot be belittled. Nanabhai Bhatt had obtained a Master's degree. He was a leading Professor in the Bhavnagar College. Under the influence of Gandhiji, long before the civil disobedience days, he realised the limitations of the Western method of education in the Indian context and had given up his Professorship to become a High School teacher. Although this was a strange approach from the point of view of Pattaniji, 'Dakshinamurty' received unqualified support from him. Nanabhai was later to become the Vice-Chancellor of the Gujarat Vidyapith under Gandhiji and still later to initiate the experiment of rural schools on the lines of Danish Folk Schools. At every stage Pattaniji was ready to help him.

Prabhashankar Pattani was a nationalist to the core. Sardar Prithvi Singh of the Lahore Conspiracy Case fame received asylum for a long time in Bhavnagar. He moved about under the name of Swami Rao with the full knowledge and acquiescence of Pattaniji till he surrendered to the British on the advice of Gandhiji. Pattaniji took a keen interest in Gandhiji's struggles, and even looked into the way Gandhiji was keeping during the Dandi March. He hated regionalism. He did not believe in repression or violence to achieve results. He felt that the worst feature of British rule in India was to prevent Indians from developing on the lines of their own genius. For that reason he would not accept blindly the British institutions and the slogans of freedom and revolution. He was not opposed to the institutions of monarchy on the same ground. Of course, he wanted the Indian rulers to know their people more intimately and liberalise their outlook in the political, administrative and socio-economic matters, taking note of the winds of change that were blowing. But he was a gradualist in this respect. This seems of course strange in view of his vast knowledge of world conditions. He was keen that India continued her relations with the British. He preferred responsible government under the aegis of the rulers to the wholesale liquidation of the Princely order. He preferred Dominion Status to complete independence. Looking to the era in which he was born, this was understandable. But looking to his close contact with the world of politics, this was astonishing.

He took a lead in advocating the total re-

demption of agricultural indebtedness by initiating legislation in the Bhavnagar State. He created a Permanent Fund for the relief of farmers in times of distress. He encouraged village industries, including khadi, while encouraging the introduction of bigger industries also in his State.

He was a good writer and conversationalist. He could speak endlessly, recounting stories of his experiences and the experiences of others. His conversation was full of wit. One could see behind these narratives a resourceful mind. His writings also have this freshness, for they draw upon personal experiences. The title of one of his books is 'Ek Vridhana Vichar' (Thoughts of An Old Man). This old man could sit on an elephant's back in a Princely procession behind a young ruler with as much ease as if he were the young ruler's chum. He could discuss matters of serious national and international importance with big people, and next moment he could be found in his garden talking to his gardener and his servants totally forgetful of serious problems. He could be found in his chamber discussing administrative and political problems. He could also be seen moving about unnoticed on the Chowpatty sands of Bombay and enjoying cheap sweets as a commoner.

From the position of a companion to the young Prince of Bhavnagar, in a few years he became the Private Secretary to the Ruler. Some years later he became his Diwan or Prime Minister. After a solid service of a couple of decades he joined the Executive Council of the Bombay Government formed under the Morley-Minto Reforms. Very soon thereafter he went to Delhi as a member of the Viceroy's Executive Council. In 1917 he was summoned to London to serve as a member of the Council of the Secretary of State for India for two years. After a full term of seven years' service under the Government of Bombay, Government of India and the Government of the United Kingdom, he returned to Bhavnagar once again to serve the people of the State he loved so much. He was appointed the Administrator of the Bhavnagar State from 1919, after the death of the ruler. He worked in that capacity till 1931. From 1931 to 1936, as the Chairman of the Administrative Council, he assisted the young ruler, who succeeded to the Gadi. After a couple of years as Diwan he left the position to become the Revenue Officer of the State.

He attended the Second Round Table Conference. He could be seen with his white turban, white churidar and kurta, and with his white floating beard on the decks of the S. S. *Rajputana* which also carried Gandhiji on his way to attend the Conference. We find Pattaniji talking to him, cracking jokes with him and discussing serious questions with him in the Gandhi Film released recently.

Pattani represented India at the League of Nations on one occasion.

He was once the President and the Secretary of the Gujarat Sahitya Sabha, too.

Prabhashankar Pattani was perhaps the last of the generation of diplomats for which Saurashtra was noted. This corps was deeply wise, cool of mind, generally soft-spoken, clean, devoted, able and yet gifted with statesmanship. There were a few black sheep in its ranks, too. But, by and large, it consisted of persons full of humane sentiments and thoughts of service. Prabhashankar Pattani could claim that in serving his master loyally he worked not only for his master but for his people also.

In nationalist politics, Pattani no doubt belonged to the Moderate School, but that does not detract from his eminence as a patriotic Indian.

[Prabhashankar Pattani—Ek Vriddha Ni Vicharpothi Manthi (in Gujarati), Bhavnagar, 1929; Mahadevbhai Ni Dayari, Part VII, Ahmedabad, 1965; Nanabhai Bhatt—Ghadatar Ane Chanatar (in Gujarati), Sanosra, 1954; The Kumar (Gujarati monthly from Ahmedabad), 1962-63; The Times of India, 17 and 18 February 1938; Personal interview of the Research Fellow with Sir Prabhashankar Pattani's nephew, Mukund Parasharya.]

(Kumud Prasanna) U. N. DHEBAR

PATTOM A. THANU PILLAI
—See under Pillai, Pattom Thanu

PATWARDHAN, ACHYUT SITARAM (1905-)

Achyut Sitaram Patwardhan, alias Bhai Achyut Patwardhan, was born on 5 February, 1905. The general way of writing full names in Maharashtra is first one's own name, then the father's name and last the family name or surname, like Gopal Krishna Gokhale. Lately a few have started dropping the father's name like Madhu Limaye, Bal Thakare and others. Achyut followed this new style. Thirty years back all leftists were for some years called 'Bhais' (brothers) like Bhai Dange, Bhai Randive, etc. Hence the name Bhai Achyut Patwardhan came into vogue. Nowadays the apellation 'Bhai' has gone into disuse.

Achyut's father, Hari Keshav Patwardhan, was a prosperous legal practitioner at Ahmednagar. He had six sons, of whom Achyut was the second. When Achyut was a boy of four years, Sitaram Patwardhan, a retired Deputy Educational Inspector, adopted him. Sitaram died in 1917, leaving considerable property for Achyut. Patwardhans are amongst the talented Chitpavan Brahmins who migrated from the Konkan region to all parts of Maharashtra and formed mostly the English-educated gentry from the end of the last century till recent times.

After finishing his primary and secondary education at Ahmednagar, Achyut passed the B.A. and M.A. examinations from the Central Hindu College of Benares. His subject was Economics and he obtained a first class. Achyut's own and adoptive fathers were both Theosophists and, therefore, he was sent to the college founded by Dr. Annie Besant. He was in contact with Dr. G. S. Arundale, the Theosophist Principal of the college, Dr. Annie Besant and Professor Telang. Their influence made him studious, meditative and ascetic. It must also be the reason of his life-long bachelorship.

After passing his M.A. he worked as Professor of Economics at the College till 1932. During this period he thrice visited England and other European countries and came in contact with Socialist leaders and scholars. He studied Communist and Socialist literature, resigned his Professorship and plunged in 1932 into Gandhiji's civil disobedience movement. He was imprisoned several times during the next ten years.

His aim in joining the Congress, like his associates Achārya Narendra Deo, Jaya Prakash Narayan and others, was to turn the Congress to Socialism. In 1934 he and his associates in jail formed the Congress Socialist Party with a view to working for Socialistic objectives from within the Congress. Achyut was taken on the Congress Working Committee by Nehru in 1936, but he resigned in a few months and thereafter resisted Nehru's invitations to join it. From 1935 to 1941 he organised *Shibirs*, i.e., education camps of young men, to teach them Socialism and to prepare them for Socialistic activities.

He took a prominent part in the 'Quit India' movement which started in 1942.

In 1945-46 he went underground, and evading arrest, he ably directed the movement of a parallel government mainly in the Satara district. He was called thereafter by many as 'Sataryacha Sinha' (The Lion of Satara). The parallel government was established by terrorist methods. It was called 'Patri Sarkar'. 'Patri' was the name given to the terrible and torturous punishments administered to Government servants and people who dared to obstruct the parallel government. These punishments disabled people for life. The ring-leader of the gangs who looted Government offices, treasuries and trains was Nana Patil. The parallel government thus collected a loot of more than a lakh. Some of the associates in these atrocities were mere desperadoes who knew little of politics or socialism. The movement penetrated into the villages where the Government machinery broke down completely.

Achyut personally served the workers in this movement by washing their clothes and cooking their food. He became a popular hero thereafter, not so much for his Socialism as for his bravery and skill in carrying out this underground movement and establishing people's government in the Satara district for over two years.

Annual Sessions of the Congress Socialist Party were held from 1934 onwards. But it was found difficult for Achyut and his co-workers to promote Socialism from within the Congress. In 1947 they formed the Socialist Party of India, indepen-

dently of the Congress. In 1950 Achyut retired from politics and worked again as Professor in the Central Hindu College till 1966. Since then he is passing an entirely secluded and retired life in Poona, not appearing in public and not even answering correspondence. All the Patwardhan brothers are good-looking, with a fair complexion. Achyut is always simple in his dress and habits. His speeches in Marathi, Hindi and English were appealing, pointed and well-reasoned. He has little liking for music, art or drama. 'The Communal Triangle of India', written in collaboration with Ashok Mehta and published in 1942, is the only publication to his credit.

[C. V. Bavadekar—Bharatneta Achyut Patwardhan, Bombay, 1948; S. R. Bivalkar—Nana Patil Charitra, Poona; Vidyanidhi Siddheswarshastri Chitrav—Arvachin Charitra Kosh, Poona, 1946; Acharya Narendra Deo—Socialism and the National Revolution, Bombay, 1946; P. P. Gokhale—Jagrit Satara, Satara, 1966; S. A. Joglekar, Y. G. Joshi and C. G. Karve (Eds.) —Maharashtra Parichaya, Poona, 1954; Ashok Mehta and Achyut Patwardhan—The Communal Triangle of India, Allahabad, 1942; Uttam Rao Patil and Abhasaheb Lad—Nana Patil, Aundh, 1947; Gajanan Kashinath Rayakar —Achyut Ani Aruna, Bombay; Pandurang Shridhar Tillu—Sataracha Sinha; Myron Weiner —Party Politics in India: The Development of Multi-Party System, Princeton, 1957; The Kesari (Marathi weekly from Poona), 17 April 1917; Personal interview of the Research Fellow with Achyut Patwardhan's brother, Wasudeo Hari Patwardhan, in November 1966.]

(C. B. Khairmoday) G. V. KETKAR

PATWARDHAN, VINAYAK RAMCHANDRA ALIAS ANNASAHEB (1847-1917)

Vinayak Ramchandra Patwardhan, alias Annasaheb, was born on 4 May 1847 in Poona in a higher middle-class Chitpavan Brahmin family. His father had seen the last days of the Peshwas. His mother was a pious orthodox woman.

After graduation in 1868, Annasaheb studied and appeared both for LL.B. and L.M. & S. On his father's advice, he became a lawyer.

Narsimhasaraswati Swami, Annasaheb's spiritual guide, moulded to a great extent his religious convictions and the ritualistic life he led afterwards. Similarly, 'Shri Gurucharita', and 'Swatmasaukhya', Marathi religious works, had a great influence on his mind.

In Bombay, Annasaheb came in close contact with Vishnushastri Pandit and M. G. Ranade, both noted reformists. For some time, he worked with the Pandit for the Widow Re-marriage Movement, but displeased by the reformist method, he turned towards the orthodox ideology.

He was a great admirer of Tilak.

Annasaheb started a free medical clinic for the public after having made a comparative study of Allopathy and Ayurveda. In his opinion, Ayurveda was eminently suited to Indian conditions.

He tried, without success, to set up modern factories in India—a glass factory with a by-product of sulphuric acid and a factory for the manufacture of textile machinery.

He wanted to purchase the province of Berar, mortgaged by the Nizam to the English, with the help of Sir Salarjang, the Nizam's Diwan, with a view to using it as a base for his political activity. The plan did not succeed due to the death of Salarjang. With the same purpose, he established contacts with the Rulers of Baroda and Indore and with Vyankat Parimal in Madras. He participated in the famous 'Maratha Gaikwad Case'. Unfortunately, all his efforts proved abortive.

Annasaheb was orthodox in his views. He was not against Western education, but asserted that the traditional Indian education was superior.

For him, 'Nationalism' was not just a territorial loyalty, but loyalty and pride in a set of qualities which go to mould the people of a particular region. He neither believed in the revolutionary nor in the non-violent passive resistance movement.

Annasaheb admired the administrative effi-

ciency of the British, but disapproved of their conduct and opinions in India. In his opinion, Indian politics could not be considered in isolation but as a part of the world politics.

He played no part in the Nationalist Movement.

He was a Member of the Poona Municipal Council and Head of its Education Department.

Fond of ostentation in his youth, Annasaheb lived almost an ascetic life in his later days.

His essays, very few, were published in the Marathi periodical, the *Induprakash*. He helped to start two periodicals, the *Deccan Star* (English) and the *Kiran* (Marathi).

[G. S. Dixit—Maharshi Annasaheb Patwardhan; Aprabudha—Brahmarshi Annasaheb Patwardhan.]

(Saroj A. Deshpande) V. G. HATALKAR

PAUL, K. T. (1876-1931)

Salem was the home of K. T. Paul's parents. K. T. Paul's father, Mr. David, was a self-made man, having risen from the position of an attender in the Collectorate to that of a Head Accountant. K. T. Paul was born in 1876 and in 1889 he was admitted to the London Mission School, Salem. Here he completed his Matriculation at the age of fourteen. Thereupon he joined the Madras Christian College, Tambaram, in 1892 from where he graduated in 1894. After dabbling a while in legal studies, he joined the Madras Government Secretariat and served on the Committee on Co-operation. In 1897 he left this work and took to teacher-training which he completed in 1902. In these formative years, his character was moulded by the personalities of Dr. Miller and the Rev. F. W. Kellet of the Madras Christian College who were abiding influences in his life.

His first assignment in teaching was to work on the staff of the London Mission School, Coimbatore. He next came to the Arcot Mission School at Punganur where he served as Headmaster till 1903. Meanwhile, the Christian College claimed him for a time as a Tutor in History.

Two years later, his meeting with Mr. Sherwood Eddy, Secretary of the International Y.M.C.A., proved to be a turning point in his life. At his instance, he left the Madras Christian College to become the organizing secretary of the National Missionary Society. In 1907 he became the Editor of the *Intelligence, National Missionary Society* and began to contribute a number of articles to the *Youngmen of India*. He devised a big scheme called the Rural Reconstruction Programme and undertook a number of practical measures to uplift the conditions of the rural populace. The Y.M.C.A. was used as an instrument to serve in this noble mission.

His popularity as a social reformer soon won him a councillorship in the Salem Municipality, and later a membership in the District Board (1911). In 1913 he became a National Secretary of the Y.M.C.A.s of India. In 1916 he became the General Secretary of the Organisation. In January 1919 he was given the order of the British Empire in recognition of the services he rendered to India through the Y.M.C.A. He reached the height of his popularity in 1930 when he was invited by the British Government to the first Round Table Conference in 1930 on behalf of the Indian Christians. He died the very next year (1931).

K. T. Paul was not identified with any political party. He was equally at home with the works of contemporary Tamil scholars and writers like Suryanarayana Sastri, K. Sababathi Pillai and Dr. Swaminatha Iyer and representative English writers like Herbert Spencer and John Morley. In his religious and political outlook he was a moderate. Though influenced by Gandhiji he never fully approved of his techniques of Satyagraha and Non-Cooperation. In his lectures, articles and programmes he campaigned for social reforms manifesting a concern for Indians both at home and abroad. He believed that persuasion could ultimately lead to India's freedom politically and socially and his life was an outstanding example of that method and goal.

[K. T. Paul—British Connection with India;

H. A. Popley—K. T. Paul; The National Missionary Society Intelligence, October 1906; The Youngmen of India, August 1931; The Round Table Conference Reports, 1931; The Hindu, 8 May 1934.]

(Emmanuel Divien) CHANDRAN D. S. DEVANESAN

PEARSON, WILLIAM WINSTANLAY (1881-1923)

W. W. Pearson was born on 7 May 1881 in a well-known aristocratic Huguenot missionary family in England. His father was a religious and upright man. When the famous Education Law was passed by the Balfour Ministry, his father became a passive resister. In spite of repeated confiscations of his property, Pearson's father continued to protest against that law. His mother came from a famous Quaker family of London. The influence of his parents on the young Pearson was tremendous. Pearson inherited the upright and unbending character of his father. The religious bent of his mind and his love of his mother moulded his life to a great extent. Nonviolence and love were the two watchwords of his life. He became a missionary in the footsteps of his father.

After his studies at Oxford and Cambridge Universities he got his degree in Botany. He joined the London Mission Society and served the poor areas in London for some time. He came over to India to serve the College of the London Mission Society in Calcutta as a Lecturer in Botany. But this young idealist teacher could not confine himself within the four walls of the College and soon became involved in the youth problems in Calcutta. While in Calcutta he developed a passion for reading the works of Tagore, Aurobindo and Sister Nivedita. At the same time the optimistic and revolutionary mind of Pearson was attracted to the works of Mazzini. He translated Mazzini's 'The Duties of Man' and wrote an introduction. He had respect for the Bengalees and became intimate with them in Calcutta. This was not liked by the authorities. They wanted that Pearson should only engage himself in furthering the cause of Christianity in Bengal. They thought that his intimate contact with the Bengalees would damage the prestige of the institution with which he was associated. For this reason as well as for bad health he resigned the Lectureship and went back to England.

Pearson was introduced to Rabindranath Tagore during the latter's visit to London in 1912. At once he was attracted by the Poet and decided to return to India. For some time he acted as the guardian-tutor to the son of Lala Sultan Singh, a famous businessman of Delhi. Thereafter he came to Santiniketan, along with C. F. Andrews, and dedicated himself to the work of the Ashram. Meanwhile, he was greatly agitated by the Passive Resistance of Gandhiji in South Africa. On the advice of Gokhale, Pearson decided to join Gandhiji in his struggle. He left Santiniketan on 30 November 1913; and after spending some fruitful time in South Africa, came back to the Ashram to pick up the lost threads of his work. The distressed condition of the Indians working in the sugar mills of Fiji made him restless, and he again left Santiniketan to fight against the reactionary capitalist rulers of Fiji and protect the rights of contract labour. His efforts bore fruit and the transportation of contract labourers from India was stopped. Thereafter he came back to India via Australia.

Pearson was greatly disappointed in Santiniketan. He had formed a lofty idea of the system of education in the Ashram after his discussions with Rabindranath. But he could not discover that ideal picture anywhere in Santiniketan. He was greatly pained by the actual condition there. He had not really come to serve an institution tagged with the shackles of Calcutta University. He had not thought of simply teaching English to the students of the Matric class. Pearson's lofty idealism dashed against the hard reality in Santiniketan. Tagore also shared his pain. But the Poet had to reconcile his idealism with the needs of the time because of his colleagues and the guardians of the inmates of the Ashram. Pearson was not able to tolerate the compromise. Thus when Tagore left for Japan in 1916,

Pearson offered to accompany him. From Japan they went to America where Pearson helped the Poet in his 'Continental Speeches'. Tagore came back to India but Pearson stayed back in Japan. There he wrote a pamphlet in which he expressed the hope that India would achieve freedom and requested the Japanese to help the cause. He immediately invited the wrath of his own Government. He was arrested in Peking and was sent from Hong Kong to England. He was interned in his house at Manchester.

After the conclusion of the First World War he was released. He received Tagore at the port of Plymouth in 1920 when the Poet visited England again. Pearson acted as his Secretary in England. He accompanied the Poet to Holland, Belgium and Paris and ultimately came back to Santiniketan on 26 September 1921. This time the warm and humid climate of Santiniketan did not suit his health. To recover his broken health he went to England. After his recovery he visited a few health resorts in Europe. During his travels through Italy he died in a rail accident on 25 September 1923.

Pearson was a man of high idealism and liberal outlook. True to the character of a missionary he considered love of fellow human beings as the highest form of religion. He was greatly pained by the prevailing rigours of the caste system and poverty in India. He believed that India's salvation lay in the advancement of education. This was the reason why he was so attracted by the experiments made at Santiniketan. He wanted a system of education that would impart 'useful learning'. He criticised the Indian system as a lifeless one. Pearson was a great admirer of Tagore. He helped the Poet not only in his organisational work but also translated many of his works into English. In spite of his differences with Tagore, he loved Santiniketan very much. He was in turn loved by students and teachers alike. He was actually the loving soul of Santiniketan.

It is really remarkable that an Englishman himself, Pearson should devote his life to the service of this country. India was the dream of his heart. He no doubt loved his motherland; but he did not believe in aggressive nationalism. Unlike many of his missionary friends, he did not come to civilise India. He came to love the people and the land. He felt ashamed when he found India being oppressed by his own countrymen. He often said: "By keeping down India the English will lose their soul." In the words of Tagore himself, "We seldom meet with anyone whose love of humanity was so concretely real, whose ideal of service so assimilated to his personality as it had been with him."

[Prabhat Kumar Mukhopadhyay—Rabindra-Jibani, Parts II and III; Pearson Papers preserved in Rabindra Bhavana, Visva-Bharati; Pearson-Smriti; The Visva-Bharati Quarterly, old series, October 1924; W. W. Pearson—Dawn of a New Age; —For India; —Santiniketan and the Bolpur School of Rabindranath.]

(Kumud Prasanna) TARASANKAR BANERJEE

PERINBEN (CAPTAIN) (1888-1958)

Perinben, a grand-daughter of Dadabhai Naoroji, India's Grand Old Man, was born on 12 October 1888 at Mandvi, in Kutch State, where her father was the doctor in charge of the State Civil Hospital. She lost her father in 1895 and her mother, Virabaiji, sent her to the Cathedral Girls' High School, from where she passed the Matriculation examination of the Bombay University in 1903. She studied at the Elphinstone College for a year. In 1905 she joined the Sorbonne University in Paris, studied French Language and Literature and passed the Teachers' examination. In 1925 she married Dhunjisha S. Captain, a solicitor.

In Paris she soon gravitated towards the small coterie of distinguished revolutionaries—Madame Bhicaji Cama, Hardayal, Birendra Chattopadhyaya and Shamji Krishna Verma. With Madame Cama she tried to help Savarkar in his bid for freedom; both of them attended the first Egyptian National Congress (1910) at Brussels as delegates on behalf of the Egyptians. Perinben was an active participant in the struggle of the Polish Colony in Paris against Czarist Russia.

The two remarkable influences on her were those of her grandfather and mother; from Dadabhai she inherited her love of freedom, from her mother, her courage. When she returned home in 1911 she and her sisters had an experience somewhat similar to Mahatma Gandhi's in South Africa; they were not allowed to board a first class railway compartment occupied by European women; they insisted and the Station Master intervened and they travelled first class.

Her meeting with Gandhiji in 1919 made her eschew violent means and she accepted his thesis and programme. She was among the first to wear Khadi. She was a founder-member of the 'Rashtriya Stree Sabha' (1921), a nationalist women's organisation to spread the message of Khadi and to work among the Harijans. In 1930 its volunteer corps, Desh Sevika Sangh, carried forward the twin programme of Swadeshi and prohibition. Perinben took a more vigorous and active part; she was a member of several "War Councils" of the Bombay Provincial Congress Committee and its first woman President when she was arrested on 2 July. During the Civil Disobedience Movement of 1932 she was among the first group of women to be arrested, and lodged in the Bijapur jail. She courted imprisonment also as an Individual Civil Resister.

In 1932 the Gandhi Seva Sena replaced the earlier organisations which were declared illegal; Perinben was its Honorary General Secretary till her death; so was she of the Hindustani Prachar Sabha, started in 1935, for teaching and propagating the national language in the Devanagri and Arabic scripts. She was one of the early recipients of Padmashri.

Brought up in comfort but simple in her habits, she bore the rigours of political work and jail life without demur. She inspired all who came in contact with her by her sincerity of purpose, courage in the face of odds and love of liberty and humanity. She passed away on 17 February 1958.

[Biographical Notes supplied by Miss Majuben Dastur, a co-worker of Perinben; Personal interview of the Research Fellow with Perinben's elder sister Goshiben Captain; The Hindusthani Prachar Sabha Papers; Gandhiji's letters to Perinben dated May 1942 and 25 July 1947; Jawaharlal Nehru's letter of Condolence on the death of Perinben dated 6 March 1958; The Times of India File, February 1958; The Mongal Prabhat (Hindi weekly), 25 February 1958; Letters of Condolence from President Rajendraprasad (27 March 1958), from Kaka Kalelkar (20 February 1958), from Sri Prakash (29 March 1958), from Morarji Desai (19 February 1958) and from R. R. Diwakar (25 February 1958).]

(Kumud Prasanna) A. J. DASTUR

PESHWA NANA SAHEB

—See under Nana Sahib

PETIT, DINSHAW MANOCKJEE (SIR)
(1823-1901)

Dinshaw Manockjee Petit, Bart., was born in Bombay on 30 June 1823 in an affluent Parsi family which had migrated from Surat. When only fourteen, his schooling ended and he married Sakarbai Panday. Starting out on Rs. 15/- a month as salary, he soon showed a natural aptitude for business. He made his mark as a captain of industry and was "one of the pioneers of the movement which has revolutionised Bombay and converted it into an Eastern Manchester;" from two mills in 1858 the number increased to eighty-two in 1898. He had the foresight to advocate that Indian products must at least be equal in every respect with English manufactures to compete in foreign markets. Though conservative in outlook, he was an employer with "heart and feelings". He looked after his workers and provided cheap and sanitary residences for them.

He is remembered for his public services and extensive charities rather than as a mill magnate and industrialist. He helped to found the Bombay Millowners' Association (1875), of which he was the Chairman (1879-94), and to establish the Bombay Native Stock-brokers' Association. He was a member of the Bombay Chamber of

Commerce and the Bombay Municipality, a Fellow of the University of Bombay, the Sheriff of Bombay, and in 1887, he was the first Parsi appointed on the Viceroy's Council. He generally kept aloof from politics but when occasions arose he did not hesitate to criticise Government policies. He was for several years a member and later, Chairman of the Bombay Association, Vice-President of the Bombay Branch of the East India Association founded by Dadabhai Naoroji, and after their merger, a member of the Bombay Presidency Association.

From an early age he began to take a keen interest in all matters—social, religious, educational—associated with the Parsis. He helped to start Girls' schools in Bombay and Poona and schools for boys and girls in towns and villages in Gujarat and Maharashtra. He was among those responsible for erecting the Towers of Silence in India and Persia; he built fire-temples at several places. He devoted much energy towards drafting a code of laws for the Parsis as a member of the Parsi Law Commission and served with distinction on the Parsi Panchayat. He was foremost in helping the Zoroastrians persecuted in Persia to settle down in India.

His charities were numberless. His contributions to flood and famine relief, in India and Ireland, were handsome. He relieved human suffering wherever he found it. Homes for lepers, *dharamshalas*, dispensaries and hospitals in Western India are standing monuments to his munificence. He encouraged veterinary science and built hospitals and *pinjrapoles* for animals and birds.

What he contributed towards the spread of education, from primary to higher and technical education, cannot be easily computed; he freely gave of money and land to construct and maintain schools and colleges, libraries and museums. Valuing manual and industrial training, he established industrial schools in several districts of Maharashtra and finally capped this by his generous contribution to the Victoria Jubilee Technical Institute in Bombay.

He had the golden touch; but he also had a large heart and a catholicity of mind which made him share his future with his fellow countrymen.

[G. A. Natesan—Famous Parsis, Madras, 1930; S. M. Edwards—Memoir of Sir Dinshaw Manockjee Petit, 1923; Jehangir Sorabjee—Representative Men of India, 1889.]

(Kumud Prasanna) A. J. DASTUR

PHADKE, NARAYAN SITARAM (1894-)

Narayan Sitaram alias Appasaheb Phadke was born on 4 August 1894 in a middle-class Brahmin family at Karjat, District Ahmednagar. His father Sitarampant, was a Government servant holding high posts in the Revenue and Public Works Departments. He was very often transferred and so Phadke had to change his primary school frequently. However, Phadke's secondary and higher education was imparted in Poona. He passed his B.A. in 1914 and M.A. in 1917 from the well-known Fergusson College, topping the list in the Philosophy group and winning all the medals and prizes in both the examinations.

Phadke's father was an erudite scholar and used to deliver discourses on *Jnyaneshwari* and the six systems of Indian philosophy. He used to compose mythological narratives for his 'Harikirtans'. He led a traditionally virtuous and pious life and was highly respected by the society. But the physical pangs and sufferings that Sitarampant had to go through in his last illness turned his son Narayan into an atheist. However, love for serious study which he inherited from his father led him to write his first biographical treatise, 'Dadabhai Naoroji'. In his college days, Phadke began to take an interest in fine arts, especially literature. He began his career as a writer of fiction by adapting Marie Correlli's 'Temporal Power' as '*Alla Ho Akber*' in 1917.

In 1919 Mahatma Gandhi gave a clarion call to the Indian youth to join the freedom struggle. Phadke, a sensitive young Professor of the New Poona College, resigned his post and plunged into the Civil Disobedience Movement. With his fiery speeches, full of patriotic fervour, he exhorted the college students of Poona to boycott foreign education and foreign goods. However,

he was soon disillusioned as far as active politics was concerned. This political interlude proved to be very brief and lasted hardly a year.

His political background and a book on Eugenics that he wrote made Phadke a controversial figure and he could not secure a permanent job for the next six years. After roaming about in different places such as Hyderabad (Sind), Nagpur, Delhi, etc., he at last got the post of a Professor of Philosophy in the Rajaram College, Kolhapur, where he remained for the next twenty-five years. Here he became associated with the editorial work of the *Ratnakar*, a literary monthly of Poona, in which he began to serialise his novels and other writings. With his early novels, 'Kulabyachi Dandi' (1925), 'Jadugar' (1928), 'Daulat' (1929) and 'Atkepar' (1931) he achieved tremendous popularity and became the foremost Marathi novelist of his time.

Phadke's contribution to Marathi fiction is quite significant. His novels and short stories were certainly a welcome development on the pre-1920 Marathi fiction. They reveal a precise and single core, neat structure, economy of material and a highly polished urban style. Moreover, in his treatise, 'Pratibhasadhan' (1931), Phadke attempted to formulate a theoretical basis for his craft, advocating the famous dictum of 'art for art's sake'. His depiction of the love-life of young pleasure-seeking men and women from the higher middle-class created an almost overwhelming taste for escapism, making him immensely popular with college students. Now, when he has completed over sixty-six novels, one, however, feels that what he gained in technical neatness, he lost in emotional depth and subtlety. His principle 'art for art's sake' turned out to be 'art for entertainment's sake'.

Phadke has introduced social and political problems in many of his novels like 'Niranjan' (1932), 'Uddhar' (1935), 'Asha' (1937), 'Pravasi' (1937), 'Samarabhumi' (1938), 'Pratijna' (1942), 'Shakuntal' (1943) and 'Zanzavat' (1948). Not only that, but he has also attempted to depict the tragic saga of Netaji Subhaschandra Bose's Indian National Army in his trilogy 'Shonan', 'Asman' and 'Tufan'. But Phadke's treatment of the socio-political problems is so superficial that one never feels them to be germane to his themes. What comes out of these so-called socio-political novels is nothing more than 'he and she' type readable love-stories.

It is to Phadke's credit that he introduced a new genre, the personal essay, to the Marathi reader in 1926. He has aptly named the first collection of his personal essays as 'Gujagoshti' (1933), meaning informal, confidential talk. Phadke is a born orator and his important speeches on literature and arts are published in a book form. He has travelled all over India and has written lucid travelogues. He wrote 'Yugantar' (1931) and a few more plays, but they were not successful on the stage. He also edited the *Zankar*, a Marathi weekly. Charges of plagiarism from Clayton Hamilton's book 'Art of Fiction' were made against his controversial treatise on the cultivation of inspiration, 'Pratibhasadhana' (1931). It, however, got the Bhojraj Prize for original work.

Great as a man of letters that Phadke was, he came in for a lot of criticism for his romance with his literary disciple and friend Kamal Dixit whom he married (1942), after deserting his devoted first wife in her late middle age.

All said and done, Phadke is a great literary figure, a veritable colossus among the writers of Marathi prose. Recently he published his autobiography, 'Maze Jeevan: Eka Kadambari' (1969), which amply testifies to the fact that Phadke has lived a full life. Phadke's literary greatness was recognized by Maharashtra when he was elected the President of the All Marathi Literary Conference held at Ratnagiri in 1940 and by the nation when he was conferred the title of 'Padmabhushan' in 1962.

[M. K. Deshpande—Professor Phadke Charitra Ani Wangmaya;—Professor Phadke Yanchen Wangmayadarshana; Shankar Krishna Devbhakta—Pratibhalanchchana; Acharya S. D. Javadekar—Parogamee Sahitya: Professor N. S. Phadke Yanche Teeka Va Tichen Khandan; H. R. Mahajani and others (Eds.)—Professor N. S. Phadke Gunagaurava Grantha, November, 1960; Ananda Narayan Naralkar and Krishnaji Ganesh Bhagwat—Phatkyanchya Shabdant

Phadke; The numerous writings of N. S. Phadke; M. R. Walambe—Professor Phadke Yancha Pratibhavilas.]

(C. B. Khairmoday) S. G. MALSHE

PHADKE, WASUDEO BALWANT (1845-1883)

Wasudeo Balwant Phadke is perhaps the first revolutionary in modern India who took to arms to drive out the British. The Phadkes are Chitpavan Brahmins of the same caste as the great Peshwas of Poona. The family hailed from Kelshi, a village in the Ratnagiri district of Konkan. In the sixteenth century it migrated to Shirdhon in Kolaba district to improve its fortunes. At the time of the Peshwa's final defeat in 1818 Wasudeo Balwant's grandfather, Anant Rao, was in command of the fort of Karnala overlooking Shirdhon, which he did not surrender without putting up a fight. Though the military command was lost in 1818, the name Subahdar stuck; both the grandfather and father of Wasudeo were known in their circles as 'Subahdar'. The military tradition of the family and the close association of the commandants of Maratha forts with the hill tribes of Kolis and Ramosis living in their proximity explain why Wasudeo Balwant should have turned to them when he organized an armed revolt against the British.

Wasudeo Balwant was born on 4 November 1845. Strong of limbs, he was rebellious by nature and mischievous in disposition and much pampered by his grandparents in whose family he grew up. He loved the life in the open, learned wrestling, fencing, riding and later became an expert in the use of arms; but for book-learning he showed little taste. It was only when he was ten years of age that he started going to school regularly. After spending four years in a primary school he went to the Poona High School and learned English for a couple of years. He had been married by this time (in 1859), and as the family fortunes had been much depleted by ostentatious marriages of his brother and two sisters, he entered service as a clerk in the G.I.P. Railway Office. In 1864 he took another post in the Military Finance Department, and in 1865 was transferred to its Poona Office.

Temperamentally Phadke was unfit to serve in a clerical post. The exacting nature of the work, the soulless discipline of the office, the poor prospects in service and the haughtiness of his superiors embittered Wasudeo's young mind against his employers. The relations between the rulers and the ruled were at this time marked by hostility and the Indian Press was full of complaints against the rulers. Personal frustration became identified with the general frustration all round.

For some time Phadke sought solace in religion. For long hours he would perform the Brahmanical rites of *Sandhya*, *Rudra* and *Payamana*, and would be engrossed in the worship of Dattatraya. He met Sadhus and Sannyasis to attain spiritual powers.

In 1870 he received a rude shock. On account of the delay in getting leave from his office, he was unable to see his dying mother. His anger and exasperation knew no bounds and he remonstrated to the authorities in the strongest terms. The incident was the turning point in his life.

The years 1870-78 were years of growing distress for the peasantry in the Deccan. The collection of revenue was becoming more strict and the assessment at revision time increased the demand on the peasantry by fifty to cent per cent of the old rates. While there had been a steep rise in the revenue demand, the Deccan districts suffered from drought for long periods in 1868-70, 1873-75 and 1876-78. Parched fields and drying shrubs left little sustenance either for human beings or for cattle. The Deccan became a veritable dust-bowl. The acute scarcity of foodgrains led to an extraordinary rise in prices. Jowar, which was selling at 17 to 21 seers a rupee in the previous year, sold in 1877 at the price of 5 to 6 seers a rupee. The famine works opened by the Government failed to relieve distress. The result was deficiency in food supply and outbreak of cholera and fevers in an

epidemic form. According to the estimate of the Famine Commission of 1880, eight hundred thousand lives perished in the famine. Government rules and regulations for payment of revenue and settlement of agricultural debts operated in favour of money-lenders and bankers, and the agriculturists found themselves reduced to the position of mere tenants working on their own fields or of landless labourers. Stringent forest laws and reduction of grazing lands made the suffering of the lower castes in the villages and the tribals much more acute and heightened the general atmosphere of despair and gloom.

Wasudeo Balwant was moved deeply by the growing distress. He attributed it to foreign rule which he felt was ruining Indian industry, neglecting irrigation, and making food and clothing scarce for the common man. "Thinking day and night of this and a thousand other miseries," he observed in his autobiography, "my mind was bent upon the downfall of the British power in India. I thought of nothing else. The idea haunted my mind. I used to rise in the dead of night and ponder over the ruin of the British until at last I became almost mad with the idea" (Autobiography). He started delivering public lectures on the miserable state of the country. He toured the Deccan districts criticising the administration in vehement terms. Echoing the words of Thoreau, he thundered that it was the right of all men to refuse allegiance to and to resist the Government when its tyranny or inefficiency were great and unendurable. He told his countrymen that Swaraj was the only remedy for their ills and asked them to strike for their independence. To the educated class to whom he appealed by his speeches, the idea of rising against the British appeared chimerical. He therefore turned to the Ramosis and Kolis, Bhils and Dhangars to organise a revolt. These people had been hit hard by the continuous drought and gave a willing ear to the call of one whom they looked on as their redeemer. He gathered round him a band of about three hundred desperate men and set to work on his objective of overthrowing the British power in India.

"His strategy was to send his men to different parts of the country to raise the standard of revolt. Simultaneous outbreaks in all parts of the country would create a panic. Daks would be stopped, railway lines and telegraphic communication would be cut and no news would travel from one part of the country to another. That was to be followed by a general jail delivery. In this state of disorder he expected thousands to join his ranks and thus his object of establishing an Indian republic would be fulfilled" (Autobiography).

For the achievement of his grand design Wasudeo Balwant needed arms and money. He directed his men to attack Marwaris, Banias and other rich people in the countryside to obtain the sinews of war. Nothing could be more welcome to his starving followers, who saw in this an opportunity to score off their old debts. The first attack came on the evening of 23 February 1879 when Phadke at the head of a large band burst on Dhamari, a village in the Poona district. The houses of the Marwaris were sacked and their account books burnt. From Dhamari the party moved on to Dadvi Nimbgoan, Panmala and visited Jejuri. Valhe was attacked on 5 March, after which the insurgents entered Bhor territory and plundered Banias and rich men in Harnai, Mangdari, Savargoan and Chandkhed.

By this time the Government had awakened to the danger and had set up a special machinery to track down the rebels. Undaunted, Phadke issued a proclamation in May threatening the Government with dire consequences unless it provided cheap foodgrains, created employment for the ryots, lessened the general tax burden and reduced the salaries of its European officers. The Government offer of a reward for his capture Phadke treated lightly by himself offering a price for the heads of the Governor and of his officers.

But within a few days Wasudeo Balwant discovered that the Ramosis who made up most of his following were expert in the art of deception. Their only concern was the loot they got. They were not interested in the grandiose scheme of their leader. Disappointed with the Ramosis, Wasudeo Balwant turned his attention to the

south while the Ramosis were on the rampage in the Konkan. He visited the Nizam's country and tried to enlist the Rohillas and the Arabs for his cause. The Police, who were on his track, came to know of his whereabouts, and with the help of the Nizam's Government at last captured him at Devar Navadgi in Bijapur district on the night of 20 July 1879.

On 3 November 1879 Wasudeo Balwant with fourteen of his companions was put on trial at Poona on charges of committing dacoities and associating with dacoits, conspiring to wage war against the Queen, collecting men and arms to wage war and exciting feelings of disaffection against the Government. His own diary, and the autobiography which he had written during his stay at the temple of Shree Shaila Mallikarjuna a few months back, were the two major documents that were produced as evidence against him. He was sentenced to transportation for life and died in prison at Aden on 17 February 1883. A memorial pillar was raised in 1940 at Shirdhon to mark the respect his countrymen felt for him.

His first wife, who came from Soman family, bore him a daughter, Mathura by name. She died in 1875. His second wife, who was about nine years of age at the time of their marriage in 1873, outlived him and died in 1940.

[Joshi, V. S.—Vasudeo Balvant Phadke (1959); Bhatia, B. M.—Famines in India (1963); Kelkar, N. C.—Lokamanya Tilak Yanche Charitra, Vol. I (1923); M. R. Palande (Ed.) —Source Material for a History of the Freedom Movement in India from Bombay Records, Vol. I (1818-85); The Anglo-Indian Press and the Vernacular Press give details of the rising of Phadke.]

(L. De Souza) V. G. Dighe

PHILIPOSE, ELANJIKKAL JOHN (1903-1955)

Elanjikkal John Philipose, a prominent member of the Travancore State Congress, was born in 1903 in a well-known Jacobite Syrian Christian family at Niranam in Central Travancore in Kerala. His father, E. J. John, was a distinguished lawyer. After graduating from the Maharaja's Arts College, Trivandrum, he joined the Law College and took his B.L. degree in 1928. The following year he went to England for higher studies in law, but had to return before taking any degree. He set up practice as a lawyer in Trivandrum in 1935, but gave it up three years later when he joined the Travancore State Congress and took to political work.

Philipose entered public life as an active participant of the Nivarthanam (Abstention) Movement that had for its object adequate representation of Christians, Ezhavas and Muslims in the State legislature and public service. Subsequently, when the State Congress was started in 1938 with a view to establishing responsible government in the State, he joined it and soon became one of its prominent workers. He vehemently opposed the autocracy that was then prevalent in the State. He was twice arrested and sent to prison. It was during the days of the State Congress agitation that he had occasion to meet Mahatma Gandhi and came under his magnetic influence. He was one of those who were sent to Wardha on deputation to meet Gandhiji and apprise him of the real state of affairs in Travancore. He stayed with Gandhiji for about three months.

With the dawn of independence he was elected to the State Legislative Assembly and, before long, became the Minister for P.W.D. and Transport in the Travancore-Cochin Ministry. In this capacity he introduced several useful schemes in the State, such as reconstruction of village roads and inauguration of new irrigation schemes, including the famous Neyyar Dam Project.

Besides his political activities, he was closely associated with several progressive movements. He was deeply interested in the industrial revival of the State and had close connection with a few industrial concerns. He had liberal views on social reform, and stoutly opposed several outmoded practices. He died on 21 February 1955 at the age of fifty-three. His political career was

characterised by deep earnestness, sincerity of purpose and liberality of outlook.

[E. M. Kovoor—Life of T. M. Varughese (Malayalam); Trichur District Congress Convention Souvenir, 1958; Personal knowledge of the Contributor.]

(N. M. K. Nair) G. P. SEKHAR

PHULE, JOTIRAO GOVINDRAO (MAHATMA) (1827-1890)

Jotiba was born in Poona in 1827 in a Kshatriya Mali caste. The original name of the family was Gorhe. But because Jotiba's father, Govindrao, and his two brothers followed the trade of florists and supplied flowers, garlands, etc., to the Peshwa's household, the family came to be called 'Phule'.

Jotiba attended a local Marathi school run by an old type of teacher known in Maharashtra as 'Pantoji'. Intelligent and hard working, the boy was making rapid progress in his studies. But just at this time, some orthodox persons poisoned his father's mind against education, pointing out to him that his son would become unfit for work and turn out an irreligious person. Therefore, Govindrao removed his son from the school, and for some time Jotiba had to take the pick-axe and work in the garden. Fortunately, Govindrao's neighbours, Gaffvhar Baig and Legit, impressed upon him the value of education and prevailed upon him to send his son to a Scottish Mission School. Jotiba completed his English course in 1847.

Jotiba's colleagues were Sadashiv Ballal Govande, Moro Vithal Walvekar and Sakharam Yeshwant Paranjpye. They were his helpmates in all his undertakings. Inspired by the lives of Shivaji and Washington, they thought of emancipating their motherland and acquired proficiency in military exercises.

Jotiba was also greatly influenced by Thomas Paine's 'Rights of Man'. He was convinced that as we were all children of the same God, we all had equal rights, irrespective of caste or creed.

About this time, an incident took place which seriously affected his whole outlook on life. While attending the marriage procession of one of his Brahmin friends, he was scolded and insulted by a Brahmin for his audacity in joining a Brahmin procession. From that day, Jotiba took up the cudgels against Brahmin supremacy.

Realising that the real progress of the country was impossible without the education of women and of the lower classes, Jotiba, instead of working for a living decided to devote his life to the cause of the uplift of women and the poorer classes of the society. In 1848 he opened a Girls' school for the low-caste people in the house of one Bhide in Budhwar Peth. As it was difficult in those days to secure the services of women teachers, Jotiba first taught his wife Savitribai and then appointed her as a teacher in his school.

This revolutionary act aroused the wrath of the Brahmins and the upper-class non-Brahmins of the society, and yielding to their pressure, Govindrao asked Jotiba and Savitribai to quit the house.

Jotiba was compelled to close the school and earn a living. But soon finding himself in better circumstances, he reopened the school which received financial assistance from some prominent European and Indian gentlemen and the Dakshina Prize Committee.

When this school was well established, Jotiba started other Girls' schools, one in Budhwar Peth (1851), another in Rasta Peth (1851) and the third in Vital Peth (1852).

About the same time, Jotiba founded the first Native Library for the low-caste people.

No wonder that the Government should publicly recognize Jotiba's efforts in the field of education by presenting him with a pair of shawls worth Rs. 200/-.

In 1854 he accepted a job as a part-time teacher in the Scottish Mission School. Here he came under the influence of the Rev. Murray Mitchell, a free-thinker, and had the opportunity to read books in which men like Professor Wilson and Sir William Jones had convincingly pointed out the defects in the Hindu religion. Jotiba realised how the Brahmins, under the pretext of

religion, had tyrannized the ignorant people and turned them into their slaves. Yet he was never tempted to embrace Christianity.

In 1855 Jotiba started a Night School for adults at his house and he and his wife imparted free education to farmers and their wives for two hours every night.

Enraged at Jotiba's activity and jealous of his success, the reactionaries planned to assassinate him. But the two assassins, both low-caste men, turned into his staunch devotees (1856).

In 1857 the Government granted a plot of land measuring 6 acres and 33 gunthas known as Bhokarwadi to accommodate the school started by Jotiba for promoting the education for Mahars and Mangs.

In 1860 Jotiba founded an orphanage where widows, especially Brahmin widows who had gone astray, could secretly come either for delivery or for keeping their babies. The widows were thus saved from committing suicide or from killing their children or from embracing the Christian faith. Jotiba and his wife adopted one of these children, born of a Brahmin widow, as their son.

After the death of his father in 1868, Jotiba had to undertake contracts from the Government to earn his livelihood as well as to meet the expenses of his various activities.

In 1873 Jotiba founded the 'Satyashodhak Samaj' (Truth Seeking Society) with the object of securing human rights and social justice for the low-caste people and the untouchables. The membership was open to all castes, even to Jews and Muslims.

From 1876 to 1882 Jotiba was a Member of the Poona Municipality and performed his duties most conscientiously.

In 1882 Jotiba gave evidence before the Hunter Commission. It showed his solicitude for the education of women and of the lower classes.

At a reception held in Poona in 1888 in honour of the Duke and Duchess of Connaught, Jotiba warned their Highnesses not to be misled by the glitter of the assembled audience, for the major portion of Queen Victoria's Indian population resided in the villages and was penniless, foodless, shelterless and shoeless.

In the same year, at a huge gathering of his followers in Bombay, Jotiba was honoured with the title of 'Mahatma'. Sayajirao Gaikwad, Maharaja of Baroda, had proposed that the title of 'Booker Thomas Washington' be conferred upon Jotiba.

At last his sturdy constitution gave way and he suffered an attack of paralysis. Two years later, he died in 1890.

Jotiba was a theist. He was against the practice of Sati and the tonsure of widows. He encouraged widow-marriage, but opposed early marriage which was the greatest obstacle in the way of female education.

He revolutionized the marriage ceremony by dispensing with the presence of the Brahmin priest. The boy and the girl were simply to take a vow in the presence of the elders who blessed the couple in a chorus. The Satyashodhak Samaj won the case in the Bombay High Court on this issue.

Jotiba was in favour of Western education, but he advocated that the Matriculation course be so framed as to prepare a pupil for an independent career in life. He demanded free and compulsory primary education up to the age of twelve years and technical education for the lower classes. Village education, he said, should consist of Modi and Balbodh scripts, accounts, general history, geography, grammar and elementary agriculture.

Jotiba declared that the Congress could not be truly national until its leaders showed genuine interest in the welfare of the lower class people.

Jotiba blessed the British rule as it conferred the rights of education and employment, peaceful work and freedom of dress, on all.

He agitated for better living conditions for the workers in the mills of Bombay as well as for the farmers. He recommended the use of modern implements in agriculture.

In 1875 Jotiba sent money on behalf of the Satyashodhak Samaj to Ahmedabad to help the victims of the floods. During the famine of 1878-79 in Poona, he opened an orphanage at the Dhanakwadi Camp where 2,000 children from the age of two to twelve were fed twice a day.

Jotiba had arranged to furnish a bail of Rs. 1,000/- for Tilak and Agarkar in the Kolhapur Defamation Case and took a leading part in offering them a splendid welcome on their release from jail (October 1882).

Jotiba made extensive use of the press and the platform for the propagation of his views.

Jotiba's was a handsome and grave personality. He was a terror to wrong-doers. He led a selfless life devoted to the uplift of the lower classes of the Hindu society.

His dress consisted of a piece of cloth used as head-gear, a simple short home-spun dhoti, a garment with strings, a blanket carried on the left shoulder, a staff in the right hand and sandals on feet.

Among his publications may be mentioned: 'Dharma Tritiya Ratna' (Exposure of the Puranas), 1855; Life of Shivaji (in poetical metre), 1869; 'Gulamgiri', Poona, 1873; 'Jatibhed Viveksara', 1881; 'Cultivator's Whipcord', Poona, 1883; 'Ishara' (A Warning), Poona, 1885; 'Satsar' (Essence of Truth), 1885; and 'Sarvajanik Satyadharma Pustak', 1889.

[Jotirao Phule Samagra Grantha, Poona, 1963; Tarkatirtha Laxmanshastri Joshi—Jyoti Nibandha, Wai, 1947; J. Phule—Priest-Craft Exposed, Poona, 1869; —Cultivator's Whipcord, Poona, 1883; —Sarvajanik Satyadharma Pustak, 1889; —A Warning (Ishara), Poona, 1885; —Essence of Truth (Satsar), June 1885, Part II, October 1885; Dhananjaya Keer—Mahatma Jotirao Phooley, Bombay, 1969.]

(S. A. Madan) V. G. HATALKAR

PHOOKAN, NILMONI (1879-)

Nilmoni Phookan was born at Dibrugarh on 30 June 1879. He was the son of Lombodhar Phookan of the renowned Duara family of Upper Assam. Against the wishes of his grandfather Ghanashyam Phookan, a man of orthodox views, Phookan was admitted into the Dibrugarh English High School, from where he passed his Entrance examination in 1900. He graduated from the Calcutta University in 1908, and, later joined the Law course, but for domestic reasons could not complete it.

He is said to have read the works of Wordsworth and Tennyson, besides the political philosophy of Burke and Tolstoy. His intimate association with Assamese litterateurs like Gunaviram Baruah, Lakshminath Bezbaruah and Padmanath Gohain Baruah must have something to do in influencing his literary activities. Apart from the political ideas of Surendranath Banerjea and Gopal Krishna Gokhale, he was deeply influenced by the life and works of Raja Rammohun Roy, Keshab Chandra Sen, Sibnath Sastri, Sister Nivedita and Annie Besant. No wonder, therefore, that he is extremely liberal in his views. A staunch Vaishnavite, Phookan has no caste prejudices. To him a person becomes untouchable only after birth; even a Brahmin is untouchable if he is dirty in his habits. A strong exponent of female education, he has no objection to inter-caste marriage or marriage of widows.

He is one among the small group of Indians who have devoted their lives to national service in the sphere of education. After his graduation, he laid the foundation of a High School at Dibrugarh—the George Institution—with a vocational bias, in which he served as Headmaster for over two decades. In 1921 he was elected a Member of the Assam Legislative Council, but was unseated in 1926.

He did not participate in the Non-Cooperation and Civil Disobedience Movements; and it is doubtful if he had any faith in those days in the Congress itself. Nevertheless, he devoted himself wholeheartedly to activities like the Harijan Movement for the upliftment of the backward communities in Upper Assam. There was a radical change in 1937, when he became a Congressite and was elected to the newly constituted Assam Legislature. Excluding the period of his imprisonment in connection with the 1942 Movement, he continued his membership of the Assembly till 1957. Since his retirement from active politics, he has been intimately connected and always busy with several associations devoted to social welfare activities. Of late, he has founded

the Mitoor Ashram at Nagabat, in the District of Sibsagar, with the object of establishing peace and amity between the people of the hills and the plains in Assam.

A nationalist to the core, Nilmoni Phookan has little faith in violence in any form. He has no quarrel with Englishmen as such, rather he admires their sense of duty, discipline and patriotism. As an alien ruler he considers the British the best; and he sincerely believes that they were greatly responsible for the rapid advancement of the Indians. Therefore, like the Moderates, at one time, he disfavoured the idea of severance from the Empire. Later, as an ardent follower of Mahatma Gandhi, he believed in 'Purna Swaraj' and pinned his faith on the 'Panchayati Raj'. As a supporter of the socialistic pattern of society, he has no faith in the private sector; he wants all industries to be nationalised.

Phookan is at his best as an eloquent speaker, which has earned for him the title of 'Bagmibar'. He is credited with editing the first Assamese daily, namely the *Batori*, and several weeklies and journals. His poetical works exceed a dozen, including 'Tarun Asom', 'Amitrah' and 'Jingiri', all echoing his sentiments of nationalism and patriotism.

Refined in manners, affable by nature, Phookan is energy incarnate. Even at the age of ninety he did not hesitate to fly to Berlin to participate in the World Peace Congress. Poet, politician, social worker, litterateur and journalist, the *Koka* (grandfather), as he is commonly called, is held in highest esteem irrespective of community, age or party affiliations. At ninety-five, he is as active as ever.

[Assam Legislative Council Debates, Vols. I & IV; Nilmoni Phookan—Tarun Asom; —Jingiri; —Amitrah; —Actiology of Hills Movement; —Federated Government of Hills and Plains; —Assam's Plains and Hills and other pamphlets; Sachi Chandra Barbarua—Manuscript Biography of Nilmoni Phookan; Benudhar Sarmah—Kongressor Kachiali Roadat; Personal knowledge of the Contributor.]

(S. P. De) H. K. BARPUJARI

PHUKAN, TARUN RAM (1877-1939)

A scion of the famous Dhekial-Phukan family of Assam, Tarun Ram Phukan was born on 22 January 1877 at Gauhati. His boyhood years were almost entirely taken up with studies, sports and music but the eminent position of the family in the affairs of Assam naturally brought the young boy into contact with many a prominent leader of the day.

He passed the Entrance examination from the Gauhati H.E. School in 1896, after which he continued his studies at the Presidency College, Calcutta. A few years later, in 1901, he left for the United Kingdom, where, after taking the degree of Bar-at-Law, he returned home and joined the Calcutta High Court.

In 1920 Tarun Ram Phukan joined the Congress Party; and suspending his legal practice and resigning his Lectureship at the Earle Law College in Gauhati, he threw himself wholeheartedly into the non-cooperation movement largely at the instance of Nabin Chandra Bardoloi and Chandranath Sarma. In 1921, when Gandhiji visited Assam, Tarun Ram Phukan was his constant companion as they toured all over the State, and the Mahatma's visit naturally gave an added impetus to the movement. In September 1921 Tarun Ram Phukan narrowly escaped imprisonment for alleged seditious activities owing to the lack of adequate evidence. But consequent on the Government's declaration of the Congress and the Volunteers' Organization as an illegal body, he was again arrested and suffered a prison term of a year and three months. He was released in November 1922. In the Gaya Congress session in 1922, he offered his full support to C. R. Das and Motilal Nehru for the formation of the Swarajya Party, and he toured all over South India with a view to popularising the ideals of the Party. In the Congress of 1926 he acted as the Chairman of the Congress Reception Committee and in that session he was elected to the Congress Working Committee for the year 1927.

With an intense love for his country and an abiding faith in his people to rise and throw out the British, 'Deshabhakta' Tarun Ram Phukan

swayed audiences all over the land with his moving oratory. He was convinced that 'Swaraj' was India's birthright and that the people must rise above all petty distinctions of caste and creed if they were to turn the concept of 'Swaraj' into a living reality. He fought tenaciously for the removal of untouchability and advocated equality of the sexes, appealing to the womenfolk of India to come out and play a more active role in the nation's affairs. He took a leading part in the opium-prohibition campaign, popularised 'khadi' and other Swadeshi goods and devoted much time to the spread of education in the State. He died on 28 July 1939.

[Padmanath Gohain Barua—Jivoni Sangrah; Gopinath Bordoloi—Tarun Ram Phukan; Jyotindramohan Bhattacharyya—An article in the Saptaparna, 1964, Vol. V, No. 1; Satish Chandra Kakoti—Jeevanimala; —Discovery of Assam; Nilima Dutta—Mahat Lokar Lorali Kal; Atul Chandra Hazarika—Assam Sahitya Savar Bhasanawali.]

(A. C. Bhuyan) K. N. DUTT

PILLAI, A. K. (1893-1949)

A. K. Pillai was one of the pioneer members and organisers of the Indian National Congress in Travancore and one of the early prominent leaders of Kerala. As a nationalist who deeply loved the country and the people, he believed that the spirit of nationalism and work for one's fellowmen are imperative for resuscitating and strengthening the country.

He was born on 16 April 1893 in Palakkal in the Quilon district in Kerala and died on 5 October 1949 at the age of 56. He belonged to an aristocratic and wealthy Nair family. His father was Kunjuraman Asan, an agriculturist who was also the social head of the village, and his mother was Lakshmi Amma. A. Sankara Pillai was his eldest brother and K. Kalyani Amma his eldest sister. He had two sons and two daughters by his two wives, Gomati Amma and B. Kalyani Amma.

He received the early education in Malayalam in the traditional way. After completing his primary education, he studied in the English High School and then took his B.A. from the Madras University. In December 1919 he went to England for higher studies, but discontinued his studies there on the advice of Gandhiji. He, however, passed the Bar-at-Law examination later in 1930.

He went to England three times, first for his higher studies, a second time as an official representative of the Indian States People's Association and again as a representative of the Radical Democratic Party. By 1930, he visited almost all the leading countries in Europe. After this, he went to Rangoon and Burma. During his sojourn in Europe, he was associated with the activities of the India League in London and cultivated contact with many political leaders there.

From his parents he inherited some of his humanitarian qualities. His close contact with Gandhiji, who was his political preceptor, generated in him the spirit of nationalism. His association with M. N. Roy led him into a new world of socialist ideas. As a student, Mrs. Besant's Home Rule Movement attracted him. Foreign travels and contact with many new ideas profoundly influenced his thoughts and actions. He read French and Soviet revolutionary literature and the complete works of Swami Vivekananda, the speeches of Gopal Krishna Gokhale and the whole of Gandhian literature. The ideas he harvested from these quarters enriched his mind and elevated his personality.

He adopted journalism as one of the important means for communicating the new message of the Indian National Congress to the people of Kerala. Through his Malayalam paper, the *Swarat*, and his Malayalam monthly journal, the *Swadesabhimani*, he actively propagated the Congress ideology. He was also a brilliant speaker. He wrote a balanced and well-documented history of the Congress in Malayalam entitled 'Congress and Kerala'.

He was one of the founding-fathers of the Indian National Congress in Travancore. He attained high stature in the Party circles, both

in the State and at the national level. Besides, he exercised great influence in the All Travancore Youth League and the Travancore State Congress, and later he became a prominent leader of the Radical Democratic Party. He was the Secretary of the Travancore District Congress Committee for some years, a member of the K.P.C.C. and its Working Committee for many years and a member of the London Branch of the Indian National Congress (1929-30).

He was interested in social service activities and continued them throughout his career along with political and nationalist activities. He first worked for the removal of the long-established evil practices and customs in society. He had little faith in the caste-system and participated in social functions along with the low-caste people.

When the Prince of Wales visited India, he organised a *Hartal* in Travancore and caused the closing of shops in Quilon, for which he was imprisoned.

Pillai dedicated all his time and resources to the Congress during 1921 to 1928 and tried to give a fillip to its programmes. He was the Chief Organiser and one of the leaders of the Vaikkom Satyagraha for temple-entry in connection with which he went to prison. On his release he continued the struggle. He did not agree with Gandhiji's views on the Council-entry issue in 1924.

In 1928, when he went to England, he came into contact with a number of Indian exiles and pro-Indian organisations. As an official representative of the Indian States' People's Association, he did a lot of writing and speaking in England to focus public attention on the Indian issue. He sent a thesis on the class character of the legal system in India to the International Juridical Conference held at Berlin in 1930 which was highly appreciated by the Congress. He felt disappointed at the turn of events ending in the Gandhi-Irwin Pact. Then he went to Rangoon on a professional engagement in 1932 and remained there for about four years as a practising Barrister. He organised the Burma Railwaymen's Union, of which he was the General Secretary for one year.

After the separation of Burma, he came back to India and resumed his place in the national struggle. During this period he became a Socialist and joined the Radical Democratic Party which worked under the leadership of M. N. Roy. He went to England in 1943 and after three years returned to India to work for the welfare of the labour class. His interest in labour was not of a casual, half-serious nature. After Independence he supported the Independent Travancore Plan of Sir C. P. Ramaswami Iyer. That was the nadir of his political career.

He was a social reformist who fully understood the evil effects of the caste system and untouchability upon the society and fought relentlessly against the loathsome sub-human social practices. His views and ideas were all progressive and he lent support to modernism. He had little faith in organised religion and often opposed the orthodox dogmatic belief in religion. But he was not an agnostic.

A liberal at heart, he admired the Western system of education. A Gandhian by nature, he believed in non-violent means to attain the desired ends. He was deeply interested in the international affairs of his time, and wanted fair treatment for the Indians in South Africa. He never liked the rule of the British bureaucracy over India and wanted an early end of their irresponsible rule. He maintained that the aim of the Congress must be the "establishment in India of republican states united in a central democratic federation, with the residuary powers vested in the latter." He was fully conscious of the economic grievances of the people under British Rule.

Pillai was always energetic in mind and bold in action. He led an unostentatious life and, till the end of his life, used to wear Khadi regularly. His impeccable character and decent manners won for him the love of all who knew him. He died in 1949.

[A. K. Pillai—A Short Life Sketch; —Congress and Kerala (Malayalam); Aboo Siddique—Seethi Sahib (Malayalam).]

(N. M. K. Nair) T. K. Ravindran

PILLAI, A. VEDARATNAM (1897-1961)

Born in Vedaraniam on 25 February 1897 in an orthodox Saiva Vellala community, A. Vedaratnam Pillai was the third son of his parents. His mother was Thangammal and father Appakutti Pillai, a landlord and manager of Sri Vedaranyeswara Swami Devasthanam. His family was deeply religious and claimed descent from Saint Thayumanava, who was born in Vedaraniam about 250 years ago. As such his family held a very prominent and respectable position in the village.

He married his cousin Kamalambal in 1912 but under Gandhiji's influence, after the birth of his only son in 1922, he led the life of a *Brahmacharin* and dedicated himself to the service of the nation.

A true son of the soil, he was influenced only by Indian leaders and scriptures. Among the Indian leaders who influenced him were Gandhiji, Vallabhbhai Patel, Vinobha Bhave, Avinashalingam Chettiar, N. M. R. Subbaraman, O. P. Ramaswami Reddiar and C. Rajagopalachari, whom he accepted as his political 'guru' since the Salt Satyagraha Movement. Among the scriptures, Thirukkural, Bhagvad Gita, Thevaram and Upanishads influenced him. The only contact he had with the outside world was when he visited Ceylon to attend the Tamil Conference.

He studied up to the VII Standard at Nagapattinam but later acquired a good deal of general knowledge. A linguist, he knew Malayalam, Canarese, Telugu, Bengali, Hindi, Sanskrit, Urdu and English. He maintained a library consisting of Gandhiji's works and works of great poets and the Hindu scriptures. Later on, he bequeathed this library to the Kasturba Kanya Gurukulam.

After leaving school, he continued his father's agricultural and salt catour business in which he was successful. He also managed a cloth shop which did thriving business. So in Vedaraniam, he became a man of great importance.

He lived in a momentous period of our country's history, when our national leaders were trying to arouse national consciousness among Indians and thinking of ways and means of winning freedom. In Vedaratnam the leaders found an apt pupil who was impressed by their speeches, followed their advice literally and obediently and became a great nationalist. He became a habitual khadi-wearer, spun cotton for his personal use, joined the khadi movement and actively participated in the foreign cloth boycott. He closed down his own cloth shop and exhorted his people to take to khadi and boycott foreign cloth.

He entered the country's political life at the age of 19. His activities were confined to his native place Vedaraniam and the Tanjore district and yet, successful in all that he attempted, he attained all-India fame. From 1924, when he first attended the Congress Session at Belgaum, he was a regular delegate to all the Congress Sessions and was a member of the All India Congress Committee. He came to the limelight in 1929 when the Provincial Congress Conference was held at Vedaraniam. He was the Secretary of the Reception Committee for this Conference and was chiefly instrumental in getting Sardar Vallabhbhai Patel to attend the Conference.

He took an active part in the Congress agitations and courted arrest several times. His most outstanding contribution came in 1930. In that year, when Mahatma Gandhi launched his famous Salt Satyagraha, Vedaratnam Pillai requested C. Rajagopalachari, the then President of the Tamil Nadu Congress Committee, to choose Vedaraniam as the place to break the Salt laws and choose him as the leader of the march. Accordingly, he led the march in Vedaraniam at a great personal risk. This march was the first of its kind in the South and became as famous as the Dandi march. Vedaratnam incurred the wrath of the Government which confiscated and auctioned his salt lands. He was also arrested, tried and sentenced to six months' rigorous imprisonment and a fine of Rs. 200/-. In 1931 he attended the meeting of the agriculturists in Tirunelveli when he was given the title of 'Sardar' to felicitate him on his part in the Salt Satyagraha and other movements. After this he toured the district for a week making public speeches, for which he was arrested but not sentenced. During the period of the Gandhi-Irwin Pact, he

organised a number of Village Congress Committees and also prevented about 100 toddy shops from being auctioned. In the second Satyagraha movement in 1932 he was sentenced to six months' rigorous imprisonment and also to a fine of Rs. 100/-. In 1937 when he went to preside over the Tinnevelly Traders' and Agriculturists' Conference he was charged under Sec. 124 I.P.C. and sentenced to eight months' rigorous imprisonment. In the 1940 Individual Satyagraha Movement he was sentenced to nine months' rigorous imprisonment. In the 1942 Movement when the Congress leaders were arrested, he carried on Gandhiji's constructive programme. In 1944, on the death of Kasturba Gandhi, he took an active part in raising funds for the Kasturba National Memorial Fund and as the representative member of the Thanjavur (Tanjore) and Trichinopoly districts in this Fund, he organised several Women's Welfare Centres, Child Welfare Centres and Maternity Centres in those two districts. In 1946 he founded in Vedaraniam the Kasturba Gandhi Kanya Gurukulam, a residential school for poor girls, to provide basic education with free board and lodging. For his service in the field of Harijan welfare he was awarded a gold medal by the Government.

He actively participated in several of the Congress activities. In 1935 he organised flood and cyclone relief work and in 1937 he organised Municipal and District Board elections. As President of the Tanjore Ad Hoc Committee of the District Board elections he was responsible for the victory of the Congress Party. In the same year when the Congress decided to contest the elections, he stood for election as the Congress nominee from the Tiruturaipoondi Constituency in Tanjore district and won the seat. He was elected one of the two Deputy leaders or Vice-Presidents of the Congress Legislative Party. From 1946 onwards till his death in 1961 he retained his Assembly seat in all general elections. As a member of the Legislative Assembly, he was, perhaps, the only member who was regular, prompt and punctual in attending the Assembly and taking an active part in all its proceedings. Even two days before his death he attended the Assembly, much against the advice of his doctor and requests of his relatives, saying that to him duty was more important than even life.

He held important offices and was a member of several non-official and Government Committees. He was the Secretary of the District Congress Committee from 1929 to 1930, during which time he did very good work and won high praise from the national leaders who said that his organisation and work was the best in the South. In 1935 he was President of the Tamil Nadu Provincial Congress Session held at Vellore and Vice-President of the Provincial Congress Committee. He served as Secretary of the Tanjore District Harijan Seva Sangh; Secretary, Kasturba National Memorial Fund; President of the Hindi Prachar Sabha; President of the Khadi Board; and a member of the Village Industries Commission, the Hindu Kushta Nivarana Sangh, the Kasturba Memorial Fund, the Tamil Valarchi Kazhagam, the Gandhi Works Publication Committee and the State Salt Industries Association. He was also the Secretary in the Tamil Nadu Gandhi Smarak Nidhi. He was Vice-President of the Tamil Nadu Congress Committee as well as of the Tamil Nadu Basic Education Committee. He was a member of the Working Committee of the Tamil Nadu Congress Committee for several years. He was also a member of the All India Congress Committee and of the All India Radio.

A simple and unostentatious person, he possessed a sweet nature, winning manners and sincerity of purpose. He was humble, never lost his temper or criticised others. In fact, he was too gentle to offend his colleagues and so always tried to appease them and thus earned the nickname of "Dharma Sankatam" (information supplied by the veteran Congressman R. Krishnaswami). He was very active and possessed lofty principles. He never wasted even one minute of his time. Still, he had some very good hobbies which were conducive to the development and disciplining of the body and the mind. He performed *Yogasanas* or spun yarn. He was also fond of music and swimming. A good speaker, he used to address many meetings.

He was religious but was opposed to the evils and superstitions that had crept into Hinduism. He condemned untouchability and prohibition

of Harijan-entry into the temple. He wanted the total abolition of untouchability and pleaded that all temples be thrown open to all classes of Hindus and succeeded in getting the Harijans to enter the temple in Vedaraniam.

He did not make much of communalism because he believed that communal trouble would disappear with Independence and hence appealed to the communal leaders to first concentrate upon attaining the country's independence. Achieving Independence was the most important thing and hence he appealed to all people to present a united front in the struggle for Independence. He was a peaceful non-violent revolutionary and believed in Gandhian methods to achieve his objectives.

As a nationalist, he was opposed to regionalism. He believed in Hindi as the unifying language and hence advocated its study and promotion. He himself taught Hindi to the people of his village, and later during his imprisonment he taught it to the prisoners.

A true democrat, he said that the electorate should be educated properly; that propaganda should not be directed only to the sacrifices of the Congressmen but also to explaining the aims and objectives of the Congress clearly.

He believed in Gandhiji's basic education and pleaded for the introduction of compulsory primary education. To spread education among older people, he trained teachers. He founded the Kasturba Gandhi Kanya Gurukulam and conducted the Thayumanavar Senior Basic School. Presiding over the first conference of the Students' Congress in 1946 he referred to the defects in the educational system and pleaded for a thorough change on the lines of the Wardha scheme. He also appealed to the students to carry out the constructive programme of the Congress.

He was very much interested in social work and did much for social welfare. He condemned the evil of drinking and advocated prohibition. He upheld women's rights and worked for reforms like widow-marriage and women's upliftment. His Kasturba Gandhi Kanya Gurukulam was founded for the purpose of women's upliftment.

A firm believer in Gandhiji's economic programme, he believed in making villages self-sufficient. He encouraged the village people to come forward and participate in national activities and nation-building. He believed in village industries and worked for the improvement of the village handpounding rice industry.

He was very much devoted to the interests of his village people. Whenever there was a cyclone and flood havoc, he organised relief work. In the 1955 cyclone havoc, finding that the damage to salt merchants was tremendous, he succeeded in getting Central aid for them and enabled them to revive their trade. Also, along with the Ramakrishna Mission, he conducted relief work and helped in the construction of a colony for the cyclone-affected people. After Independence he tried to improve and speedily develop his native place. As a result of his efforts electricity and agricultural, educational and medical facilities were improved and extended.

He advocated the improvement of the condition of the agriculturists, fixing of minimum wages for labourers and removal of unemployment and poverty in India. He felt that the cut-throat competition in foreign trade and the manipulation of currency had added to India's economic ills.

He was very much concerned about the welfare of Indians, not only in India but also abroad. In 1946 he strongly pleaded for establishing Congress Sabhas in foreign countries in order to remove the disabilities of the Indian settlers in those lands.

A true Gandhian in thought, word and deed, he was a great son of India, who sacrificed his wealth, time and energy for the national cause. A rich *Mirasdar*, he became a pauper for the sake of the country. Entering politics at the young age of 19, and leading a celibate life from the age of 25, he served the country truly and efficiently for more than forty years. It was India's good fortune to have such great sons like Sardar Vedaratnam Pillai during an important phase in her history, for it is their work, suffering and sacrifice that made freedom possible for us.

[The Hindu Files; Proceedings of the Madras Legislative Assembly, 1937-39; Proceedings of the Tamil Nadu Congress; Directory of the Madras Legislature, 1942; Who's Who in Madras,

1940; Interview with Mr. R. Krishnaswami, June 1969; Life History Souvenir published after the demise of A. Vedaratnam Pillai; Who's Who published by the Legislature Department, Madras, in 1957; Personal. interview of the Research Fellow with R. Krishnaswami, a veteran Congressman and a co-worker of A. V. Pillai.]

(Emmanuel Divien) B. SHALINI DEVI

PILLAI BALAKRISHNA, A. (1889-1960)

A. Balakrishna Pillai, popularly known as Kesari, was born on 13 April 1889 at Tambanur in Trivandrum. The Alanattu family to which he belonged was originally settled at Neyyattinkara, about twelve miles south of Trivandrum. Though a middle-class Nair family belonging to the Hindu community, it claims to have produced A. Ayyappan Pillai, the well-known Diwan Peishkar of Travancore. Thus Balakrishna Pillai's mother, Parvathi Amma, could boast of a streak of aristocratic heredity, while his father, Damodaran Kartha, was a scholar in Sanskrit and a writer in Malayalam. Of his two brothers, Dr. A. Padmanabha Pillai was the Editor of a number of journals and the author of several books, while the other brother, B. Chandrasekharan Pillai, is working in the Kerala State Government Service.

His family environments and traditions provided Balakrishna Pillai with a good background in life. In 1917 he married Madavanapparambil Gaurikutty Amma of North Parur.

Balakrishna Pillai had his primary education at a Malayalam school at Trivandrum. At the age of nine he was admitted in Form I, corresponding to the modern Fifth Standard, at Quilon. He was then living with his uncle Ayyappan Pillai. Next year, he moved to a Government High School at Trivandrum and from there he passed the Matriculation examination in 1904. Without any break he continued his education at the Trivandrum Maharaja's College and he passed the B.A. degree examination in 1908 with a First Class in History as his main subject.

For some time Balakrishna Pillai worked as a Tutor in History and simultaneously studied Law also. He took the B.L. degree in 1913 standing first in the First Class and was also the recipient of the Kallan Law Prize.

While in college, Pillai could get the special guidance of eminent Professors like Hodgson, Lepper, K. V. Rangaswami Ayyangar, A. R. Raja Raja Varma and P. K. Narayana Pillai. This, especially the guidance of the two last-named eminent scholars, could really encourage his studious habits, the immediate result of which was his self-study of Sanskrit and Tamil.

Throughout his life, Balakrishna Pillai continued to be a voracious reader of books on Religion, History, Science, Astrology, Literature, etc., in English, Malayalam, Sanskrit and Tamil. His reading included French, Norwegian, Swedish, Italian, English and American Literature. Maupassant, Victor Hugo, Ibsen, Gorki, Dickens, Eliot and Shaw were his favourite foreign authors. But his approach towards all these books was objective and not subjective. He wanted to gather knowledge, gain information and make his own interpretation in a rationalistic manner.

Travels in Southeast Asia, with a mission to collect funds for starting a Press of his own, also widened the experience of Balakrishna Pillai. But neither books nor travels could particularly influence him in any way apart from the fact that they added to his knowledge.

Balakrishna Pillai's career started with a Tutorship in the Women's College, Trivandrum, in 1909. For eight years he remained in the profession with an additional Tutorship in the Maharaja's College, Trivandrum, for one year. As a teacher, he was admired by the students who used to call him Dr. Johnson in view of his wide vocabulary. From 1917 he gave up that profession and started practice in the Trivandrum High Court. Finding the lawyer's profession uninteresting to his taste, he gave up that also in 1923 and took to journalism. For three years he was the Editor of the *Samadarsi*. From June 1930 to August 1930 he was the Editor of the *Prabodhakan*. But the zenith of his success in journalism was reached with his Editorship of

the *Kesari* from 1930 to 1935. Pillai was so closely associated with the *Kesari* that he was, thereafter, popularly known as 'Kesari' Balakrishna Pillai. As an Editor, he exhorted the public in social, economic, religious and educational matters in a very strong and impressive language. In 1935 the Press Act of India was passed curtailing many of the privileges of newspapers by restricting freedom of expression. An independent journalist would certainly resent this. Hence, Pillai gave up journalism and spent the rest of his life in literary activities, by reading, writing and guiding young writers.

Kesari's writings number thirty-five, covering almost all fields of knowledge. The most important among these are: 'Rupamanjari', 'Navalokam', 'Sahitya Gaveshanangal', 'Novel Prasthanangal', 'Carmen', 'Maupassangete Kathakal', 'Pracheena Kerala Charitra Gaveshanangal', 'Prethangal', 'Kesariyute Mukhaprasangal' and 'Sahitya Vimarsanangal'. The above works embrace an extensive field in literature. The first two books contain critical and informative essays on the various techniques current in Western Literature. The third and the seventh contain the products of his own research.

Apart from these books there are forewords written by him to several books. Each such foreword is, by itself, a small thesis on the subject. Thus, his foreword to 'Mayurasandesam' of Kerala Varma Valiya Koil Thampuran is a thesis on the literary form of Sandesakavya in world literature. Sometimes, the foreword will be bigger than the book that is introduced. The one that was written to the poetical work, 'Kadathuvanchi', of Kedamangalam Pappukutty, is an example. To the progressive writers of the younger generation, a foreword by 'Kesari' was a passport to come to the limelight.

The sum-total of his literary activities contributes to the wealth of knowledge which is unique due to the rarity of such wide information elsewhere. A student of literature finds a good deal to gather from his writings, and the knowledge thus gained would perhaps be the only source to enrich the literature of Malayalam.

The meritorious research activities of Pillai were properly rewarded by the Kerala Sahitya Academy in 1957 with a present of Rs. 5,000/-. His researches in literature do certainly deserve such an honour. But, coming to the History of Kerala, very little has been accepted by scholars and students of history. His opinions are so strange that one finds it difficult to agree.

As a journalist, Pillai could establish himself by his dauntless personality, giving wholehearted support and strong leadership to any activity that was progressive. Thus, in 1924 he supported the Vaikkom Satyagraha which was organized for temple-entry. In 1932, when Kelappan started fasting for temple-entry at Guruvayoor, Pillai wrote a series of articles in support. In 1933 he pleaded for family-planning. In 1935 he supported the Civil Marriage Regulation. Similarly he recorded his opposition to capital punishment for criminals. Even the conservative-minded people, in spite of their disagreement with his views, admitted that he was right. For example, His Highness Mookam Thirunal, Maharaja of Travancore, once remarked: "He is not a crack; what he says is fundamentally true."

In literature also Pillai was giving expression to his progressive ideals. Thus, when Romanticism was flourishing under the leadership of Mahakavi Vallathol and Classicism was patronised by Ulloor S. Parameswara Iyer, Pillai was giving support to the Realistic and Progressive School of young writers like Thakazhi Sivasankara Pillai. To the rising writers, 'Kesari' was a source of inspiration.

Accompanying Mahakavi G. Sankara Kurup, the present Contributor had the good fortune to visit Pillai twice at his residence at North Parur. His lean figure, which suffered from chronic asthma, bore testimony to the tremendous labour that he was exerting for the cause of knowledge and progress. His long beard, like that of Rabindranath Tagore, though not so beautifully grey, would show that he had no time to attend to the daily routine because he had dedicated his life to the cause of knowledge.

For more than a quarter of a century Balakrishna Pillai did full-time labour in the fields of literature and history. To the student of literature there is much to learn and follow in the works of 'Kesari'.

[P. Sreedharan Pillai—A. Balakrishna Pillai; Pallippat Kunjikrishnan—Nammute Sahitya-karanmar; Kedamangalam Pappukutty—Nhan Kanda Kesari; C. Narayana Pillai—Poya Thalamura; Balakrishna Pillai—Kesariyute Mukhaprasangangal; —Navalokam; —Sahitya Gaveshanangal;—Novel Prasthanangal;—Sahitya Vimarsanangal;—Introduction to (i) Mayoora-sandesam, and (ii) Kadathuvanchi.]

(N. M. K. Nair) P. Kunjikrishna Menon

PILLAI, C. NARAYANA (1902-)

C. Narayana Pillai, a prominent politician and publicist in Kerala, was born in 1902 at Edappally, a village a few miles to the north of Ernakulam. He belonged to a middle-class Nair family. His father, A. Kesava Pillai, was a Station Officer in the Police Department in the erstwhile State of Travancore. His mother, Narayani Amma, was a very capable lady with a high sense of responsibility as wife and mother; and as the father had to spend much of his time away from home, it was she who brought up her children with care and discipline.

Narayana Pillai had his schooling at Edappally, Shertallay and Alwaye. Leaving school, he continued his studies first at the Union College, Alwaye, and then at the Maharaja's College, Trivandrum. As soon as he graduated, he joined the Trivandrum Law College, and taking his B. L. degree in 1932, he set up practice as a lawyer.

It was about this time that Narayana Pillai began his public life. It was a time when Gandhiji's Non-Cooperation Movement was in full swing, and naturally Narayana Pillai was thrilled by the great national awakening. His patriotic fervour was further roused by his close contact with A. K. Pillai, Changanacherry Parameswaran Pillai, Kesari Balakrishna Pillai and other leaders of public opinion.

When the great national movement was going on all over India, it took a concrete shape in Travancore in the form of a Statewide agitation against the autocratic administration of the State and for the establishment of responsible government. Out of patriotic fervour Narayana Pillai gave up his practice and joined the agitation. In 1938 the Travancore State Congress was started, and when the agitation assumed the form of civil disobedience, Narayana Pillai found himself in the thick of the fray and had to undergo imprisonment several times. Nothing daunted, he participated in the agitation for over a decade till the attainment of responsible government in the State, with the dawn of Indian independence. During these years he took the keenest interest in Harijan uplift and the Khadi movement as well. His wife, Saraswathy Amma, was prominently connected with the khadi movement during those years.

After independence, Narayana Pillai became a member of the new State Legislature and then a member of the Rajya Sabha. In 1956, however, he left the Congress owing to some differences, and two years later he ceased to be a member of the Rajya Sabha on the expiry of his term.

Narayana Pillai's journalistic activities had begun as early as the 'twenties, and he kept them up all through his political career. After independence, he founded a Malayalam daily, the *Swanthanthra Kahalam*, and edited it with conspicuous ability for a few years. He still continues to contribute trenchant articles to leading journals on current topics. They are full of virility and strength and are always read with avidity even by his opponents. He is also the author of a few books, including an authentic biography of Changanacherry Parameswaran Pillai.

[Parliament in India: Rajya Sabha Who's Who, 1957; University College Centenary Souvenir, 1966; The Kerala Sabdam (A weekly from Quilon), 17 January and 30 May 1965; The Kerala Kaumudi (A daily from Trivandrum) Files from 22 May to 10 August 1966; The Malayala Rajyam (A daily from Quilon) Files from 24 May to 31 July 1966; Personal interviews of the Research Fellow with C. Narayana Pillai and Kumbalath Shanku Pillai, two well-known nationalist leaders of Kerala.]

(N. M. K. Nair) G. P. Sekhar

PILLAI, C. V. RAMAN (1858-1922)

C. V. Raman Pillai was born in Trivandrum in 1858 as the son of Panavilakathu Nilakanta Pillai and Kannamkara Parvathi Pillai. Nilakanta Pillai was a Sanskrit scholar and an astrologer. Initially, the boy had his education in the traditional way and his father's idea was to make him a Sanskrit scholar. But in 1867 Nilakanta Pillai died and this altered the course of his son's studies. When he was twelve, C. V. Raman or Ramu, as he was called, joined an English School. Within about four years the boy picked up sufficient English to read and understand novels in that language. He joined the Maharaja's College at the age of nineteen. It was a matter of great prestige in those days to be a college student, when the number of students was very limited and the Professors were very outstanding men. John Ross was the Principal and Dr. Harvey was the Chief Professor of the College. Both these European Professors had a special liking for Raman Pillai, as he was one of the most promising students of those days. It was during these days that Raman Pillai developed a taste for English classics. He used to contribute articles in English in the periodical, the *Western Star*. In 1881 he passed the B.A. degree examination creditably. After about a year he started a weekly, the *Kerala Patriot*; and then followed a sojourn to Hyderabad to get over a disturbed mind.

Raman Pillai returned to Trivandrum and joined the Travancore Government Service. He retired as Superintendent of Government Presses, not a very covetable post for a person of his calibre and attainments.

C. V. Raman Pillai is one of the most outstanding novelists of Malayalam. As far as historical novels are concerned, no one else has come anywhere near him. 'Marthanda Varma', 'Dharmaraja' and 'Ramaraja Bahadur' are the three historical novels from his pen. The period of history that Raman Pillai has chosen to portray extends from the revolution during the time of Marthanda Varma of Travancore royalty up to the end of Dharmaraja's reign. Heroism, loyalty to the sovereign and other sterling qualities so moved the author that he gave strength to every character and liveliness to every situation. And when we consider the multifarious incidents described, and the large variety of characters portrayed in the three novels, we are getting not just a glimpse of the social structure but a whole panorama of history projected before us with all its ups and downs, its thrills and sorrows. The canvas is so vast and rich.

'Marthanda Varma' (1891) shows the influence of Scott's 'Ivanhoe' here and there. It may seem astonishing that after Raman Pillai wrote this, he wrote no other novel for a period of twenty years. Then came his second novel 'Dharmaraja', which is comparatively profound, both in conception and treatment. The most outstanding novel from his pen is the third one, 'Ramaraja Bahadur', both from the point of view of plot as well as from that of characterisation. He has also written a social novel 'Premamritam'; but it does not reach the standard of his historical novels. Raman Pillai's plot is complex and the style heavy. Even his humour is so deep and subtle that it takes a little time to create a ripple on the face of the reader.

Raman Pillai has also written eight stage-worthy humorous plays. It is he who converted the trickle of the modern Malayalam drama of the 19th century into a steady flow. He was a great Kathakali fan. He died in 1922 at the age of sixty-three.

[G. Balakrishnan Nair—Sakshal C. V., Trivandrum, 1951; E. V. Krishna Pillai—Jeevitha Smaranakal, 2 vols., Quilon, 1941; P. K. Parameswaran Nair—C. V. Raman Pillai, 3rd edition, Kottayam; M. P. Paul—Novel Sahithyam, Kottayam; Introductions by various writers to the Collected Works of C. V. Raman Pillai, Kottayam, 1973.]

K. M. George

PILLAI, CHANGANACHERRY PARAMESWARAN (1877-1940)

Changanacherry Parameswaran Pillai, a distinguished lawyer, politician and social reformer,

was born in Changanacherry in Kerala on 14 March 1877. He belonged to a middle-class Nair family. His father, Narayana Pillai, was a Head Accountant in Government Service. Though of modest means, he gave his son a good education. Parameswaran Pillai graduated from the Maharaja's College, Trivandrum, securing a first class in Chemistry. He took his B.L. degree in 1902 and set up practice as a lawyer at Quilon. He soon became one of the leaders of the Bar. In 1918 he transferred his practice to Trivandrum, and nine years later he was appointed as a High Court Judge. He adorned the High Court Bench with distinction for six years and retired from service in 1933.

Changanacherry Parameswaran Pillai began his public life soon after he set up practice as a lawyer. He was keenly interested in politics and social reform. He was a member of the Sree Moolam Popular Assembly from 1906 to 1913, and a Member of the Travancore Legislative Council from 1913 to 1927. During these years he sponsored several legislative measures of far-reaching importance, including the Nair Regulation Act. For several decades the Nair community was subjected to grave social disabilities, particularly in regard to the system of succession and inheritance, the fixity and status of marital relations and the like. Parameswaran Pillai successfully piloted the Nair Regulation Bill in spite of strong opposition from several quarters, and eventually it was placed on the Statute Book. He was the President of the Nair Service Society for some years, and under his guidance *Karayogams* or village units were established all over the State for carrying on social work on an organized basis. As a legislator, he did much to reform the Legislative Council of the State on popular lines. He was a staunch exponent of the Harijan cause. As the President of the Harijan Seva Sangh, he did yeoman's service for Harijan uplift and removal of untouchability. He was prominently connected with the Vaikkom Satyagraha, and Temple-Entry agitation which came to a successful close with the famous Temple-Entry Proclamation of 1936.

He also took a lively interest in the development of agriculture, trade and industry in the State. He was the President of the Travancore Kerakarshaka Sangham. In this capacity he visited Ceylon to make a close study of the cocoanut trade with that country, and then led a deputation to the Viceroy and submitted a memorial suggesting improvements.

During the closing years of his life he threw himself heart and soul into the Travancore State Congress agitation that was started in 1938. He was uncompromising in his stout opposition to the autocracy that was prevalent in the State at that time, and for this reason he had to lose his pension. He fell ill and died in 1940 at the age of sixty-three.

Parameswaran Pillai was a man of high integrity, sturdy independence and sober judgment.

[C. Narayana Pillai—Life of Changanacherry Parameswaran Pillai (Malayalam); Mannathu Padmanabhan—Life of Changanacherry (Malayalam); G. M. Thomas—Under the Knife (English); Nair Service Society Golden Book (published by N. S. Society); Personal knowledge of the Contributor.]

(N. M. K. Nair) G. P. SEKHAR

PILLAI, CHEMPAKARAMAN (DR.)
(1891-1934)

Dr. Chempakaraman Pillai was born on 15 September 1891, in a well-to-do Tamil Hindu Vellala family settled in Trivandrum. His father was Chinna Swami Pillai, a Police Officer under the Travancore Government, and mother Nagammal. When about seventeen years old he had to leave India, and in Berlin, in 1933, he married Laxmi Bai, who was a native of Manipur. They had met in Berlin about two years earlier.

While in the Maharaja's High School, Trivandrum, he was caught in the ferment of the Bengal Partition Movement in 1905, and left school. Starting in an active anti-British propaganda, he clashed with the Police, and about 1908 had to leave India. He reached Italy and was able to study in the Berlist School of Langu-

ages there, and also enrolled for engineering studies. He continued education in Switzerland and finished it in Germany, securing doctorates in Engineering and Economics. He learned about twelve languages. Tilak and Gandhiji impressed him strongly. He took up Tilak's cry, "Swaraj is my birthright and I will have it." Foreign influence also was strong on him. It was an English noble, Earl Strickland, spying for Germany, who helped him out of India and to get education and contacts in Europe. These contacts, mainly with the revolutionaries in many European countries, moulded his ideas.

His career of a political revolutionary began even in his school days. He led the boys, shouting anti-British slogans, and on no-tax campaigns, feeling the injustice of the Bengal partition. The Police were on his trail and so he got out of Travancore, and reaching Europe, finished his education there. In the meantime he was also imbibing revolutionary ideas and wished more and more to see the British driven out of India. During the First World War he was in Berlin, organising opposition to Britain, along with the other Indian revolutionaries there. In 1914 they formed an 'Indian Independence Committee'. An 'Indian Volunteer Corps' was also formed by him, with the help of the German Government, to fight against Britain. About this time he started a paper also, named the *Pro-India*, to conduct propaganda against imperialism and colonialism.

It seems that he joined the crew of the well-known cruiser *Emden* and helped its manoeuvres to undermine Britain's prestige in India and in the Indian Ocean. In 1915 the Indian revolutionaries in Germany formed a 'Provisional Government of Free India' functioning from Berlin. Dr. Pillai was its Minister for Foreign Affairs. He is said to have dropped pamphlets from aeroplanes among the Indian soldiers in France, exhorting them to turn against the English. On account of such activities the British Government put a price on his head. He could not be caught. When the Treaty of Versailles was signed, Dr. Pillai wanted that one of the terms must be the withdrawal of the English from India.

On the cessation of the war he worked for the improvement of trade between India and Germany. As part of this programme he organised, in 1924, an exhibition of Indian Swadeshi goods in the International Leipzig Fair.

In course of his activities against the British rule in India, he met some of the Indian national leaders, like Motilal Nehru, Jawaharlal Nehru and Vallabhbhai Patel. In 1933, he met Subhas Chandra Bose in Vienna. He requested Bose to organise revolutionary groups in Asia to fight European domination, and then to join him in Germany to fight for an independent India.

Hitler then emerged in Germany. He was sarcastic about the ability of the Asian peoples to govern themselves. Dr. Pillai protested against this in public and thus became a *persona non-grata* with Hitler and the Nazis. Dr. Pillai soon fell ill and left for Italy to regain his health. While there, he heard that all his possessions in Germany had been seized and sold away by the Nazis for a nominal price. In despair he returned to Germany and complained to the authorities about the injustice done to him. Naturally, one day he was beaten up by the Nazis. He was physically injured and mentally shocked that he should be so treated in his adopted country. He had to go into a nursing home where he breathed his last on 26 May 1934.

In political matters he was a revolutionary, in social matters a reformer and he did not care for some of the age-old conventions. This is proved by his marriage to a Manipuri girl. He believed in self-determination and self-government for all peoples and naturally wanted India to be free of British rule. He loved Travancore, but being against regionalism and in favour of comprehensive nationalism, his ideal was India as a single unit. For him industrial and educational advance in India was a necessary, but a minor matter. He was all out to win freedom for India. Once free, he believed, that every need in India would be fulfilled. In his activities he displayed unusual dynamism and courage, as shown by his wide propaganda tours, his organisation of anti-British groups, and his voyage on the *Emden*. He, it appears, is the father of the slogan 'Jai Hind'. He had the courage, or, shall we say, foolhardiness, to stand up even against

Hitler. To Jawharlal, Dr. Pillai appeared to be somewhat pompous. There is no doubt that he was an extremely active type, with strong extremist views. His life's chief work was the propaganda he conducted in Europe, specially in Germany, against imperialism anywhere. In his revolutionary opposition to imperialism, his main target was British imperialism in India and the sole wish of his life was to see India free of its foreign yoke.

[Jawaharlal Nehru—An Autobiography, 1962; Homage to Dr. Chempakaraman Pillai: A Patriot and Martyr, booklets No. 1 & 2, Bombay, 1949 and 1955; The German News (Delhi Weekly), 17 September 1966; Kanjiram Kulam K. Kochu Krishnan Nadar—Dr. Chempakaraman Pillai (in Malayalam), 1962; The Sunday Standard, 16 February 1964 and 18 September 1966; The Indian Express, 20 September 1966; The Hindu, 16 September 1966; The Continental Times (Berlin), 30 April 1919; The Malayala Rajyam Illustrated Weekly (Quilon), 10 October 1966; The Mathrubhumi (Malayalam daily from Calicut), 17 and 20 September 1966; The Malayala Manorama (weekly), 31 March 1956; The Kerala Kaumudi (Malayalam daily), 12, 14, 16 and 19 September 1966; Personal interview of the Research Fellow with Lakshmi Bai, wife of Dr. Chempakaraman Pillai.]

(N. M. K. Nair) T. C. SANKARA MENON

PILLAI, G. PARAMESWARAN (1864-1903)

Parameswaran Pillai, G., or G. P. as he was familiary called, was born in Trivandrum on 26 February 1864 and died on 21 May 1903 at the age of thirty-nine. His father was Hariharier and his mother Valavakunnath Karthiyani Amma. He had an uncle, Govinda Pillai, who was the Karanavar (Head) of the family and also an aunt, K. Lakshmi Amma. G. P. was brought up under the fostering care of his aged aunt, as he had lost his parents early in life. He had two sons—P. Bhaskaran Pillai and G. P. Sekhar. He belonged to a middle-class Nair family of agriculturists. He married Seethalakshmi Amma, the daughter of Subramania Pillai, a Munsiff in the Travancore Service.

Parameswaran Pillai had his early schooling at the Vernacular School at Chalai, Trivandrum. After passing the Matriculation examination in 1879, he studied in the Maharaja's College from 1879 to 1882. Then he joined the Presidency College, Madras, from where he took his B.A. degree. After this, he joined the Law College, Madras, and completed his B.L. degree course. But he did not pass the B.L. degree examination. In 1899 he left India for England to study Law and qualified himself for the Bar in 1902 from Lincoln's Inn.

John Rose, Professor and Principal, and Dr. Harvey, the Vice-Principal, of the Maharaja's College, Trivandrum, liked him very much and they implanted in him liberal ideas and moulded his character. When he was expelled from the college (1882) under the orders of the Dewan, they gave him certificates testifying to his excellent character and ability. There was no feminine influence on him except that of his aged aunt. W. E. Gladstone, the great Liberal statesman, was the great hero of his heart, and his interview with Gladstone was often referred to by him as one of the great events in his life. Pillai admired and respected the Indian leaders, such as Dadabhai Naoroji, Pherozeshah Mehta and Surendranath Banerjea. This fact is clear from his book 'Indian Congressmen'. In 1897 he visited England at the time of the celebrations of Queen Victoria's Diamond Jubilee. On his way to England, he visited France and Italy. During his second visit and stay in England (1899 to 1902) he availed himself of the opportunity to serve his country with the help of the British Congress Committee by giving publicity to Indian problems in the press and on the platform. As a student of history he understood the significance and nuances of the political events and developments in Europe and America. The ideals of Liberty, Equality and Fraternity echoed in his mind. He read critically the writings of the leaders of the Liberal Party and of European authors, especially of the masters like Shakespeare,

Burke, Macaulay, J. S. Mill, Rousseau, Charles Dickens and Sir Walter Scott.

Pillai had a brilliant career as a journalist, author, social reformer, temperance worker and above all as a Congressman. For a long time he was a regular leader-writer to two of the leading papers, viz., the *Madras Mail* and the *Madras Standard*. He can aptly be called "the ideal working journalist." While in England he contributed articles from time to time to such weeklies and newspapers as the *Imperial and Colonial Magazine*, *Pearson's Magazine*, *Asiatic Quarterly Review*, *The Week End*, *The New Age*, etc. To quote Eardley Norton, "As a speaker he (G. P.) is admirable, as a writer he is powerful and as a champion of the public interest he always supports the just and, if possible, the weaker cause." His important publications include: 'Travancore for the Travancoreans', 'Lord Wenlock and his Administration', 'Grievances of Indians in South Africa', 'Indian Congressmen', 'London and Paris' and 'Twenty one Days in London'. From 1892 onwards he was an ardent Congressman. He attended for the first time the Congress session of 1889. He was one of the founder-members of the Madras Social Reform Association and became the President of the temperance organization known as 'Lodge Amrita'. He was also the first President of a secular temperance organization called 'The Indian Order of Total Abstainers'. On more than one occasion he was Secretary to the Indian National Congress. He became a Member of the Royal Asiatic Society and a Fellow of the Royal Historical Society.

G. P. was a pioneer among social reformers. He was one of the first to take up the cudgels on behalf of the so-called untouchables. In particular, he espoused the cause of the Ezhavas or Thiyas of Travancore. G. P.'s interests were not confined to Travancore. He was perhaps even better known in Madras. He took a keen interest in the fate of the Indians in South Africa. To quote K. P. S. Menon, "G. P. did indeed agitate, but he never agitated for selfish ends. He never agitated for sectional or communal purposes. He never prostituted the gift of journalism for any base objective." Thus his interests were much wider.

G. P.'s attitude was liberal in the matter of caste. He was against the very idea of untouchability. His spirit revolted against social injustice of all kinds. As a devout Hindu he opposed the Christian Missionary activities for the conversion of Ezhavas or Thiyas into their fold. Even while admiring the Western education, he never forgot the traditional values of Indian culture. He was a constitutional nationalist of the old type who cherished progressive ideas and believed in the goodness of the British form of government and British institutions. As a nationalist he wanted to keep India strong and united under a democratic form of government, in which the Indians would have a due share. It was in regard to the South African affairs that he came into contact with Gandhiji. Gandhiji recognised his services and wrote from Durban that he had noticed with gratitude G. P.'s active interest in the cause of the Indian in South Africa. In the early part of his life the main aim of Pillai was to improve the conditions of his brethren in his native State of Travancore. But after his settlement in Madras, his interests ranged beyond the frontiers of Travancore. He became a man of wider outlook and a nationalist—after joining the Indian National Congress. He desired that Indians should have a fair share in the financial and economic activities of the State. He opposed the drain of wealth from India to England and did not favour the high rate of taxation.

G. P.'s actions were typically heroic. Political agitation, as it is commonly understood at present, may be considered to have begun in Travancore with him.

In 1891, he drafted the famous 'Travancore Memorial', the first step for uniting all the communities of the country with the common aim of getting a share in the administration of their own State. The submission of the 'Travancore Memorial' to the Maharaja was an epoch-making event in so far as it hastened the political awakening in Travancore.

In short, G. P. was a constitutional agitator who believed that direct action and violent revolutionary processes were not necessary for redressing the grievances of the masses. Political and social evils could be removed by moving the consti-

tuted authorities by patient appeals and expostulations.

[Keraleeyan—The Father of Political Agitation in Travancore: G. Parameswaran Pillai; Sekhar, G. P. (Ed.)—Select Writings and Speeches of G. P. Pillai; Joseph, Pothan—G. Parameswaran Pillai; Menon, K. P. S.—G. P. Centenary Celebrations Commemoration Address, 3 April 1964; Pillai, G. P.—Indian Congressmen;—London and Paris;—Representative Indians;—Travancore for the Travancoreans; —Lord Wenlock and his Administration.]

(N. M. K. Nair) T. K. RAVINDRAN

PILLAI, J. SIVASHANMUGHAM
(1901-)

An Adi-Dravida, J. Sivashanmugham Pillai is the son of Jayalakshmi (mother) and Jaganathan (father), a steward. He graduated from the Loyola College, Madras, privately studied for his M.A. degree, and was the first member of the Depressed Classes to get it.

In 1938 he married Chandralekha, daughter of a mill manager in Pondicherry.

As Joint Secretary of the Tamil Students' Association he showed great promise in organising the social activities of the College. A good Hockey player, he represented his college but had to give up playing due to a leg injury.

He came into the limelight in the years 1939-47. A member of the Madras Corporation from 1930 to 1938, he was elected Mayor of the Madras Corporation on behalf of the Congress Party in 1937 and was the first Adi-Dravida Mayor of a premier Corporation in India. A successful Mayor, he did a lot of social service, in appreciation of which the name of the street in which he lives was changed from Kutti Adi Dravida Street to Mayor J. Shanmugham Pillai Street. In 1935 he was elected to the Legislative Assembly. From 1946 to 1955 he was the Speaker of the Madras Legislative Assembly. He held this office with great dignity and discharged his responsibilities efficiently and impartially, never losing his presence of mind in the most trying circumstances and always maintaining the order and decorum of the House. From 1955 to 1961 he was a Member of the Union Public Service Commission and from 1962 to 1968 he was a nominated Member of the Rajya Sabha.

He also served as a Member of the Senate of the Madras and Annamalai Universities. He presided over the 26th Arcot District Madras Harijan Conference and over the All India Scheduled Castes Parliamentarians' and Legislators' Conference held at Nagpur in 1950.

More interested in social service and upliftment of the Depressed Classes than in politics, he gave evidence on their behalf before the Whitley Commission, the Royal Commission, the Statutory (Simon) Commission, the Lothian Committee, the Hammond Committee and the Sapru Committee.

A good speaker and writer, he has several publications to his credit. He is the author of 'The History of the Adi-Dravidas', 'Life, Select Writings and Speeches of Rao Bahadur M. C. Rajah' and 'Legislative Protection of the Cultivating Tenant Labourers'.

A man of medium stature and dark complexion he is simple and devout. He has high aims, excellent qualities, a mature mind and decided opinions. A firm supporter of the English parliamentary system of government, he did not believe completely in Gandhian politics. He criticised the Congress policy of resigning office and favoured constitutional means to achieve Independence. At the same time he was a critic of Britain's repressive policy in India. A true patriot, he wanted all Indians to be imbued with the spirit of nationalism and patriotism. He was opposed to the division of the country on any basis and exhorted the Depressed Classes not to support any separatist tendencies. He criticised the Dravida Kazhagam demand for Dravidistan, saying that the Adi-Dravidas had equal liberty to demand a separate state for themselves but "if we do not give birth to and cherish the feeling that we are all Indians, a time will come when we will wipe out our own existence."

He condemned the evils of the caste system, like untouchability, the backwardness of the

Depressed Classes and *Murichittu*, a system of agricultural labour in the South, which virtually enslaved the Scheduled Classes. He did his best to remove these evils.

At a time when the Indian society was plagued with the evils of the caste system, there was need for social reformers who would rid the society of such evils and set it on the right path. One such social reformer of repute is Sivashanmugham Pillai who did a great service to his community, to society in general and to the country, and that without preaching class hatred or encouraging separatist tendencies. He was a man who fought for the just rights and privileges of the down-trodden; yet he never lost sight of the higher ideals of unity, nationalism and patriotism.

[Madras Legislature Directory, 1950; Reports of the Indian Statutory Commission; The Hindu Files; Who's Who in Madras (edited by Satchit), 1940; Arun—Andha Naal (Tamil), 1963; V. R. Sunderraman—Puhazha Pootha Tamizhar (Famous Tamils); Information furnished by A. M. Ponnuswamy, the latest biographer of J. Sivashanmugham Pillai.]

(Emmanuel Divien) B. SHALINI DEVI

PILLAI, KUMBALATH SANKU (1898-1969)

Kumbalath Sanku Pillai, a prominent politician and social worker in Kerala, was born on 18 February 1898, at Prakkulam, a village in the Quilon district in the erstwhile State of Travancore. His father, Punnakkal Eswara Pillai, was a well-to-do landlord, and his mother, Narayani Amma, belonged to the well-known Thannikal family at Prakkulam.

As a boy Kumbalath Sanku Pillai was intelligent, smart and vivacious, and was often prone to juvenile pranks and mischief. He had little interest in his studies, and he left school before he reached the higher forms. However, through his own efforts, he gained a good command of his mother tongue, Malayalam, in which, in due course, he became a fine speaker.

Even as a young man Sanku Pillai was a prominent figure in his locality, and had always about him an earnest band of devoted young men. He was a good athlete, and was keenly interested in wrestling. As he grew up, he had so much influence at Prakkulam and places in the neighbourhood that whenever there was any dispute or quarrel, the parties were guided by his advice in reaching an amicable settlement. In 1920 he married Janaki Amma who belonged to the well-known Nedumbrath House in West Kallada.

It was about this time that Sanku Pillai began his public activities in diverse fields. He assisted Mannath Padmanabhan, the founder of the Nair Service Society, in establishing *Karayogams* or Village Units all over Central Travancore for the proper working of the Society on a planned basis. He was of considerable help to Swayamprakasini Yogini Amma of Kulathur Ashram, near Trivandrum, for collecting funds for the Ashram, and he even accompanied her to the Federated Malaya States for this purpose. In the early twenties he was closely associated with the great scholar-saint of Kerala, Chattambi Swamigal. The Swamigal had an abiding influence on Sanku Pillai in shaping his spiritual outlook. Sanku Pillai looked upon the Swamigal as his spiritual Guru, and when the Swamigal attained *Maha Samadhi*, at Panmana, Sanku Pillai erected there a temple in his memory, dedicated to Siva. Sanku Pillai was also responsible for the establishment of several useful institutions in Central Travancore, such as the Prakkulam. C. Padmanabha Pillai Library built in memory of his grand uncle, and the Vidyadhirajan High School at Panmana.

Sanku Pillai's political career, too, began in the early 'twenties when he came in contact with A. K. Pillai who was then one of the leading politicians in Travancore. Those were the days when the great Non-Cooperation Movement, initiated by Mahatma Gandhi, was in full swing and its impact was felt in Travancore, too. When the Vaikkom Satyagraha was started with a view to eradicating untouchability, Sanku Pillai threw himself heart and soul into the struggle. Already at his instance several tanks in Central Travancore were opened to the Harijans, and through his efforts, two temples, one at Kannan-

kulangara and the other at Panayannurkavu, were thrown open to the untouchables, several years before the Temple Entry Proclamation was issued.

Before long, when the great national movement that was going on in India took the shape of a State-wide agitation in Travancore against the autocratic administration of the State for establishing responsible government, Sanku Pillai found himself in the thick of the fray, and later, when the Travancore State Congress came into being, he played a conspicuous part in the agitation, and had to undergo imprisonment several times.

Even after independence Sanku Pillai continued to take a leading part in shaping the political affairs of the State. In 1959, however, he left the Congress and joined the Praja Socialist Party, but before long he practically retired from politics due to failing health. He died on 17 April 1969. Sanku Pillai was a man of sturdy independence and unimpeachable patriotism.

[Nair Service Society Suvarna Grandham, 1964 (published by the N.S.S. Society, Changanacherry); Ponkunnam Varkey—Thoolikachitrangal (Pen Portraits), Trichur; K. P. K. Menon —Chattambi Swamigal.]

(N. M. K. Nair) G. P. SEKHAR

PILLAI, NAMAKKAL V. RAMALINGAM (1888-1972)

Noted for his significant contribution to nationalism, art, literature and social reform, Namakkal Ramalingam Pillai was an eminent figure in Tamilnadu. Born in 1888, he was the son of Venkatarama Pillai, a Sub-Inspector of Police, at Mohanur, Namakkal taluka, Salem district. Tuluva Vellala by community and Hindu by religion, the family belonged to the lower middle-income group. In 1908 Pillai married Muthammal who belonged to a merchant family at Karur. After she passed away without bearing any issue, he married in 1921 her younger sister Soundaramma, by whom he had two daughters and three sons.

After his early education at the Namalwar School at Namakkal, Pillai joined the S.P.G. College at Tiruchirapalli, completing the Fellow of Arts Course in 1909. It does not appear that he evinced any keen interest in his studies. As a schoolboy he was punished for drawing sketches during the class hours. He devoted more of his time to the study of the leaders, Subramania Bharati, Aurobindo, Vivekananda, Ramakrishna Paramahamsa, Gopala Krishna Gokhale and Tolstoy. The activity of the Indian National Congress and the work of M. K. Gandhi, too, engaged his serious attention. Pleased with the work of Venkatarama Pillai in the Police Department, the Superintendent of Police, Robertson, offered the post of a Sub-Inspector to the son, Ramalingam, but this was not accepted. In 1909 Ramalingam joined as a clerk in the Taluka Revenue Office, Namakkal, but left it after three months, as he incurred the displeasure of the Tahsildar for drawing a sketch of his colleague during office hours. Three years later, he served as a school teacher at Namakkal. He quitted this job, too, for his pro-nationalist sympathies drew upon him the wrath of his Headmaster.

With the principal centres of his activity at Namakkal and Karur, the political career of Pillai dates from his student life. However, the period of his active participation in the freedom movement was from 1930 to 1947. Influenced by the nationalist agitation that broke out in the wake of the Partition of Bengal, he emerged as a public speaker in the company of Sabhapathi Mudaliar and Nagaraja Iyengar. For a time he vacillated between Tilak and Gokhale in his political affiliation, but eventually became a devoted disciple of M. K. Gandhi. In 1908 he enrolled himself as a member of the Congress Party and since then attended its all-India sessions. "Without sword, without blood, a war is coming", composed as a marching song for the volunteers for the Vedaranayam Salt Satyagraha, spread his fame as a composer-patriot. In his speeches and writings he attacked the British exploitation of the country, condemned repression and advocated a non-violent struggle for the attainment of independence. On several occasions he courted arrest and suffered

imprisonment. He upheld Commonwealth relations and favoured a parliamentary form of government.

An artist by instinct, Pillai painted the pictures of several people, particularly of the national leaders. Expressive and realistic, they won for him numerous prizes and medals. As a social reformer, he supported the labour movement, pleaded for equal status for women and attacked the evils of the caste system, especially untouchability. Though he was a pious Hindu he was cosmopolitan in his outlook.

Equally noteworthy as his contribution to nationalism and social reform was that to Tamil literature. He wrote essays, novels, poems and biographies. Among them are: 'A Collection of Poems', 'Commentary on Tirukural', 'Kambar and Valmiki', 'Thoughts of Valluvar', 'Autobiography', 'Gandhi Anjali', 'He and She', 'Ilakkiya Inpam' (Sweetness of Tamil Literature) and 'Themathura Tamilosai' (Honey-Sweet Tamil Sound). In addition, he edited for a time the journal *Kamanadar*. Through his writings he sought to promote the growth of Tamil literature, ridiculed social anomalies and exhorted the youth to imbibe national consciousness. So simple and lucid was his style that even the uneducated could easily understand his poems. All his works were imbued with a Gandhian spirit.

Pillai held several positions. He was a member of the Tamil Valarchi Kazhagam, the Sahitya Akademi, the Salem District Board and the Madras Legislative Council. In recognition of his services to Tamil, the Madras Government in 1949 made him the Poet-Laureate of Tamilnadu. The D.M.K Government honoured him by granting a life pension of Rs. 200/- per mensem.

A real patriot, Pillai combined in his character certain strong as well as weak traits. He favoured humility and simplicity, but did not always practise them himself. As a fluent speaker, he could pour lavish encomiums or outright condemnation on any person or cause. He was quick in breaking friendships and equally quick in reconciling opponents. Yet his honesty and magnanimity were unquestionable. His was no mean achievement. Without much education or wealth and beginning his career as an obscure painter, by his own efforts he became a fascinating orator, a popular poet and a national leader, who created a real awakening among the common people.

[Ramalingam Pillai—Collection of Poems; Gandhi Anjali (Poems in homage to Gandhiji); —En Kathai (Autobiography);—Karpaka Valli; —Tamizhan Idayam; —Tamizh Mozhium Tamizh Arasum; Details furnished by K. R Hanumanthan, son-in-law of N. R. Pillai; Personal interview by the Research Fellow in August 1967.]

(Emmanuel Divien) K. RAJAYYAN

PILLAI, PATTOM THANU (1885-1970)

Pattom Thanu Pillai, son of Subbayyan, was born on 15 July 1885, in a middle-class Nair family in Trivandrum. His father was a Brahmin and his mother, Easwari Amma, belonged to the Nair community. After completing his education he started as a lawyer in 1915. About 1917 he married B. Sumukhi Amma, who came of an ancient aristocratic Nair family in South Travancore. She died in 1922, leaving a son, T. Kesavan Nair, now employed with Burma Shell. Five years later, in 1927, Thanu Pillai married Ponnamma who came from Trivandrum. They have three daughters, P. T. Lalithambika Devi, P. T. Sarada Devi and P. T. Saraswati Devi.

When about five years old, Thanu Pillai's education began in Malayalam in the traditional style. He received all his education at Trivandrum, first at a private primary school, then at the Government High School, the Maharaja's College and the Government Law College. There he earned the B.A. and B.L. degrees. He does not owe any particular debt to any individuals for the shaping of his ideas and activities, which largely grew out of his own observations of the circumstances of the times. Later when the Travancore State Congress was formed and he had to lead it, he sought Gandhiji's guidance in his work. As he emerged as a political leader, he had the benefit of discussions with co-workers

like T. M. Varghese. He had no occasion to travel much while young, but after he became a political worker he travelled fairly frequently within India. Though books in general have not influenced him, the Hindu classics like the Ramayana, the Mahabharata and the Bhagavad Gita taught him the philosophy of Hinduism and strengthened his faith in the Supreme Being.

Thanu Pillai began his career as a clerk, and then for some time he was a school teacher. In 1915 he started practice as a lawyer. In 1927 he was elected from the Trivandrum constituency to the Travancore Legislature (Sree Moolam Assembly) and retained that seat for many years. He was drawn more and more into politics and his many qualities of leadership soon brought him to the fore. When the Abstention Movement grew out of communal feelings and disturbed Travancore, Thanu Pillai's efforts reduced tension and averted a grave danger. About this time the Travancore State Congress was formed, one purpose of which was to secure for the people a share in the administration of the State. Thanu Pillai had friends like C. Kesavan, A. J. John and others. Thanu Pillai now gave up legal practice and turned into a full-time political worker. He became the leader of the State Congress. In 1938, under Thanu Pillai's leadership, the State Congress presented a memorial to the Maharaja wherein they referred to the restrictions on civic liberties and asked for a responsible government. The memorial received publicity outside Travancore, and within the State it made a great impact. When the memorial did not bring the response hoped for, the State Congress started a Civil Disobedience Movement. Pillai was imprisoned along with other leaders. This resulted in violation of law, arrests and widespread disturbances in the State. The Government banned the State Congress movement. Gandhiji came to know of these developments, but perhaps feeling that the time was not yet ripe, wired to Pillai to try an amicable settlement of the problems and to withdraw the memorial. The memorial was withdrawn, the leaders were released, but the Government continued hostile action against the State Congress.

So in 1939 the Party resolved to resume Civil Disobedience and constituted an Action Council, with Pillai as Chairman, to decide the programme. This time Gandhiji gave his blessings. But Pillai was promptly imprisoned. In May 1939 he met Gandhiji at Rajkot to receive his directions. Thereafter the State Congress followed Gandhiji's plans of action. The demand for responsible government continued under Pillai's leadership. When a move was started for an "Independent Travancore" in free India, Thanu Pillai protested. He had become a *persona non-grata* with the Government and was in and out of prison frequently in those days. On 30 July 1947 Travancore decided to join the Indian Union and Thanu Pillai, then in prison, was released. On 4 September the Maharaja proclaimed the introduction of complete responsible government in the State. To report on the changes required, a Reforms Committee was constituted with Pillai as President.

In 1948, at the elections to the State Legislative Assembly, Thanu Pillai was successful and was chosen as the Leader of the Congress Party. On 24 March he took charge as Chief Minister. About six months later, however, he resigned, because of disagreements with his colleagues. He joined the Socialist group and became the Chairman of the group in the State. For propaganda a party-paper, named the *Kerala Janatha*, was started with Pillai as the Founder-Editor. In 1954 the Praja Socialist Party came to power in the Travancore-Cochin State, with the support of the Congress and Thanu Pillai was again the Chief Minister. Unfortunately, in about a year's time the Congress withdrew its support and Pillai resigned. However, he continued to be the Chairman of the Praja Socialist Party. In 1960, for a third time, he became the Chief Minister, this time of the integrated Kerala State. In 1962 he was appointed Governor of Punjab. He occupied that post till 1964 when he was appointed Governor of Andhra Pradesh. He was there till 1968.

In his personal habits and mode of life, Pillai was plain and simple. He wore only Khadi. No one questioned his sincerity and integrity. He was a fine speaker, with a simple, but forceful and persuasive language. He had an intense love for

his State. These inspired strong loyalities in the people and made him an efficient leader.

He had liberal ideas in social matters, and thus he was against unfair discrimination on the basis of caste and sex. He believed in a Supreme Power which controls everybody and everything. He realised the value of Western education as an integrating factor and for widening one's outlook. He wanted all to have the benefit of a minimum education, and so while he was the Chief Minister, he made school education free for all up to the S.S.L.C. standard. His love for Trivandrum and Travancore was almost proverbial; still he was a nationalist, because he believed that the spirit of nationalism was essential for unity and strength. He was Gandhiji's disciple in that he believed in non-violent methods to attain his objectives. Though he disliked the British for their exploitation in India, he appreciated their contribution to the unification of the country and the value of Western education which brought it into contact with the rest of the world. He admired British democratic institutions. Holding such views, though he wanted India to be free from British rule, he was not opposed to India remaining within the Commonwealth. Just as he could not tolerate British misrule and extravagance in India, he could not tolerate extravagance and maladministration in his own State.

He laboured to protect his countrymen from the evils of unfair administration and irrelevant communal discrimination. He introduced minimum education for all in the State, rich and poor alike. With his courage of conviction and integrity, he provided an inspiring leadership. He was one of the chief pilots who guided Travancore through the stormy period of its transition from a State under the British rule into a State in free India, from 'qualified' monarchy to responsible democracy.

[Kerala Legislative Assembly's Who's Who, 1959 and 1962; Nair Service Society Suvarna Grandham, 1964; Ponkunnam Varkay—Thoolikachitrangal, Trichur, 1948; C. Narayana Pillai—Poya Thalamurd (Pen Portraits), Kottayam, 1946; E. M. Kovoor—T. M. Varghese: Biography, Kottayam, 1965; The Kerala Savdam (a weekly from Quilon) Files from 17 January 1965 to 31 July 1966; The Kerala Kaumudi, 2 October 1966; Personal interviews of the Research Fellow with Pattom A. Thanu Pillai and C. Narayana Pillai.]

(N. M. K. Nair) T. C. SANKARA MENON

PILLAI, PATTU KESAVA

—See under Kesava Pillai, Pattu (Dewan Bahadur)

PILLAI, P. KRISHNA (1906-1948)

Born of a poor Nair family of Vaikkom, famous temple town of central Travancore's Kottayam district, Krishna Pillai was third of the ten children born to Parvathiar (a village peon) Narayana Pillai and his wife Parvathi alias Kochu Paru. Except the two eldest sisters, Krishna Pillai, and Nanappan, who was younger than he, the rest of the children died at an early age.

Krishna Pillai married Thankamma, daughter of a Brahmin priest, at Suchindram temple at the south end of the State. Their marriage was contracted in jail. She, a teen-aged Hindi student, was his main contact outside the prison house at Edalakudi near Suchindram where he was interned for his political activities. On his release from jail, they were married (1942). They had no children. After Krishna Pillai's untimely death in 1948 due to a snake-bite, Thankamma married a medical practitioner in her home town and had three children.

Krishna Pillai was a fifth standard student in the local Malayalam school at Vaikkom when his mother died of smallpox. With the death of his father next year, he became Karanavar or head of the family, barely at fifteen.

After wandering about for a while, Krishna Pillai returned home to find a mooring in life and thought he found it when he enrolled himself as a coir factory worker at Alleppy where his sister was married to a ledger-keeper in the same factory. He drifted again, came back to Vaikkom to find his home town caught in the whirlwind

of a nationalist turmoil, the famous Vaikkom Temple Satyagraha for the low castes' right to walk along the temple roads. Krishna Pillai was not a formal participant in the stir which brought Gandhiji to the scene, but the historic event left its indelible mark on the restive young mind.

While working as a servant-boy in a local tea stall and also as an errand-boy in a nearby bicycle shop for a livelihood, he attended Hindi classes which the local nationalist enthusiasts had organised in the wake of the temple entry agitation. His search for a root and purpose in life landed him in a drama troupe for a while. Music was in his blood.

Then one day he disappeared leaving no trace of his whereabouts, until his sister got a letter from far-off Allahabad asking for some money that was there as his share of the sale-proceeds of the small homestead land the family jointly held. That stood him in good stead in continuing his studies at the Allahabad Sahitya Sammelan. After taking the 'Sahitya Visharad' degree in 1929 he returned home to take up a Rs. 30 a month job as a Hindi Pracharak.

Within a year he gave up the job to plunge into the civil disobedience movement of 1930. He was among the first batch of volunteers that trekked from Calicut to Payyannur, a distance of fifty miles, to make salt in defiance of the British-imposed salt laws. He was first arrested in October 1930 for his participation in the freedom struggle as a Congress volunteer. While in the Cannanore Central Jail he came into contact with some of the terrorist detenus and Meerut Conspiracy Case accused interned there. On release, in 1932, along with other radical Congressmen, he took to mass work. He was a delegate to the 1934 Bombay AICC which also acted as a forum for the founding of the Congress Socialist Party. The same year saw Congress workers in Malabar launching the CSP's Kerala unit, with Krishna Pillai as its Secretary.

As the mass base of the Congress started expanding, class organisations of workers and peasants came to be set up. Economic struggles were telescoped into political battles. Behind the popular upsurge stood Krishna Pillai, an inch above others. He led the Alleppy workers' prolonged strike in 1936. He was at the head of the anti-war stir in September 1940 that swept the entire North Malabar, heralding the birth of the Communist Party that had formally come into being the previous year after the CSP in Kerala opted wholesale for the CPI. Moorazha and Kayyur, two village strongholds of the nascent Communist movement, shot into prominence during this period. At both places bloody clashes ensued between violent mobs and the police. The first led to K. P. R. Gopalan narrowly escaping the gallows, thanks to the effective intervention of Mahatmaji and the entire nation; while in the second, four young peasant leaders were actually hanged.

Six years later Krishna Pillai was again at the helm of the Communist Party affairs when Alleppy's heroic working class and agricultural labour jointly rose in armed rebellion at Vayalar and Punnappra (1946). Hundreds laid down their lives braving machineguns and demanding responsible government and elections based on adult franchise in the former Travancore State. Two years later, in 1948, the whole of Kerala was caught in the biggest mass unrest and resistance to authority in the wake of the Calcutta thesis of the Communist Party. Krishna Pillai was again at the head of the movement.

While working underground as the Secretary of the illegal Communist Party he stayed for a few days at a poor coir-worker family's hut at Mohamma near Alleppy, where on the morning of 19 August 1948 the end came suddenly. He was too absorbed in writing a self-critical report on the movement, which was to have been presented to the Secret State Committee meeting next day somewhere in the vicinity, to see a poisonous snake sneak in through the palm-leaved wall of the hut until its fangs struck him fatally.

Krishna Pillai was an effective speaker and a voracious reader. Malayalam and Hindi were his forte. English and Tamil he could handle with equal ease. As a man of the masses and deeply sensitive to their problems, he contributed in no small way to the development of a new earthy style of news reporting while he was associated with the Party daily.

[N. E. Balaram—A Short History of the Communist Party in India (in Malayalam); A. K. Gopalan—Autobiography, Kottayam, 1972; Viswa Vijnana Kosh (Encyclopaedia in Malayalam); D. R. Mankekar—The Red Riddle of Kerala, Bombay, 1965; A. K. Pillai—Congress and Kerala; Personal knowledge of the Contributor.]

T. V. KRISHNAN

PILLAI RAMAKRISHNA, K. SWADESA-BHIMANI (1878-1916)

K. Ramakrishna Pillai, famous as Swadesabhimani Ramakrishna Pillai, was born on 25 May 1878 at Athiyoor Desom in the taluka of Neyyattinkara, twelve miles from Trivandrum. He belonged to the Mallappally family which had produced his uncle, Kesava Pillai, who was a lawyer and a member of the Sree Moolam Legislative Assembly of Travancore. His cousin Padmanabha Pillai, also was a prominent lawyer of the Neyyattinkara Bar, as also one of the leaders of the Travancore State Congress. Thus, the spirit of independence and the thirst for freedom were hereditary with our leader. By reason of the matriarchal family system Ramakrishna Pillai was a Nair belonging to the Hindu Community, although his father, Narasimhan Potti, was a Mangalore Brahmin. Narasimhan Potti was a priest in the temple. Ramakrishna's mother was Chakki Amma who had two sons and two daughters by her first marriage; Ramakrishna was the only issue by her second marriage with Narasimhan Potti.

In February 1901 Ramakrishna Pillai married Nanikutty Amma of Veylur House, attached to Thoppum Veedu at Palkulangara, Trivandrum. Kesava Kaimal, the father of Nanikutty Amma, was the Headmaster of a Government school and her uncle Parameswaram Pillai was the proprietor of the news journal *Kerala Darpanam*. Nanikutty Amma met with premature death in February 1904, and in September 1904 Ramakrishna married B. Kalliani Amma who still survives.

At the age of five Ramakrishna Pillai was admitted to a Malayalam Primary School at Neyyattinkara. In 1887 after completing Primary education, he joined the English school at Neyyattinkara. In the third form, parallel to the seventh standard of the present day, he got double promotion whereby he could be admitted to the fifth form in the High School attached to the Maharaja's College, Trivandrum. He started collegiate education at the age of sixteen. The distinctions scored in schools did not lead up to a bright career in collegiate studies. For the First examination in Arts he had to appear thrice. In 1897 he joined the B.A. class, with mathematics as an optional subject. Finding that he was involved in journalistic activities, the Principal, Dr. Mitchel, advised him to abandon either mathematics or journalism. Ramakrishna Pillai gave up mathematics for philosophy and continued his activities in journalism along with his studies. He passed the Malayalam part of the B.A. degree examination in 1899, the English part in 1906, and completed the Degree examination only in 1908. In 1911 he passed the first examination in Law and completed the B.L. course in 1912.

While in the college, Ramakrishna Pillai was very closely associated with Munshi Rama Kurup, a famous satirical writer in Malayalam; Dr. Mitchel, the Principal of the College; A. R. Raja Varma, Professor of Languages; and C. S. Boyle, Professor of English. Their guidance helped him to read useful books and acquire a command of expression. He was also very particular in getting himself acquainted with contemporary men of letters outside the college. Thus, Kerala Varma Valiya Koil Thampuran, the then monarch of the realm of Malayalam literature, Justice A. Govinda Pillai, Ullur S. Parameswara Iyer, the famous scholar-poet, Madavoor C. Narayana Pillai, Mooloor S. Padmanabha Panicker, C. N. A. Ramayya Sastri, K. C. Kesava Pillai, P. K. Narayana Pillai, the Lion of literature, C. V. Kunnhuraman and Kodungallur Kunnhu Kuttan Thampuran, the famous extempore poet, were all known to him. We cannot say that these contacts helped to mould his ideals. He shaped his ideology by rational

thinking, for which his intimacy with books on philosophy could help him a lot. It was Socrates that inspired him most.

Ramakrishna Pillai's career commenced with journalism. On 14 September 1899 he became the Editor of a news journal, the *Kerala Darpanam*. His uncle, Kesava Pillai, did not approve of this. Hence, he had to leave home to stick to his choice. On 22 April 1901 he became the Editor of the *Kerala Panchika*. He had to resign in February 1903 because the sharp tone of his criticism against the Government was not acceptable to the owner of the paper. In September he was made Editor of the *Malayalee*.

Along with journalism, Pillai undertook a programme for social reforms relating to his own community. During the year 1903-04 he undertook an extensive lecture-tour throughout Travancore. His speeches, though not remarkable for oratory, were pregnant with ideas; and the one that was delivered at Shertallai has been published in the form of a book called 'The Conditions Of Nayars'.

In December 1904 Ramakrishna Pillai had to resign the editorship of the *Malayalee* due to a difference of opinion on matters of policy. In June 1905 he started his own news journal, the *Keralan*. It was a monthly. On 17 January 1906 he was appointed the Chief Editor of the *Swadesabhimani* owned by Vaikkom M. A. Abdul Khader Sahib. Here he was given complete freedom with regard to policy. Hence he could continue with this paper till 26 September 1910 when he was arrested for criticising the Government. The press and the paper were confiscated and the Editor was exiled from Travancore. All these were done merely by an executive order without resorting to legal proceedings. A dedicated journalist, Pillai continued to write articles even after his banishment.

Pillai had written a few books also. A Malayalam Grammar, 'Balabodhini', was acclaimed as the best elementary grammar in Malayalam, and it was complimented by A. R. Raja Varma, popularly known as Kerala Panini. His other books are: 'Socrates' (a Biography), 'Krishi Sastra' (Science of Agriculture), 'Anka Ganitha' (Arithmetic), 'Kshetra Ganitha' (Lessons in Geometry), 'Bhoovivarana Chodyangal' (Questions in Geography), 'Six Hundred Geographical Questions', 'Acharya Acharam' (Behaviour of the Teacher), 'Karl Marx', 'Kerala Bhasholpathy' (The Origin of the Language of Kerala), 'Christopher Columbus', 'Travancore Deportation', 'The Deportation Case of Travancore', 'Delhi Durbar', 'From The Hell', 'The Conditions of Nayars', 'Education In Citizenship', 'Benjamin Franklin', 'Bharyadharmam', 'Mannante Kannatham' (The King's Mischief), 'Ramakrishniyam' (Pertaining to Ramakrishna Paramahamsa), 'Vamanan', 'Vedanta Saram', etc. Although many of these works were popular during the time they were written, the present student of literature may pass on without noticing them.

Ramakrishna Pillai was, all along, a bold critic. As a social reformer, he could do a good deal for the progress of his own community. Thus, the joint-family system, Thalikettu festival, etc., were very strongly opposed by him and later leaders could easily build upon what he had done. In the field of politics his contributions are memorable. From the ruling Prince down to the peon, nobody could escape his criticism when there was corruption; and any attempt to win him over was futile. As a result of this, he had to court arrest and banishment.

The banishment was condemned by most of the leading newspapers. "We feel bound to say, however, that the draconian order issued in the case is one not worthy of an enlightened Government" was the remark made by the *Hindu* dated 28 September 1910. The *Bengalee* of Calcutta remarked that the act was "barbarous". Dr. T. M. Nair wrote in the *Hindu* that it was a piece of "grave injustice". The *Indian Patriot*, edited by Karunakara Menon, on the other hand, justified the action of the Government and attributed motives other than public interest to the conduct of Ramakrishna Pillai. The latter filed a suit against this paper in which Sir C. P. Ramaswamy Iyer appeared for him and succeeded in vindicating his stand.

Ramakrishna Pillai passed away on 28 March 1916.

The contributions of Ramakrishna Pillai to

the promotion of national consciousness were remarkable. Such bold, patriotic activities and independence of spirit were rare at a time when the National Movement was yet to gather momentum in India. He is, therefore, to be recognized as a forerunner who did effective spadework for the successful endeavours of his successors. A fitting memorial, in the form of a statue, was erected in Trivandrum and the unveiling ceremony was done by the late Dr. Rajendra Prasad, the then President of India, on 13 August 1957.

[K. Bhaskara Pillai—Swadesabhimani: A Biography; K. Ramakrishna Pillai—Bharya Dharmam (Duties of a Wife); —The Conditions of Nayars; —Travancore Deportation, Volume II; The Keralan (News Journal), Books 1, 2 and 3; The Atma Poshini (Journal), Books 8 and 10; Inscriptions on the Statue of K. Ramakrishna Pillai in Trivandrum; B. Kalliani Amma (Mrs. Ramakrishna Pillai)—Vyazhavattasmaranakal.]

(N. V. Nair) P. KUNJIKRISHNA MENON

PILLAI, V. O. CHIDAMBARAM
(1872-1936)

V. O. Chidambaram Pillai was the son of Ulaganathan Pillai and Paramai. He was born on 5 September 1872 at Ottapidaram, Tirunelveli district. He first studied at the St. Xavier's School and later at the Caldwell High School, Tuticorin. After Matriculation, he took to legal studies and got his B.L. degree in 1895. Consequently he set up in legal practice in Tuticorin itself. It was during this time that he came under the magnetic spell of Salem Vijayaragavachariar, under whose apostolate he was converted into the extremist camp of Tilak. This identification with the ideals of Tilak brought them very close together and they remained staunch friends ever after. At the instance of Vijayaragavachariar he presided over the Salem District Congress session.

The year 1900 set the stage for V.O.C. to delve more deeply into politics. The agitation against the Partition of Bengal marked the beginning. V.O.C. addressed a number of meetings in which he advocated Swadeshi to replace everything that was alien. He invested all his property in his nationalistic adventures which left him in his later years in straitened circumstances.

He had great faith in the future of Indian trade and believed that its encouragement could hasten the exit of the British from India. Therefore, in 1906, at the height of his popularity, he floated a Steam Navigation Company which ran a service between Tuticorin and Colombo. However, the Company, owing to its poor resources, was running at a loss. Nevertheless, the British were apprehensive of what V.O.C. was doing. The Sedition Law that preceded the Surat split took V.O.C. also as its victim. He was arrested, tried and sentenced for life on a charge of sedition. He was the first Indian to be sentenced for life on a charge of sedition, which was later reduced to six years by the High Court.

After his release from prison in 1912, V.O.C. resumed his legal practice. Owing to poor health he remained aloof from politics. During these years he was very much interested in the Labour movement. He was also one of the moving spirits behind the Madras Presidency Association formed by Kesava Pillai in connection with the emerging Non-Brahmin Movement.

In 1920 the control of the Congress passed from the extremists to Gandhiji and his associates. A staunch believer in the principles of Tilak, V.O.C. found himself in the opposition and expressed his lack of faith in Gandhian principles. He came out of the Congress in 1920; and though he rejoined it in 1927 and attended the Surat Session, his involvement after 1920 was merely nominal. The role that he was destined to play was over by 1920.

Politics and law were not the only fields in which V.O.C. showed interest. Another avocation in which he evinced a very keen interest was Tamil studies. Since his childhood, he had made a life-long study of the Tamil classic 'Thirukkural', and wrote a commentary of a very high order. His other publications in Tamil included an edited work on 'Tolkappiam', a treatise on Tamil grammar with the commentary of Illam-

pooranar. All the remaining years of his life were spent in seclusion in the pursuit of Tamil studies. He died on 18 November 1936. His life had left a deep mark on the making of the South Indian character as a force in the continuing struggle for national independence.

[V.O.C.—Autobiography (in Tamil); R. T. Parthasarathy—Leaders of Tamil Nad (in Tamil); N. Ramiah Pillai—Veera Chidambaram Pillai (in Tamil); The Hindu Files; History of the Madras Police.]

(Emmanuel Divien) CHANDRAN D. S. DEVANESAN

PINDI DASS (LALA) (1886-1969)

Lala Pindi Dass was born in Vanianwala, a village in Gujranwala district in the West Panjab (now in Pakistan), in June 1886. His father, Lala Ishar Dass, had five sons—Pindi Dass, Kali Dass, Shakti Dass, K. C. Kaffi and Dwarika Dass. Lala Pindi Dass's mother died when he was only a child, and his father thereafter married Kesara Devi. His father was in Government service and belonged to a very prosperous family, widely respected by the people of his village and his community. Lalaji was a Kshatriya and Malhotra by sub-caste. He was married to Parmeshwari Devi, daughter of Lala Mayya Dass Kapoor of Gujranwala district. He was married at the age of twelve years. He had four daughters and no son. Probodh Chandra and H. L. Shaw are his sons-in-law.

Lala Pindi Dass is said to have finished his schooling by 1904. Details of his educational career are not known, but he was never against Western education. Lalaji undertook no foreign travels. Some of his close associates who influenced him greatly were Dr. Satyapal, Dr. Gokul Chand Narang, Bhim Sen Sachhar, Kedar Nath Sehgal, Pandit Sundar Lal, Lal Chand Falak, Sardar Ajit Singh, Soofi Amba Prashad and Sardar Kishan Singh. His father, too, influenced considerably Lalaji's mind and character. It was because of his father's influence that Lalaji started taking an active part in politics and anti-British activities even as a child. Lalaji was also very much influenced by Gorki's 'The Mother' and other literature on the Russian Revolution; the biographies of Mazzini and Garibaldi; works of Bankim Chandra Chatterji, Swami Ram Tirtha, Swami Vivekananda, Swami Dayananda and Mahatma Gandhi. It was greatly due to Gandhiji's influence that Lalaji joined the Congress Party.

Agitated by the Partition of Bengal scheme of Lord Curzon in 1905, Lala Pindi Dass plunged openly into the country's politics. He took up the profession of a journalist and started publishing an Urdu weekly, *The India*, from Gujranwala in 1907 as its proprietor. A special feature of this weekly was the publication of a series of articles called "Shiv Shambhoo Ka Chittha", through which he exposed the misdeeds of the British officials. Shiv Shambhoo was the pen name of Lala Pindi Dass himself. As a result, he was awarded five years' rigorous imprisonment. In 1913-14 he published the *Indian Advertiser*, another Urdu weekly from Lahore. Being the owner of a press, he published nearly one hundred books written by himself. Some of the important publications were: 'Islam Zindgi', 'Bharat Zanjiron Mein', 'Tilak Gita', 'Ram Banbas', 'Swami Ram Tirtha', 'Swami Vivekananda' and 'Ramkrishna Paramhamsa'. 'Tarikh-i-Hind', written by Bhai Parmananda, was also published by him which was later on proscribed by the Government.

In 1915 Lalaji was interned in Jandanwala in Mianwali district for four years for his political activities. He was not allowed to meet any of his friends and was required to attend the police station daily. While in this village, he preached to the villagers against joining the army for the British cause. During the Martial Law days in 1919, Lalaji helped Swami Shraddhananda to organize relief to the distressed people in Gujranwala. Lalaji was also interned during that period. He was an active worker of the Bharat Mata Society and was a leader of the revolutionary group in the Punjab before joining the Congress in 1921. During the same year he came to Lahore and took an active part in the activities of the Congress and joined the Non-Cooperation Movement. He founded the Anti-Communal League

at Lahore. In 1926 he started publishing *The Swaraj*, an Urdu daily, from there. In 1930 Lalaji was arrested on the charge of taking an active part in the Civil Disobedience Movement. Due to his active participation in the Quit India Movement, Lala Pindi Dass was re-arrested and kept in jail up to 1944. He belonged to the extremist group of the Congress Party in his early days but Gandhiji's influence weaned him from that group and persuaded him to adopt the principle of nonviolence. Lalaji was a member of the All India Congress Committee. He was a member of the Working Committee of the Punjab Provincial Congress and continued to serve it as Financial Secretary for about fifteen years. He retired from active politics in 1947, when he also left the Congress Party. Lalaji was also a member of the 'Anjuman-i-Muhibban-e-Watan'. He did not accept any honorary titles throughout his life.

Lala Pindi Dass's mode of life was simple but heroic. His attitude towards social reforms was modern. He firmly believed that social evils were mainly responsible for weakening the Indian society. His views on social reforms were much influenced by the ideas of Sri Ramakrishna Paramhamsa and Swami Ram Tirtha. He was dead against caste and untouchability and believed in the essential oneness of humanity. He advocated strongly widow-marriage and believed in granting equal status to women. Lalaji believed in the religion of love and felt that there is truth in every religion. He himself was not an orthodox follower of any religion. He did not believe in idol-worship and religious superstitions. As regards his educational ideas, he was not against the western education and felt that for the scientific development of the country, western education was very necessary. He also wanted education to be imparted on national lines in order to help the Indian students to understand their own culture and civilization. He supported the Gandhian scheme of Basic Education and favoured compulsory primary education on basic lines.

Lalaji stood for complete independence of India right from 1907. He was a revolutionary from the very beginning and spread the ideas of revolution and the use of force for the attainment of freedom but later on he joined the Congress and professed the principle of nonviolence. His ideas on nationalism are clearly revealed from the following extract from an article addressed to the Indian army of the British Government: "Oh! my dear brethren and fellow countrymen! In the whole world I see yours is the most miserable life, which gives pain to my heart. *Hubbul-Watan Minal-Iman* or love of the native land forms part of a man's faith. I am not thinking of the oppression exercised upon you by the English, but what I weep over is that you are not aware of your own ruin and disgrace, and are passing your time like insects. You do not know that you have been kept entirely in the dark from the useful knowledge of liberty, nay, are being taught lessons of slavery, and all your products and money have been slowly taken away" (*The India*, Gujranwala, 25 April 1907).

Lalaji opposed the British economic policy and regarded it as a sheer exploitation of man by man. He was of the view that the English exploited the poor Indians and left them poorer. He was in favour of a mixed economy and felt that the private enterprise should be encouraged. He specifically mentioned that the British were selfish in ignoring the development of cottage industries which was very important for the uplift of the Indian villages. He was in favour of nationalising most of the modern large-scale industries for the economic development of the country. He was dead against regionalism and had an all-India outlook. He had friends in all parts of the country and sympathised with all the movements for India's freedom.

Thus it is very clear that Lalaji was undoubtedly through and through a nationalist. He inherited his boldness from his father and never hesitated in calling a spade a spade. To assess Lalaji's contribution in the field of the national liberation movement it can safely be said that his selfless service to the cause of the country through his bold writings even at the risk of torture in prison will ever be remembered.

[Arunum and Sheel (Eds.)—Personalities, Northern India Volume, 1951-52; Satyapal and

Probodh Chandra—Sixty Years of the Congress; Proceedings of the Home Department (Public, Political)—A, No. 3, July 1907 (an English translation of an article which appeared in the issue of the India, Gujranwala, of 25 April 1907); Personal interview of the Research Fellow with Lala Pindi Dass.]

(D. L. Datta) D. AWASTHI

PINGLE, VASUDEO GANESH (1888-1915)

Vasudeo Ganesh Pingle, born in 1888 at Talegoan Dhamdhere in Poona district in a middle-class Chitpavan Brahmin family, was the youngest child of his parents. By 1900 young Vishnu had completed his Marathi education and moved on to Poona for higher education. The need of giving a technical and industrial bias to our educational system was then being much discussed. Pingle joined the Samartha Vidyalaya of Professor Vijapurkar which provided elementary teaching of this new type. The Samartha Vidyalaya fell under the disfavour of the Government because of the nationalist views of its proprietor and was closed down in 1910. Pingle, in the new atmosphere of Poona and Kolhapur, became acquainted with revolutionary ideas and saw no salvation for the country except by revolutionary means. In this frame of mind he sailed for the U.S.A. in 1911 to obtain higher technical education.

There was a great agitation among the Sikhs and other Indians who had migrated to Canada and the U.S.A. over the unjust immigration laws. They resented racial discrimination and readily absorbed the revolutionary teachings of Lala Har Dayal who was then talking of 'Ghadar', organizing a revolt to overthrow the foreign government in India. Pingle, who had joined school at Seattle, came under the influence of the great Ghadar leader, Har Dayal, became a staunch revolutionary and began to associate actively with Rash Behari Bose and Baba Guru Datt Singh in their revolutionary work. A large batch of the Sikh revolutionaries returned on the *Komagata Maru* and was interned by the Government in the Punjab. Pingle, evading police surveillance, reached the Punjab to take part in the general rising that was planned for February 1915.

Being a good and persuasive speaker he was asked to move among the Indian soldiers and prepare them for a general revolt. Pingle went to Meerut to meet some of them. One among the group informed his superior officer and Pingle was arrested with incriminating material on 23 March 1915. A Conspiracy Case was launched in the Lahore Central Jail on 27 April 1915 before a Special Tribunal. Eighty-two persons were accused of conspiring against the King with the intention of making war, out of whom fifty-eight were convicted and sentenced. Pingle received the highest sentence of death. His calm and heroic behaviour in jail even after he was sentenced to death much impressed the Lt.-Governor Michael O'Dwyer, who wrote about him: "Of these two (Pingle and Bhai Paramananda) I should have been more inclined to show mercy to Pingle who did not hesitate to risk his life, acknowledged the justice of the sentence and met his death like a man."

Pingle was hanged in the Lahore Central Jail on 16 November 1915.

[Vidyanidhi Siddheswarshastri Chitrav—Bharatvarshiya Arvachin Charitra Kosh (1818-1945), Poona, 1946; Vishnu Shreedhar Joshi—Mritunjayancha Atmayadna, Bombay, 1951; Kali Charan Ghosh—The Roll of Honour; R. C. Majumdar—History of the Freedom Movement in India, Vol. II.]

(C. B. Khairmoday) V. G. DIGHE

PINTO, JOSE ANTONIO (COLONEL) (1764-1834)

Colonel Jose Antonio Pinto was born at Candolim, Bardez (Goa), on 2 March 1764. His father was known as Ignacio Pinto and his mother was Margarita Rodrigues of Diwadi (Goa). His elder brother, Francisco Caetano Pinto, was in the Maratha Army and had risen to the rank

of a Major. One of his cousins, Jose Joaquim Pinto, also rose to the rank of a Major in the Maratha Army. He died as a bachelor in 1854, and as his sister Josepha Agostinha Pinto had married Jose Maria de Cunha, the grandfather of Dr. Da Cunha, the great historian and research scholar of Bombay, he left the family estate to one of his grand-nephews, Fernando Claudio da Cunha. The Pintos of Candolim and the Cunhas of Arpora, Bardez, were blood relations and many members of the two families had joined the nationalist movements of the Goans to make Goa free from the Portuguese rule. The Pintos were descendants of the Saraswat Brahmin Santu Shenvi (Sinay), who was baptised on 3 November 1585. Col. Pinto married Austacia Augusta da Souza of Siolim (Bardez). They had eight children.

After the completion of his traditional education in Goa, Pinto's parents sent him to Lisbon at the age of twelve or thirteen for higher education. According to some writers, he went to Lisbon with Dr. Jose Antonio Gonsalves, the Bishop who was one of the organisers of the conspiracy against the Portuguese in Goa which came to be known as 'Conspiracy of the Pintos of 1787'. He lived in Lisbon with Caetani Victorino de Faria, who was one of the leaders of that conspiracy. He studied at Lisbon and Rome and then went to Paris to study Humanities and Mathematics. He spoke fluently Konkani, Portuguese, French, German, Italian, Marathi and other Indian languages. He was always held in high esteem in academic circles.

He resented the bad treatment given by the Portuguese to the Goans in Goa and in their other colonies. He was one of the young Goans who earnestly wanted political freedom for Goa. He organised a conspiracy through his friends for the liberation of Goa in 1787. This conspiracy was called "Conjuracao dos Pintos", i.e., Conspiracy of the Pintos, because the majority of its leaders, from civil, military and ecclesiastical life, were "Pintos". It was planned to win over the legionaries and auxiliary forces in Goa, through the help of certain officers sympathetic to the cause. It was confidently expected that the movement would get the ardent support of the people. But it was betrayed and met with an abortive end, being ruthlessly suppressed by the Portuguese troops.

Though many Goan patriots in Goa and Europe were connected with organising the conspiracy, the following were amongst the main leaders—Colonel Jose Antonio Pinto, Caetano Victorino de Faria, his son Jose Custadio de Faria, the well-known Abbe Faria, Mesmerist, Caetano Francisco de Couto, Father Custodino da Santa Maria, Joaquim Antonio Vincente (Navy student) and Narcisco Vincente. No detailed information about the secret activities of the conspirators is available. However, references in some books and periodicals show that Jose Antonio Pinto, Jose Custodio de Faria and others were contacting some influential persons in the capitals of the European nations to secure help from them in money and arms and also to hold secret meetings in Paris and Versailles and with an ambassador of Tipu Sultan in Paris. The conspirators in Goa had contacted Nana Fadnavis and other Maratha noblemen in the Poona Court. The conspirators fixed 10 August 1787 as the day of the uprising and of attacking from outside Goa to end the Portuguese rule. Jose Antonio Pinto was to lead the attack from outside.

A priest of the village Bastora, by name Pedro Caetano Jose Lobo, the then Vicar of Tivim (Goa), betrayed the plot and the names of its leaders and workers in Europe and Goa to the Archbishop of Goa on 31 July 1787. The Government of Goa ordered to intercept all letters coming from Europe to Goa. Jose Pinto's letters from Europe to his brother, Joao Baptista Pinto (priest) in Goa, referred to the efforts of Caetano Gonsalves, Santa Maria and others in Europe to promote the welfare of Goa. Joaquim Antonio Vincente's letter to his friend in Goa referred to the coming events in Goa for her own welfare. The Portuguese Government at Goa requested the Lisbon Court on 9 August to arrest all the known and suspected leaders of the conspiracy in Portugal and Europe, when they became available in Portugal. Severe punishments were inflicted on many conspirators caught in Goa after their trials by the Court. Father Caetano had

come to know of the betrayal of the conspiracy when he was in Lisbon and arranged to send secretly Jose Pinto, his son Jose de Faria and other Goans to Paris to avoid their arrest by the Lisbon Government. While his father languished in jail in Portugal, on the discovery of the plot, the son Jose de Faria became renowned as a magnetizer and an illuminist. He even supplied the Indian Contingent to the French Revolution marching against the Convention at the head of the revolutionaries in an attempt to overthrow the Gironde on the memorable 2 June 1793 (10th Vendimaire). The Abbe Faria figuring in Alexander Dumas's 'The Count of Monte Cristo' is none other than Jose Custodio de Faria. Another notable member of this group which stormed the Convention was Jose Antonio Pinto. He left Paris for Goa secretly in 1793 and tried to organise a new plan of revolt in Goa. But soon the Goa Government came to know about it and he fled away to Poona. He entered the Peshwa's Army at Poona as a Lieutenant on the strength of his experience in the French Revolution. Soon he rose to the post of a Colonel in the Peshwa's Army. His fighting qualities were demonstrated in the battle on 10 May 1818 at Sholapur between the Marathas and the English East India Company, and he was wounded. After the fall of the Marathas, in 1818, the Company's Military Officers offered him a military commission but he refused. He sold his vast *inam lands* around Poona and went to Goa where he again refused to accept the request of the Viceroy of Goa to become a Professor in the Military Academy of Goa.

He gave lessons in French and Mathematics and carried on experiments in agriculture and fruit-growing in the fields of Goa. He took part in the constitutional agitation for Goa's freedom and was elected in 1822 as a representative of Bardez to the Chamber of Electors who were to elect deputies for Goa for the Lisbon Parliament. He died on 29 June 1834.

[Biographia Goana, by an unknown Author; G. M. Moraes—Dr. Jose Gerson da Cunha, 1844-1900, Bombay, 1964-65; "Goans Tried to Overthrow the Portuguese Government in the Revolt of 1787," an article by Dr. Azevedo Carmo in the Jalata Gomantaka, Belgaon, 1949.]

(C. B. Khairmoday) V. T. Gune

POCHKHANAWALA, SORABJI NUSSERWANJI (1881-1937)

Sorabji Nusserwanji Pochkhanawala, the Father of Indian Banking, was born in a respectable middle-class Parsi family. He passed his Matriculation at the age of sixteen from the New High School, Bombay, and joined the St. Xavier's College, Bombay, where he spent only one year.

In 1899 he joined the Chartered Bank of India as a clerk. Seven years later he joined the Bank of India as a sub-accountant and simultaneously performed the duties of a Manager, as the Bank had then no Manager. In 1910 he passed the examination of the Institute of Bankers, London, being the first Indian to do so. And yet he was refused the post of the Manager of the Mercantile Bank of India.

Those were the days of Swadeshism. Pochkhanawala, therefore, conceived the idea of starting a banking and financial enterprise on Western lines, conducted and managed solely by Indians. The Central Bank of India was established in 1911 with the assistance of two other financiers, Sir Pherozeshah Mehta and Sir Phiroze Sethna. Pochkhanawala was the Manager of the Bank; he became the Managing Director in 1920.

Thanks to his energy, devotion and financial acumen, the Bank was soon placed on the approved list of Banks authorised to receive Municipal deposits and was granted membership of the Bankers' Clearing House of Calcutta. The Bank not only earned a reputation as a sound financial concern, but also helped other Banks to survive periods of crisis. The taking over of the management of the Union Bank and the amalgamation of the Tata Industrial Bank with the Central Bank of India (1923) earned a tribute from no less a person than Sir Basil Blackett.

No wonder that Pochkhanawala's services should be requisitioned by the Government of Ceylon which invited him to be the Chairman of

the Ceylon Banking Inquiry Committee. His recommendations resulted in starting a State-aided Bank in the island (1934). In recognition of his services; he was Knighted in 1935, the first instance of a Banker, Indian or European, other than the head of the Imperial Bank of India, to be thus honoured. In 1936 Pochkhanawala had the satisfaction of seeing established in Bishopsgate, the Central Exchange Bank of India Ltd., a subsidiary London establishment, with an English Manager and a separate Board of Directors. With his wide experience and organizing capacity, the Government of Bombay invited his services as a member of the Stock Exchange Inquiry Committee.

Pochkhanawala contributed perhaps more than any one else to the growth of organized Banking in India between 1912 and 1937. To him also goes the distinction of having started the first purely national Indian Bank capable of competing on equal terms with British and other foreign institutions. The Central Bank of India stands today as the biggest joint-stock Bank registered in this country (now nationalized), and a monument to the genius, initiative and enterprise of Pochkhanawala.

When this doyen of Indian Banking died on 4 July 1937, tributes were paid to him from all quarters and communities. He occupied a unique place in the cosmopolitan life of the city of Bombay.

Pochkhanawala was a Justice of the Peace. He was also a member of the Government Securities Rehabilitation Committee of the Government of India (1921).

[Indian Year Book (1926-37); The Times of India, 5 and 6 July 1937; H. D. Darukhanawala—Parsi Lustre on Indian Soil, Bombay.]

V. G. Hatalkar

PONNARA G. SRIDHAR

—See under Sridhar, G. Ponnara

POTHAN JOSEPH

—See under Joseph, Pothan

POTTI SRIRAMULU

—See under Sriramulu, Potti

PRABHU, RAMACHANDRA KRISHNA
(1883-1967)

Ramachandra Prabhu was a leading Gandhian writer and journalist.

Son of Gurpur Krishna Prabhu, he was born at Gurpur, a town in Mangalore taluka on 23 August 1883. He lost his parents very early. At ten, he was employed as an assistant in a shop at Mulki, from where, after six months, he ran away to Mangalore and joined the Canara High School, being eager to continue his studies. He received a Government studentship, and secured a First Class in the S.S.L.C. examination. While studying at St. Aloysius College, Mangalore, he read atheistic literature, and his quest for "Truth" forced him to leave his college while he was a Final B.A. student, and embark on a long journey to the Mayavathi Ashram in the Himalayas, founded by Swami Vivekananda (The *Kasturi*).

Here he studied 'Upanishads', 'Shat Darshanas' and 'Brahma Sutra'. He came into contact with revolutionaries like Upendranath Banerji and Hrishikesh Bhattacharya, later of Alipore Bomb Case fame. Having read Tilak's 'Arctic Home of the Vedas', Prabhu decided to do further researches on the subject, and he came to Bombay in 1905. He met Tilak who secured him a job in a Bombay magazine, the *Induprakash*, in 1906 (The *Kasturi*; Anthology). He also had contacts with the revolutionary movement while at Bombay and was the Joint Secretary of the National Union. Barindra Ghose (Aurobindo's brother) stayed with Prabhu during his visits to Bombay, and Prabhu was highly influenced by Aurobindo's ideas. Aurobindo came to Bombay from Baroda to address meetings organised by the National Union (The *Kasturi*). After Tilak's imprisonment at Mandalay (1908), Prabhu could not continue his researches on the Vedas. At Baroda he completed a course in Librarianship in 1911. Back in Bombay, he served as the literary assistant with the Taraporewalas, the famous publishers (The *Kasturi*).

In 1913 he joined the *Bombay Chronicle* and became a close friend of Horniman. Prabhu met Gandhiji for the first time in 1915. Soon his faith in Gandhian methods became firm, and he started editing the *Young India*, too, though Jamnadas Dwarakadas was the Editor in name. Later the *Young India* was taken to Ahmedabad, but Prabhu continued to write for the magazine and later even stopped receiving royalty for his writings. Both Horniman and Prabhu resigned from the *Bombay Chronicle* in 1926 and Prabhu joined Horniman's new paper, the *Indian National Chronicle* (The *Kasturi*; Anthology; Samyukta Karnataka).

In 1929 he came to Mangalore and organised Salt Satyagraha. He was imprisoned for six months as a result. After his release, he worked as the President of the Mangalore Taluk Congress Committee (The *Kasturi*).

When Horniman rejoined the *Bombay Chronicle* in 1933, Prabhu also rejoined the paper as senior assistant, and he served the paper for long, at times as the Acting Editor. After retirement in 1949, his services were availed of to organise the Gandhi Memorial Museum at Rajghat, Delhi. He was invited by the Central Government to join the editorial staff for compiling the 'Collected Works of Mahatma Gandhi'. After two years he resigned and returned to Mangalore and continued his researches on the original home of the Aryans to buttress Tilak's theories (The *Kasturi*).

Prabhu was a voracious reader and writer. His book 'Quit India' (so named by Gandhiji himself), published in 1942, has depicted the thoughts of Gandhiji, describing how Gandhiji became a radical. Some 24,000 copies of the book were sold in a month, and the work was proscribed by the Government (The *Kasturi*). In addition to the 'Collected Works', he also edited 'The Mind of Mahatma Gandhi' (1944), with U. R. Rao. 'Anthology of Modern Indian Eloquence' (1960), 'Indian National Songs' (1966), 'Gandhian Rosary' (1959) and 'Bapu' (in Hindi, 1959) are his other important works.

Prabhu was a Gandhian of the first order and led a simple and austere life. Later he applied his mind to the study of Kannada literature and was eager to further Tulu, the local language of South Kanara, whose folk songs he had collected. He took an active interest in the welfare activities of his own community of Gouda Saraswata Brahmins. As a journalist he has left an imprint of his personality on the *Bombay Chronicle*.

His last days were spent in researches on the Vedas, and his research papers on the original home of the Aryans had been praised by scholars like Satvalekar (The *Kasturi*).

Prabhu died at Mangalore on 4 January 1967. He is survived by his wife, Sanjeevi Bai. They were childless. His wife had also been an active participant in the freedom struggle.

[R. K. Prabhu—Anthology of Modern Indian Eloquence, Bombay, 1960 (Back cover introduction); Editorial in the Kannada paper, the Samyukta Karnataka (Bangalore daily), 6 January 1967; K. Janardana—Gandhijiyannu Mecchisida Patrikodyami, an Article in the Kannada Kasturi (Hubli monthly), December 1964.]

(Emmanuel Divien) S. U. KAMATH

PRABODH CHANDRA (1911-)

Prabodh Chandra was born at Rawalpindi (now in West Pakistan) in a middle-class Kshatriya family belonging to the 'Trehan' sub-caste. His father, Satya Dev, retired as Headmaster of a Government High School, and his mother was Durga Devi. Prabodh Chandra was married in 1936 to Adarsh Bala, daughter of a revolutionary journalist, Lala Pindi Dass.

Prabodh matriculated from the Government High School, Gujrat, in 1927. He did his intermediate as a private candidate in 1930, passed his B.A. and M.A. (History) from the F. C. College, Lahore, respectively in 1934 and 1936, and worked for some time for his Ph.D. in History which he could not complete. Among the influences on his early life were his studies in the Hindu religion and about Shivaji and Garibaldi. He read 'The Mother' by Gorky, and admired the lives of Subhas Chandra Bose, Maulana Abul Kalam Aazd and the Zutshi Sisters.

During his college days Prabodh earned three medals for social service. He started his political career when he was only sixteen, and organised the Multan Students' Union in 1927. He was associated with the Lahore Revolutionary Party, and was arrested in connection with the Multan Bomb Case in 1929. He was again arrested in 1930, 1932 and 1934 for his political activities. He was a founder-member of the students' movement in Punjab, remained President of the Punjab Students' Association and of the Lahore Students' Association from 1932 to 1935. He was Chairman of the All-India Students' Conference in 1936, in which year he also led a strike in the Khalsa College, Lahore. He was elected as the sole representative of the Indian students to the World Youth Congress in Budapest in 1938, which he could not attend being arrested in India in connection with a strike in the Dayanand Ayurvedic College, Lahore, which he led.

From the Punjab revolutionary party, Prabodh later on joined the Indian National Congress, and was a member of the Punjab Pradesh Congress Committee. He was Secretary of the Tagore Memorial Library at Lahore, in 1943-44, started a similar library at Pahalgam in 1943, and was elected a Member of the Punjab Legislative Assembly in 1946. Among his close associates were persons like Dr. Saif-ud-din Kichlew, Dr. Gopi Chand Bhargav and Sardar Sardul Singh Caveesher. He was also suspected in connection with the escape of Subhas Chandra Bose.

He has arranged national dramas to create patriotism in the Indian youth. In 1934 he collected about ten thousand rupees for Harijan welfare, arranged a dinner with the Harijans at Lahore in 1938, which was attended by Khan Abdul Ghaffar Khan, and co-operated with the Arya Samaj in their work on social equality. Even to-day he contributes four to five hundred rupees a month for the education of the poor.

Managing Editor of the *Students' Tribune*, an English monthly at Lahore in 1936, he also contributed articles to the *Contemporary India*, a quarterly journal. Among his publications are: 'Students' Movement in India' (1939), 'Sixty Years of Congress' (1946) and 'Rape of Rawalpindi' (1947). He was for some time Minister of Education in the Punjab Government.

Besides his writings, Prabodh Chandra has used the public platform to spread his views. He has faith in God, but does not hold orthodox views about religion. He has co-operated with the Arya Samaj only in connection with their social reforms and national activities. He is actively against caste and untouchability, likes the Western education which has awakened national consciousness, and favours cottage industries, though he is not against the heavy industries which also must have their place in the national economy.

He always stood for complete independence of India, criticised the ruthless firing at Jallianwala Bagh, and condemned peace under the British as the peace of the graveyard. The British indulged in commercial and economic exploitation. He is, however, all praise for the British as a nation, and likes their system of government.

[Prabodh Chandra—Pilgrim's Progress, New Delhi, 1956; Who's Who File in the Punjab State Archives, Patiala; Who's Who, Punjab Vidhan Sabha, 1962-67; Personal interview of the Research Fellow with Prabodh Chandra.]

(D. L. Datta) G. S. CHHABRA

PRADHAN, PABITRA MOHAN (1910-)

Pabitra Mohan Pradhan comes of a middle-class cultivator's family in the village of Poipal, District Dhenkanal, Orissa State. He was born in 1910. His father was Bharat Chandra Pradhan and his mother's name was Shanti Devi. Pabitra Mohan received his primary education in his own village, secondary education at the Talcher Raj High School and collegiate education at the Ravenshaw College, Cuttack. He also took his Degree in Education at Cuttack in 1935.

Socially, religiously and culturally, Pabitra Mohan was greatly influenced by his uncle, Bankanidhi Bhaktaballav. After graduating in Arts and obtaining a degree in Education he

served as a teacher in the Raj High School, Talcher, for three years.

He was politically influenced by Utkalmani Gopabandhu Das and also by Mahatma Gandhi's idealism. While in the Talcher State service he secretly organised agitation against the Rulers to save the people from the medieval tyranny and oppression of those Princes.

After resignation from the State service, he formed the Prajamandal. He was responsible for the historical exodus of almost all the people of the Talcher State as a protest against the maladministration of the then Ruler. Pradhan was subsequently arrested under the Defence of India Rules and sentenced to imprisonment for fifty-six years. He, however, escaped from the Talcher Jail by scaling over the walls of the jail.

He established a parallel Government with guerilla bands that encountered aerial machine-gunning, resulting in the death of seventeen persons and injuries to hundreds. He continued to have a parallel Government for four months. Being surrounded by the British and the Talcher State military forces, he absconded from Orissa. He then went to Tatanagar and therefrom to Calcutta, where he served as a cook on a salary of Rs. 6/- per month in a Bengali family.

While in Calcutta, he came in contact with the Subhasites (Jugantar group) and became a member of the Suicide Squad of the I.N.A. To carry a missive, he swam across the river Brahmaputra at the dead of night in spite of heavy military guard, and reached the I.N.A. camp in the I.N.A. occupied area. For his revolutionary activities, a price of Rs. 10,000/- was put on his head—dead or alive. As an absconder, he travelled in different parts of India. He even went to Nepal, Tibet and Bhutan.

After the achievement of independence, warrants against him were withdrawn by the Government. Pradhan returned to Orissa and organised over a lakh of volunteers to expel the Rulers of the Orissan States. He was to a great extent responsible for the merger of the Orissan States with Orissa, which eventually led to the formation of Greater India.

During the elections Pradhan twice defeated two Rulers who contested from two constituencies. He has been Minister in Orissa for five times, holding various portfolios. He broke away from the Congress on grounds of difference of opinion. Along with some other Congress leaders he formed a new political party known as the Jana-Congress and became its President. His party formed an electoral alliance with the Swatantra Party. Pradhan was for some time the Deputy Chief Minister of Orissa in the Swatantra-Jana Congress Coalition Government. As an administrator he is regarded as one of the most determined among the Ministers, bent on eradicating corruption from the administration and society.

His political ideology is pragmatic with the sole aim of giving social justice to every section of the people. He believes in practical Gandhism and in his (Gandhiji's) 'Gramarajya' classless society. Dignity of labour, self-reliance and self-sufficiency are his mottos for establishing an ideal society. He strives to establish a clean administration, and for achieving this object, he has been working throughout his political career whether as a public man or as an administrator.

[Personal interview of the Research Fellow with Pabitra Mohan Pradhan; Personal knowledge of the Contributor.]

(J. C. Rath) P. MUKHERJEE

PRAHARAJ, GOPAL CHANDRA
(1872-1945)

Gopal Chandra Praharaj was born in 1872 in the village of Sidheswarpur in the District of Cuttack in Orissa, at a distance of about twelve miles from Cuttack in the south. He passed away on 16 May 1945. His father, Narasingha Praharaj, was a Zamindar and a man of religious temperament. As Zamindars, the Praharajas enjoyed a position of prestige and dignity in the society. The Praharajas were aristocratic Brahmins. Gopal Chandra was thus born with a silver spoon in his mouth.

His wife, Muktamani Devi, came from a

middle-class Brahmin family of Nuagaon, Biswanathpur Sasan of Puri district.

Gopal Chandra started his early education in the village Pathasala, where he learnt the three R's. He passed the Entrance examination from the Ravenshaw Collegiate School in 1891 and then the Intermediate examination from the Ravenshaw College, Cuttack. He passed the B.A. examination from the same college in 1898 and later on passed the B.L. examination.

Though he had never visited any foreign land in his lifetime, he had been influenced by foreign authors and was in favour of Western education.

Gopal Chandra came in contact with Utkal Gaurab Madhusudan Das (popularly known as Mr. Das) and Sashibhusan Ray. He used to read books of religious and mythological significance and the Bhagwat Geeta daily which had influenced his mind and character.

Gopal Praharaj was the Government Advocate of Puri, from which post he resigned in April 1916 at the call of Mahatma Gandhi in order to participate in the Indian freedom struggle. Orissa primarily was the region of his greatest literary and political activity. The period of his greatest contribution to the cause of Nationalism ranges from 1916 to 1945. He was, at the same time, intimately connected with several public institutions and rendered a great deal of social service. He conducted the nationalist movement in a constitutional and nonviolent manner.

Gopal Chandra was a Congressman, a member of the Utkal Union Conference, a member of the Utkal Sahitya Samaj and President of the Brahma Vidya Samiti of Orissa. He occupied an honoured position in his party circles for his unceasing effort to spread the message of the Congress for freedom and democracy.

He contributed articles regularly to the local dailies and weeklies, besides being the Editor of the *Satya Samachar* and then of the *Prajatantra*. He devoted his articles to the cause of Indian Nationalism. His 'Purna Chandra Oriya Bhasakosa', the first systematic Oriya Encyclopaedia in seven big volumes, brought him international name and fame, and it has found a place in almost all the big libraries of the world. The Bhasakosa has immortalized Praharaj. Besides, he had written several other good books like 'Bai Mohanty Panji', 'Bhagabat Tungire Sandhya', 'Duniar Hal Chal', 'Nanaka Bastani', and the like. He had a satirical style of his own which earned him a commendable position as a literary giant. His style is said to have been influenced somewhat by Fakir Mohan Senapati.

In public life Gopal Chandra was regarded as an eminent lawyer, a celebrated journalist and a writer of repute. He occupied a prominent position in the academic world also. His studies in the origin of Oriya language and literature laid the basic foundation of subsequent researches in Oriya.

He was awarded the Kaiser-e-Hind Gold Medal in 1933, the title of 'Rai Bahadur' in 1937 and then the title of 'Sahitya Bisarada' and 'Sahitya Bhusan' by the Andhra University. The Normal School Lane of Cuttack was named after him in 1937.

Being an aristocratic Brahmin and a rich Zamindar, Praharaj had to strive very hard in order to bring about radical reforms in the society. He did not believe in the caste system and untouchability and advocated widow-marriage. He criticized the traditional orthodoxy of the Brahmins, Zamindars and the feudal rulers in most of his writings.

Though he was a staunch Hindu, he was tolerant of other religions of the world, and was liberal in matters of religion. By reading all religious scriptures of the world, he discovered the fundamental unity of all religions. He was in favour of Western education and advocated English as the common medium of instruction so as to secure a system of national education for the unity of the country. Such a system was intended to bring about uniformity of education throughout the country.

He believed that Nationalism formed an inalienable part of the human spirit. Absence of national consciousness was to be looked upon as a grave moral drawback. Without it, a man loses his identity and feels helpless. Praharaj was at no time in his life influenced by regionalism. His writings in the *Naba Bharat* pinpoint his role as a social reformer, an advocate of clean administration, and a non-violent revolutionary.

He condemned downright the imperialistic attitude of the British. Representative and Parliamentary democracy was thought by him to be the best device for safeguarding the interests of the diverse communities in India.

Praharaj was an eloquent public speaker with remarkable oratorial accomplishments.

Praharaj was simple and modest by nature. He could win the heart of everybody, including his enemy, by virtue of his natural simplicity and modesty. Being a philanthropist, he had given financial help to many poor and meritorious students in schools and colleges. He has rendered a great service to the cause of the nationalist movement through his mighty pen and forceful speeches. He had championed the cause of the States' Peoples' Movement against the feudal rulers of Orissa and the British Government. Keeping in view the historic French Revolution, he wanted to create a similar revolution in India in order to free the motherland from the shackles of bondage and dependence. He had thus combined in him very successfully the qualities and distinctions of a lawyer, nationalist, journalist, leader, writer, linguist, litterateur, encyclopaedist, philanthropist, social reformer and a peaceful and non-violent revolutionary.

[Gopal Chandra Praharaj—Purna Chandra Oriya Bhasakosa; —Bai Mohanty Panji; —Sahebuka Rojana Mocha; —Nanaka Bastani; —Duniar Hal Chal; —Bhagabat Tungire Sandhya; Amar Charita, published by New Students Store, Cuttack; The Nava Bharat Files; Material collected from the Utkal Sahitya Samaj Office, Cuttack; Personal interview of the Research Fellow with the grandson of Gopal Chandra Praharaj, U. K. Praharaj.]

(J. C. Rath) B. C. DAS

PRAKASAM, TANGUTURI (ANDHRA KESARI) (1872-1957)

Tanguturi Prakasam, popularly known as 'Andhra Kesari' (Lion of Andhra), was born on 23 August 1872 at Kanuparthi village in the Ongole taluka of the Ongole district in Andhra Pradesh. His father, T. Gopalakrishnaiah, was a village headman of limited means. In 1884 he passed away, leaving his children to the protection of their mother. Prakasam received his early education at Vallur, Naidupeta, Ongole and Rajahmundry. He was a promising scholar whose aptitude for the stage was great. He was also equally good at wrestling, a cue to the inordinate tenacity of purpose he was to display later as a peerless politician of his day.

After obtaining higher education, Prakasam entered the profession of law, equipped with a second grade Pleader's Diploma of the Madras Law College. First he set up practice at Ongole and later moved to Rajahmundry in a bid to widen his practice. At twenty-nine he became the Chairman of the Rajahmundry Municipality, managing the civic affairs with great efficiency.

In 1904, Prakasam sailed for England with a view to qualifying himself for the Bar. He qualified with distinction and returned to India, settling down to practise at the Madras Bar. He brought to bear upon his profession robust common sense, perseverance and patience. Before long, he became one of the leaders of the Madras Bar, commanding a lucrative practice. He lived in affluence but became increasingly aware of the misery all round, as a result of the oppressive policies of a Colonial power bent upon ruthless exploitation. His heart yearned for action and he was soon drawn into the vortex of the freedom struggle.

Responding to Gandhiji's call, Prakasam was among the first in Andhradesa to give up his legal practice in order to lead the great Gandhian struggle in this part of the country, which he held under his magic spell for about three decades. He became the President of the Andhra Provincial Congress Committee in 1921 and continued in this position for over thirteen years. While leading the Simon Commission Boycott in 1928 in Madras City, Prakasam roared like a lion and actually bared his breast to meet a British bayonet that was pointed at him.

The journalist in Prakasam and his burning patriotism prompted him to start the *Swarajya*, a nationalist daily, which attracted talented persons

who were later to become great journalists in the country. The first issue of the *Swarajya* came out on 26 October 1921, and within a short time, not only did its circulation rise phenomenally, but there was also a persistent clamour for the Telugu and Tamil editions of the daily. The *Swarajya* English daily dominated South India for over twelve years and its triumphs and trials during this heroic period constituted a most glorious chapter in the history of our freedom struggle and also of journalism.

When the Congress came into power in 1937, Prakasam accepted office in the Ministry formed by C. Rajagopalachari, becoming the Revenue Minister. In that capacity he headed the Zamindari Abolition Committee that eventually produced a voluminous report, recommending that a tiller of the soil should become its owner in supersession of all intermediaries. This recommendation could not, however, be implemented immediately. Years later, when the question again came up, the Government looked to the Prakasam Report for guidance in this respect.

It was on 30 April 1946 that Prakasam became the Chief Minister of the Composite Madras State, though he did not enjoy the blessings of the Congress High Command. He remained in office for about thirteen months, and those fifty-two hectic weeks witnessed a spate of revolutionary reforms, inspired by the Gandhian constructive programmes, set in motion by Prakasam. Harijan uplift, Charka (spinning wheel) popularization, Producer-cum-Consumer Co-operatives and Firka Development Schemes were the most important measures ushered in by him. The last-mentioned came to be looked upon as the precursor of the Community Development Project that was later to change the face of rural India.

After laying down his office as Chief Minister of Madras, Prakasam's political life underwent many changes. Despite storms and stresses, he, however, remained an idol of the masses, indicative of the affection, love and esteem reposed in him by the people. The heroic deeds of the man, his unparalleled sacrifices in the nation's cause and his hold on the affections of millions are all now part of Andhra History. Indeed, he became a legendary figure even in his own lifetime.

The question of the formation of a separate State for Andhras, on linguistic basis, received an impetus with the self-immolation of Potti Sreeramulu on 15 December 1952, when Prakasam gave a constructive lead to the agitation. On 1 October 1953, the erstwhile Andhra State came into being, the culmination of 40-year-old strivings and aspirations of a people who had a glorious and rich past. It was but fitting that the 'Andhra Kesari' was prevailed upon to head the first Andhra Ministry. He had, earlier, left the Congress and formed the Praja Party.

An assessment of the achievements of the Prakasam Ministry is summed up thus: With a lion-hearted Chief Minister at the helm, a stream of good and great things flowed from his administration—the launching of a major irrigation project, the Nagarjunasagar, the Krishna Barrage-cum-Regulator since named after him, a High Court for the new-born State, and a new University (Sri Venkateswara) at Tirupathi. His 13-month administration at Kurnool was packed with significant events. To crown them all, he declared a general amnesty for over 2,000 condemned criminals all over the State, to mark the State's first anniversary in 1954. This action, which was shocking to the bureaucracy, is still looked upon by sociologists as an experiment in criminology. Contrary to the general expectations, the released prisoners turned a new leaf and settled down as useful members of the community, no longer menacing its security.

Full of years and honours, Prakasam passed away on 20 May 1957 in Hyderabad at the ripe age of 85, a few months after the formation of the Andhra Pradesh, a consummation which he eagerly looked out for. His life and times reflected the tumult of the era wherein he lived. "His physical courage was reminiscent of that of Swami Shraddhananda. His invincibility in strife or struggle was on a 'level with that of Netaji Subhas Chandra Bose'. His towering personality was his greatest asset. He had the heart of a lion. It was with a sense of inevitability that he rose to be the first Chief Minister of Andhra State. For about forty years he strode this part of the country like

a colossus. Andhra history will treat him tenderly and remember him ever as a hero."

[T. Prakasam—Na Jeevita Yatra (Autobiography), Vol. I, Madras, 1946; Vavilla Venkateswarlu—Andhra Kesari Sri Tanguturi Prakasam Pantulu Gari Jeevitan (in Telugu), Madras, 1951; Gorrepati Venkatasuvvayya—Prajanayakudu Prakasam, Vijayawada; Personal knowledge of the Contributor.]

(B. Kesavanarayana) K. BRAHMANANDA REDDI

PRASAD, BRAJKISHORE (1877-1946)

Brajkishore Prasad was born at Srinagar, a village near the subdivisional town of Siwan, in Saran district of Bihar on 11 January 1877. His father's name was Ramjiwan Lall and his mother's Samundari Devi. He was the second of the four sons of Ramjiwan Lall, who had a daughter also. Two of his brothers died quite young. His elder brother, Raj Kumar Sahay, settled down as a lawyer at Siwan. Brajkishore Prasad belonged to a respectable Kayastha family of Bihar. His father was an employee of an opium agency business at Gaya. The family enjoyed a good social status. His sister, Janak Kishori Devi, was married to Vindhyabasini Prasad Verma who was a famous public man of the United Provinces.

Brajkishore Prasad had his early schooling in his village where his medium of instruction was Urdu. He shifted to Gaya where his father was in service. At the age of thirteen he matriculated from the Gaya Zilla School with distinction. He had to go to Calcutta for his higher education. He was admitted to the Presidency College. He lost his father before he had completed his Intermediate examination. After the death of his father, it was rather difficult for him to prosecute his studies; so he had to go back to his village. The financial condition of his family was not at all satisfactory and it appeared that this would be the end of his academic career. Finding the bright scholar Brajkishore unhappy, a few wealthy people of his village came forward to render him financial assistance. He was again sent to Calcutta for prosecuting his studies. He passed his M.A. examination in Philosophy and later took his Bachelor of Law degree in 1898. He was married to Kumari Phuldevi, daughter of Guru Prasad Singh of Sidhwara in Saran district, at the age of eleven.

While a student at Calcutta, Brajkishore impressed his friends with the qualities of his head and heart. He gained prominence by participating in the varied activities of the students and soon became one of their acknowledged leaders. He established the Bihari Institute to help the needy and indigent students of Bihar who flocked to Calcutta for higher studies.

Brajkishore Prasad started his legal practice at Chapra in 1901, and within a few years he made his mark as one of the leading practitioners of the town. In 1906 he shifted his practice to Darbhanga where a Judge's Court had been set up. Darbhanga then was one of the favourite haunts of indigo planters. As a lawyer he came in contact with the peasants groaning under the planters' rule. He took up their cause very fearlessly. He raised this issue in the Bengal Council, and later in 1916 he moved a resolution at the Congress session at Lucknow urging the setting up of an Inquiry Committee, consisting of officials and non-officials, to go into the complaints against the indigo planters. This resolution was passed. Later, when Mahatma Gandhi visited Champaran and began his satyagraha for the uplift of the peasants, Brajkishore Prasad and Rajendra Prasad were his main lieutenants. When he came in close contact with Gandhiji, he sent his daughter, Prabhawati Devi, to the Sabarmati Ashram. He led a simple, honest and unostentatious life. When the Non-Cooperation Movement was launched, he gave up his intensive practice and accepted a life of self-sacrifice.

Brajkishore Prasad's guiding hand was seen in all political, social and other activities of Bihar. He was unanimously elected Chairman of the Reception Committee of the Gaya Congress held in 1922. At the Congress session, he pointed out: "We are a nation of slaves. All independent nations look down upon us with contempt. We cannot entertain any hope of sympathy from them. We have to work out our own salvation."

"Swaraj is an impossibility so long as we fail to take the masses with us." He further pointed out, "to work with the masses to awaken them to political consciousness and to make them fearless and independent is one of the essential features of that programme." Brajkishore Prasad therefore suggested the establishment of village organisations by enrolling people in towns and villages as members of the Congress and such members were expected to organise Village Panchayats which would look after the affairs of the village, such as education, health and cleanliness of the villagers, settlement of local disputes, spread of Khaddar and Swadeshi, fostering Hindu-Muslim unity and uplifting the suppressed or depressed classes. He held a firm belief that "so long as we do not spread our activities to villages and live more and more amongst the masses and show some tangible results of our labours, our object in view will not be served." To him goes the credit for making Darbhanga the leading centre of Khadi production in the country. He and his band of workers did all that was possible to popularise Khadi among the people.

Brajkishore Prasad began his nationalistic career as a Constitutional agitator. Before Mahatma Gandhi started his Civil Disobedience Movement at Champaran, he tried to ameliorate the condition of the indigo cultivators by raising this issue repeatedly, first in the Bengal Legislative Council and subsequently in the Bihar and Orissa Legislative Council. But he failed in removing their sufferings and they continued to groan under the thraldom of the European planters. Therefore, when Gandhiji started his Satyagraha Movement, Brajkishore Prasad joined the Movement. In August 1919, in course of his speech on the question of South Africa, at the 11th session of the Bihar Provincial Conference he observed: "Petitions and Prayers were futile. . . . they had need to cultivate the true satyagraha movement." Thus by 1919 he had lost faith in the efficiency of constitutional agitation and when the Non-Cooperation Movement was launched he was the first to throw himself into the movement.

The Civil Disobedience Movement of 1930 again brought Brajkishore to the forefront of the political struggle in Bihar. He plunged heart and soul into the struggle and virtually remained in complete charge of it, directing every operation from the Sadaquat Ashram, while Dr. Rajendra Prasad was on a whirlwind tour of the State exhorting people to join the Satyagraha. He was arrested along with other Bihar leaders. Prison life shattered his health and after release he went to live in his village home for some time. The havoc caused by the 1934 earthquake in Bihar again saw Brajkishore in action. Even though in indifferent health he rushed to the rescue of the quake-stricken people. He was an active member of the Relief Committee organised under the presidentship of Dr. Rajendra Prasad and supervised all the relief works in Darbhanga, one of the badly-hit districts. He was a member of Swaraj Sabha, established in 1920 to carry out the Congress programme of Non-Cooperation and Non-Violence Movements. In 1933 he joined the Bihar United Party which was established for securing reforms leading to full Dominion Status for India. He was also a member of the Hindu Mahasabha. One of the makers of modern Bihar, Brajkishore Prasad worked for the separation of Bihar from Bengal and for securing for the Provincial Constitution a self-contained administrative unit with a High Court and a University of its own.

In the social sphere Brajkishore Prasad waged a campaign for getting rid of old prejudices and dogmas which inhibited the growth of the Hindu society on modern scientific lines. As early as 1904, he challenged the orthodox sections of the community who threatened to declare those who went on sea-voyages as outcasts. Dr. Ganesh Prasad of Balia was one of the victims of social ostracism. Brajkishore organised a party of the leading Kayasthas of Chapra, including Mahendra Prasad and Rajendra Prasad. This party arrived in Balia and, defying the ruling of the orthodox Hindus, participated in a community dinner held at the residence of Dr. Ganesh Prasad. This opened the eyes of the people and sea-voyages were not opposed thereafter. Brajkishore Prasad also waged a war against the *Purdah* system of keeping the women in seclusion. Literacy among women was practically non-

existent. He urged women to come out of the *Purdah* and participate in political and social work. Women from Bihar were sent to the Wardha Ashram for training. His own daughter, Prabhawati, wife of Jayaprakash Narayan, was also sent to Wardha for receiving training and education. As a result of his efforts some widow-marriages were also performed in Bihar. Brajkishore advocated universal primary education and compelled the Government to introduce secondary education in Bihar. He worked earnestly for introducing national education, later termed as 'Vidyapiths', and was instrumental in the setting up of other educational institutions, such as the Saraswati Academy in Darbhanga on 1 January 1901. He was the President of this Academy, and was honoured with the office of the Vice-Chancellor of the Bihar Vidyapiths. He was also a member of the National Council of Education set up by the Bihar Provincial Congress Committee to manage the affairs of the national institutions established in the Province.

Brajkishore Prasad breathed his last on 15 October 1946 at the age of 70. His death cast a gloom all over Bihar. It marked, in a way, the end of a chapter in India's glorious freedom struggle, the end of the period of sacrifice and suffering. Mahatma Gandhi in his condolence message said, "He was a man of his word, honest and true servant not only of Bihar but of the whole of India. He had been a star in the firmament of Bihar and his memory will always be cherished."

In 1962 a Brajkishore Memorial Committee was formed at Siwan in the Saran district to find out ways and means of perpetuating his memory.

[Uma Shankar—Hamare Rashtriya Neta (in Hindi); Sant Kumar Verma—Babu Braj Kishor Prasad (in Hindi); Anugrah Narain Sinha—Mere Sansmaran (Autobiography); Rajendra Prasad—Autobiography; M. K. Gandhi—An Autobiography; K. K. Dutta—History of the Freedom Movement in Bihar—Vols. I-III; Report of the Indian National Congress, 1910, 1916 and 1922; Indian National Congress Resolutions (1934-36); Non-Cooperation and Khilafat Movement in Bihar and Orissa; The Beharee, 17 December 1909, 19 and 20 April 1910; The Searchlight, 24 August 1919, 29 August, 3 and 29 September 1920, 29 November and 1 December 1922, 14 February 1930, 27 October 1931 and 17 October 1946. The Indian Annual Register, Vol. I, 1933.]

(Rameshwar Prasad) SHARDADEVI VEDALANKAR

PRASAD, GORAKH (1869-1962)

Gorakh Prasad was born in 1869 in the village of Apahar in the District of Saran in Bihar. He came of a respectable well-to-do Kayastha family which enjoyed the social status of an educated middle-class family. His father's name was Akhsyavat Lal.

Prasad received his primary education in Persian and English at his village school and passed the Matriculation examination of the Calcutta University in the First Division, obtaining a Divisional Scholarship. From the Patna College he passed his F.A. (equivalent to Intermediate in Arts) examination. He had to give up further studies due to ill-health and later passed the Pleadership examination and joined the Chapra Bar. Later, he shifted his practice to Motihari where he became a leading lawyer.

From the very beginning of his adult life he was closely associated with nationalist leaders of the State like Rajendra Prasad, Vindhyeshwari Prasad Varma and Ramnavami Prasad.

Throughout his life he remained a staunch nationalist. In the beginning he was attracted to the Home Rule Movement and was a prominent Home-Ruler of the Province. He was often taking up cases of indigo tenants against the oppressive indigo-planters and thus could have firsthand knowledge of the sad plight of the poor and helpless tenants exploited by the unscrupulous and powerful planters. He at first believed in constitutional agitation and contributed articles in newspapers condemning the plight of the tenants and appealing for a betterment of their conditions. But he found that this was not leading to any

appreciable result. So he was drawn to Mahatma Gandhi's programme of action in Champaran. He not only acted as Gandhiji's host but threw himself heart and soul into the movement against the planters. At the session of the Bihar Provincial Conference he strongly supported the resolution on Non-Cooperation, and believed that Swaraj could be won by this method and not by begging. He took a leading part in organising *hartals* in Champaran against the Rowlatt Bill in 1919. A prominent leader of the Champaran Satyagraha, he was elected to the Subjects Commitee of the Indian National Congress in 1921 and was put in charge of the Congress organisation and propaganda work in the District of Motihari by the Organisation Committee formed by the Provincial Congress Committe in 1921. He remained a staunch non-cooperator during 1921-30. He was the Chairman of the Reception Committee of the Bihar Provincial Conference in 1923 at Motihari. He was at first against the council-entry programme. But he was realist enough to support the Swarajist Party in the Council election in 1923 against loyalist elements. He was elected to the Propaganda Committee for the Tirhut Division when the Bihar branch of the Swarajist Party formed the Committee in 1923. However, the honeymoon with the Legislature proved short-lived. He took an active part in the constructive programme of the Congress between 1923 and 1930, which was to be the preparatory ground for the next mass movement. He participated in the Salt Satyagraha and was sent to jail for six months in 1930. Later he also joined the Individual Satyagraha Movement, launched by Gandhiji in 1941, and was jailed. In the Quit India Movement of August 1942, he went underground and directed the movement in Champaran district. His place in the national movement in Bihar from 1919 to 1942 was very high.

His family members also were by his side in the national movement. His son, Baijnath Prasad, had joined the Satyagraha movement and his wife was a national worker and had participated in the activities of the Indian National Congress.

Gorakh Prasad was a true Gandhite and this influenced his living, ideas and thoughts. He led a simple unostentatious life, steadfast in his convictions and ready to suffer, if necessary, for them. He did not believe in casteism and worked for the removal of untouchability. He was an ardent supporter of female education, and had requested Mahatma Gandhi to open a girls' school at Baihauve in Champaran. He advocated the boycott of educational institutions run by the Government, and supported the establishment of a system of National Education and helped in setting up national schools and colleges. He was one of the members of the National Council of Education of Bihar under the Provincial Congress Committee. He was a great champion of Hindu-Muslim unity and strongly resented the voices of Hindu and Muslim Nationalism. He believed that for the attainment of Swaraj, promotion of Khadi, Village Panchayats, national education and religious toleration were necessary. In short, he worked for the success of the constructive programme of the Congress and was a very prominent leader in all the progressive social and cultural activities in Champaran. He took an active part in local self-government and worked for the success of the Congress candidates in the Municipal elections in Motihari in 1921. He was once elected Chairman of the Motihari Municipality and Local Board and was a member of the Champaran District Board. While not much is known about his ideas on labour problems, he was quite clear that the exploitation of tenants by landlords was a stumbling block in the way of the attainment of Swaraj.

Gorakh Prasad was deeply conscious of national self-respect and reacted strongly and felt angry at any disrespect shown to Indians by the British masters, their Indian Officers, and even non-official Europeans. That was why he strongly resented the unjust treatment of Indians in South Africa which he took as a 'national insult'. At the eleventh session of the Provincial Conference he supported the resolution criticising the passing of the Asiatic Land and Trading Amendment Bill which violated the rights of the British Indians there. He felt convinced that National self-respect could only be maintained in a Free India, and, therefore, in his opinion, "the Indians should make their highest sacrifices for

the achievement of India's freedom from the British yoke," which was "destructive of our welfare." He criticised the deposition of the Maharaja of Nabha and viewed it as a blow to national self-respect.

Gorakh Prasad was an ardent nationalist and a leading figure in all constructive activities and social reform movements. He was deeply religious and declared that it was "religion and not the sword that can bring real victory." Throughout his life he remained a valiant fighter for freedom and national honour.

He died in 1962 at Jamshedpur.

[B.B. Mishra—Select Documents on Mahatma Gandhi's Movement in Champaran, Patna, 1961; K. K. Datta—History of the Freedom Movement in Bihar, Vol. I, Patna, 1957; Rajendra Prasad—Satyagraha in Champaran, Ahmedabad, 1949; M. K. Gandhi—The Story of My Experiments with Truth, Part I, Ahmedabad, 1940; Ramnavami Prasad—Autobiography (unpublished); The Non-Cooperation and Khilafat Movements in Bihar and Orissa, Patna, 1925; Bihar and Orissa Police Abstract of Intelligence, 16 June 1917; Report of the Indian National Congress, 1921; The Searchlight, 24 August 1919, 3 September 1920 and 2 November 1923.]

(Rameshwar Prasad) B. P. SINHA

PRASAD, JAI SHANKER (1889-1937)

Jai Shanker Prasad, the poet, dramatist and essayist, was born at Kashi (Benares) on Magh Sudi 10, V. S. 1946 (1889 A.D.), in a well-to-do Kayastha family known for its wealth and charity. His forefathers were well-known traders of tobacco and were nicknamed Sughani Shahu. His father, Devi Prasad Shahu, was a great patron of poets, musicians and artists. His mother was a great believer in ancient Hindu religion. This gave him an opportunity of visiting religious centres at a very early age. Prasad, being the younger son, probably the last issue of his parents, was brought up with care and affection. Although he lost his parents at a tender age, he continued to enjoy the sáme care-free life till his elder brother Shiv Ratan died. Naturally he developed a liking for physical exercise and was carefully nursed on almonds by his brother's wife. He had little time to devote to his school studies. So, he left the Queen's Collegiate School when he was a student of Class IX. However, he learnt Sanskrit, Urdu and Hindi from Dinabhandhu Brahmachari whom his brother employed as a private tutor to Prasad. Luckily he came into contact with poets and musicians from his childhood who used to visit his father. Thus, his environment drew him to literary life. His first poem in Braj Bhasha was published in the *Bhartendu Patrika* when he was a mere boy of seventeen. He married thrice, and by his third wife his only son Ratna Shanker was born. Prasad's family life and environment had a great influence on his mind and future life. It has been reflected very well in his literary works also.

Three eminent scholars of Hindi, namely, Bhartendu Harish Chandra, Pandit Mahabir Prasad Dwivedi and Ram Chandra Shukla, greatly influenced Jai Shanker Prasad. He was rather patronised by them. The riches of the family which he inherited after the death of his elder brother enabled him also to play host to poets and musicians. Naturally, he could carve out a sphere of influence for himself in Kashi. But tragedies in the family coupled with deteriorating financial conditions led him to leave Kashi for Prayag towards the end of his life, where he died on 15 November 1937.

The literature produced by Prasad can be divided into (i) Dramas, (ii) Poetic Works, (iii) Short Stories, and (iv) Short Essays. His works reflect the ancient glory of India or the beauty of nature, and very often feature feminine life in society. Naturally, a vein of historical introspection runs through the whole body of his compositions. He himself said so in the Introduction to his less known drama 'Vishakha'.

His half a dozen well-known dramas depict the glorious period of ancient Indian history after the battle of the Mahabharata up to the Age of Harsha Vardhana of Kanauj.

Prasad, as a dramatist, rendered more service

to Hindi literature than anybody else. He himself composed fourteen dramas during the twenty-four years between 1910 and 1933, and he compiled two dramas, one of which 'Agni Mitra' is incomplete. He was in the habit of making additions and alterations in his dramas. The characters drawn by him are historical personages who inspire the people by their actions. Their portrayal is quite convincing. His political figures are apostles of patriotism, sacrifice and ideal humanism.

As in his dramas, Prasad also excelled in his epics. 'Kamayani' is his last epic which has attracted the attention of well-known authors and researchers like Nand Dulare Bajpai, Dr. Fateh Singh and others. But 'Lahar', 'Maharana-Ka-Mahatwa' and 'Jharna' are also superb specimens of Hindi poetry.

Similarly his collection of short stories and the three novels 'Kankal', 'Titli' and 'Indrajaal', are considered to be inspiring pieces of Hindi literature. In his well-known novel 'Kankal' he depicts two themes: (i) religious orthodoxy which leads the Indian society to no destination, and (ii) illiteracy which handicaps the Indians in thinking and working properly. The merit of his works was recognised during his own lifetime. He was awarded the famous Mangla Prasad Prize of Rs. 500/- and the Nagari Pracharini Sabha Prize of Rs. 200/-.

The writings of Jai Shanker Prasad have a definite message to convey to the people. He was not only singing in praise of the past glory of India, but through it he wished to impress upon his countrymen that India's ancient culture and civilisation inspired the neighbouring countries. When Ceylon, China, Java and Sumatra can prosper by following Buddha's religion and philosophy, why should India not progress? He repeats it in his dramas and epics that ancient Indians knew all about the creation of the universe and the secret of its existence which is being now reproduced in Western Philosophy. According to him, the main obstacle to India's progress was social evils like the casteism, untouchability and a spirit of competition between men and women which had retarded the progress of the country. Religious rigidity was another great obstacle on which Prasad has written pages in his novels under reference. It is evident from his writings that like Munshi Premchand he also dealt with the burning problem of his time —the question of Hindu-Muslim unity. But his conception was certainly wider than Munshi Premchand's. So, in 'Kankal' he tries to trace the origin of the Hindus, Muslims and Christians and comes to the conclusion that all human beings—whatever their castes and religions might have been—belong to the same race. The problem of social relationship has been dealt with in 'Dhruva Swamini' and 'Kamayani'. He was also conscious of the problems of industrialisation. He pointed out in his works—that industrialisation can be successful only when it does not lead to the exploitation of labour. The relation between men and women, as he saw it, was both complementary and supplementary. As such he discourages the spirit of competition between the two. Finally, his works also convey the idea of Nationalism. According to Prasad, political freedom will be a merely superficial achievement until and unless social and economic equality is assured to the people. In his oft-quoted poem 'Bharatvarsha', Prasad's ideal of Nationalism has been very well depicted which conveys the message of unity in diversity. That is why his literary work is even now considered to be a source of inspiration by literary critics like Nand Dulare Bajpai and others who have written volumes on Jai Shanker Prasad and the merits of his literary compositions. As a result of his thirty-five years' incessant efforts Hindi language and literature were enriched and Hindi drama at last attained perfection.

[Nand Dulare Bajpai—Jai Shanker Prasad; —Adhunik Sahitya (in Hindi); Rakash—Natak Kar Prasad; —Skanda Gupta; Fateh Singh —Commentary on Kamayani; Pandit Ram Chandra Shukla—Hindi Sahitya Ka Itihas; Gulab Rai—Hindi Sahitya Ka Subodh Itihas; Jai Shanker Prasad— Agni Mitra; —Kamayani; —Lahar; —Jharna; —Maharana-Ka-Mahatwa; —Kankal; —Titli; —Indrajaal; —Dhruva Swamini.]

(L. Dewani) V. S. BHARGAVA

PRASAD, JANAKDHARI (1888-1966)

Born on 3 February 1888 and hailing from an educated middle-class Kayastha family of Muzaffarpur (Bihar), Janakdhari Prasad was a man of amiable nature and generous disposition. Though his family had some Zemindari interest, his father, Ramanand Prasad, was an ordinary employee of the Collectorate. Janakdhari Prasad had an early initiation in Urdu but in course of time he came under the influence of his theosophist uncle and of his cousin, Vindeshwari Prasad Varma, ex-Speaker of the Bihar Legislative Assembly. Passing his Matriculation and Intermediate examination in Arts from Muzaffarpur, Janakdhari Prasad graduated from the Presidency College, Calcutta, in 1909 and took his B.L. degree in 1911 from the same university. He started his legal career at Muzaffarpur. He married twice, first in 1908, and a second time in 1920 after the death of his first wife.

He had a receptive mind. While in Calcutta, he was initiated into the Gita by the Nava Bidhan Samaj. He also studied the Ramayana and the Upanishads, and in his study of Sanskrit he was further influenced by Pandit Ramavatar Sharma and Jagannath Prasad Pandey. Though a staunch Hindu in his early life, he became an atheist under the influence of Ramavatar Sharma. The period of atheism was very short and he soon returned to his old religious fold. He became an ardent supporter of Hindu-Muslim unity. While in Calcutta he came into contact with Rajendra Prasad, Annie Besant, Surendra Nath Banerjea, Bipin Chandra Pal, Bal Gangadhar Tilak, Lala Lajpat Rai, Aurobindo Ghose, Mahatma Gandhi and others. It was on the advice of Tilak that he decided not to join the Government service.

A nationalist to the core of his heart, he was drawn towards nationalism in 1906-07 during the Swadeshi Movement. Later he joined the Home Rule Movement and was elected its Secretary. In 1917, he was one of Gandhiji's few workers at Champaran, and when Gandhiji left for Bhagalpur, he entrusted the work to Janakdhari Prasad, who had given up his lucrative practice at the Bar and had joined Gandhi in his experiment with Truth at Champaran. He was a Gandhite and remained so throughout his life. He identified himself with the Congress ideal. He, along with Ramdayalu Sinha and Vindeshwari Prasad Varma, addressed a mammoth meeting on 19 April 1919 and campaigned actively against the Rowlatt Act. In June of the following year, he dissolved the Home Rule League and organised the District Congress Committee, with Saifuddin as President and himself as Secretary. He took an active part in the Non-Cooperation Movement and courted imprisonment. After his release in 1922, he attended the Gaya session of the Congress. His field of activities was north Bihar and mainly Muzaffarpur. He served as the Secretary of the Muzaffarpur District Congress Committee from 1921 to 1935 and also as a member of the All India Congress Committee for a number of years. Mahatma Gandhi eulogised his services at Champaran in a letter in 1925. Janakdhari, along with Ramdayalu Sinha, started the Salt Satyagraha at Sheohar in 1930, and they were arrested. After his release following the Gandhi-Irwin Pact, he withdrew from politics and joined the Bar but again came to the political forefront in 1942 when the Quit India Movement started. He was arrested in September 1942. After his release, he retired from public life.

Janakdhari Prasad was a man of simple habits and honest convictions. He changed his ideas as the time and the circumstances justified. Besides being an ardent supporter of communal unity, he also stood for the uplift of the Harijans. In early years he was moved by the inspiring articles in the *Bandemataram* and the *Kesari* of Aurobindo and Tilak respectively. He subscribed to the Gandhian ideal of a self-sufficient village economy and was a great advocate of cottage industries. As a sincere worker he always took up his assignments in a spirit of dedication and it was only in recognition of his sincerity that Gandhiji had put him in charge of two camps at Champaran and Bettia. On account of the internal dissensions arising out of communal and caste feuds inside the Congress, he kept himself aloof from the Congress after 1930-31.

He was of the opinion that the British system of education was not suitable for India and he was particularly opposed to the study of English. He

was a supporter of the National system of education as evolved by Gandhiji and others. He was associated with Gandhi Vidyalaya of Hajipur for a number of years in different capacities including its Principalship. He was severely critical of the British atrocities in India and he held Churchill responsible for the brutalities of 1942-43. He strongly believed that Britain was responsible for the impoverishment of the country and he therefore advised his fellow workers to support cottage industries. His views in most cases were the reflection of the Gandhian thought.

[M. K. Gandhi—The Story of My Experiments with Truth, Part I, Bombay, 1940; K. K. Datta —History of the Freedom Movement in Bihar, Vols. I & II; Autobiography of Janakdhari Prasad (in manuscript); B. B. Misra—Gandhiji in Champaran; The Non-Cooperation Movement and the Khilafat Movement in Bihar; The Searchlight, 31 December 1922.]

(R. Prasad) RADHAKRISHNA CHOUDHARY

PRASAD, MATHURA (1879-1947)

Migrating from the United Provinces during the Mughal period, Mathura Prasad's ancestors settled in the District of Saran in Bihar, where they had some zamindari interests. Mathura Prasad was born of the second wife of his father on 31 December 1879 at the village of Teleha, P. S. Banipur, in the District of Saran. He belonged to a respectable Kayastha family, and his father was a loyalist. His mother was of a religious temperament, and Mathura Prasad imbibed the religious spirit of his mother. He was initiated into Urdu and Persian by a Maulvi. He matriculated from Chapra and took his B.A. and Law degrees from the University of Calcutta. He married the daughter of a zamindar. His wife Lalita Devi died when he was only forty. For a short while, he worked as an Inspector of Schools.

As a man of religious disposition and an ardent Vaishnav by faith, Mathura Prasad was a disciple of Swami Rupakala. He believed in religious toleration and he was an active supporter of religious unity. He drew inspiration from the Ramayana and the Gita. He came into contact with Gopal Krishna Gokhale, Mahatma Gandhi, Mazharul Haque, Rajendra Prasad, Brajkishore Prasad and others. He was so much influenced by these leaders that he did not allow his sons to be educated in Government schools and colleges. He stood for the national system of education propounded by Gandhiji, and he was associated with the National School of Patna. He edited a nationalist paper, the *Desha*, at Patna for about a couple of years. In connection with a case of the Raja of Dumraon, he visited Burma and also went to Ceylon in connection with the Bodhgaya Temple Enquiry Case.

Between 1921 and 1946, he was an active participant in the national movement. He started his political career at Chapra, but he subsequently shifted to Patna. He was opposed to revolutionary methods and communalism. He took an active interest in the then international politics and supported the Egyptian national movement under Zaghlul Pasha. He had immense faith in the Congress ideology and he worked ceaselessly for Hindu-Muslim unity. He started his career as a non-violent non-cooperator when he gave up his lucrative practice at the Chapra Bar in 1920, and was appointed Captain of the Central Sevasamiti at Patna in 1921. Since 1921 he was a wholetime political worker. He was arrested in 1921. Later he participated in the Salt Satyagraha of 1930, when he addressed a number of meetings at Ranchi. He courted imprisonment for a number of years. His sole mission in life was to serve the cause of suffering humanity and whenever there were national calamities like fire, flood, famine and earthquake, etc., he was always in the forefront. He toured the affected areas after the earthquake of 1934 and ceaselessly worked for the suffering people. He made a tour of the entire Province. For some time he was the Secretary of the Chapra District Congress Committee, a member of the Bihar Provincial Congress Committee and also a member of the All India Congress Committee. He was appointed Secretary to the Bihar Provincial Congress Committee in 1937 and continued in that capacity for a number of years. He also served as a member

of the Congress Agrarian Enquiry Committee. In 1941, when communal riots broke out in Biharshariff, he left no stone unturned to bring the situation under control and he was successful in his efforts. During the Bengal Famine (1942-43), when the students, teachers and citizens of Patna formed a Relief Committee with P. R. Das as President and Radhakrishna Choudhary as Secretary, Mathura Prasad joined this organisation as one of its patrons and helped it to collect funds. He worked with others in collecting funds from door to door, and the Relief Organisation was able to send two medical teams and a substantial amount of relief to the Bengal sufferers. Later on, this was merged with the Bihar Relief Committee.

Mathura Prasad was intimately connected with the social, political and cultural life of Chapra and Patna. His activities were confined mainly to these two places. He was a Gandhite in the true sense of the term. Harijan welfare was a mission of his life. He pleaded for co-operation between the tenants and the zamindars. When the Quit India Movement was started on 9 August 1942, he was arrested. He ultimately became Secretary to Dr. Rajendra Prasad.

As a true Gandhite, he avoided publicity. He was unassuming, unostentatious and simple. He used to spin thread for his own clothes. He was a great social reformer and a champion of female education and widow-marriage. He persuaded Murli Manohar Prasad to get his widowed daughter married. He started a Girls' school at Chapra. He stood for the revival of cottage industries and he championed the cause of rural development through Gandhian means. Like others of his age, he also held Britain responsible for all the ills of India. He was closely associated with the Bihar Vidyapith, Patna, and the Rupakala organisation of Bihar. Though formerly a believer in Dominion Status, he became an ardent supporter of full independence after 1938. After his appointment as Secretary to Dr. Rajendra Prasad, his personal political activity came to be limited and he became part of the bigger machinery of which Dr. Prasad was the pillar. As a close associate of Dr. Prasad, he imbibed his qualities to a great extent.

[K. K. Datta—History of the Freedom Movement in Bihar, 3 volumes; Rajendra Prasad—Mahatma Gandhi and Bihar; —Atmakatha; Non-Cooperation and the Khilafat Movement in Bihar and Orissa; Unpublished Diary of Mathura Prasad; The Indian Nation, 5 and 15 December 1937, 22 February 1947; The Searchlight, 21 February 1921, 10 December 1924.]

(Rameshwar Prasad) RADHAKRISHNA CHOUDHARY

PRASAD, MURLI MANOHAR (1893-1961)

Murli Manohar Prasad was born on 20 October 1893 at Kanan Hariharpur in the Saran district in Bihar. His father's name was Bisheswar Nath. His mother Sarambansidevi came of a respectable Kayastha family of the Saran district. His father was a petty landlord. During his grandfather's time the family income was fairly handsome from the landed property. His mother, who was a virtuous woman of commanding personality, influenced Murli Manohar's early life to a great extent.

Murli Manohar Prasad had his early schooling at the Bisheswar Academy at Saran. In 1911 he matriculated in the first division from the Academy but he could not prosecute his studies further owing to financial difficulties. At an early age he was married to Radhikadevi who came of a respectable zamindar family of the same district. She helped him much in building up his nationalist career. He married only once.

Murli Manohar Prasad was a man of simple habits and dressed in Indian style, wearing Khadi clothes. He possessed many humane qualities. He was very much influenced by the writings of Swami Vivekananda and Sister Nivedita. He regarded Mahatma Gandhi as the greatest national leader and the maker of Indian freedom. He looked upon Rajendra Prasad as his political guide. He had close relations with Sri Krishna Sinha. Dr. Sachchidananda Sinha, the famous editor and founder of the *Hindustan Review*, created in him an interest in journalism. Akhaury Basudeo Morein Sinha of the *Searchlight* and Purshottam Das of the *Beharee* encouraged

him during the early years of his journalistic career.

He believed that political and social reforms act and react on one another and they must go hand in hand. He was of the opinion that the cause of social reform is intimately connected with the moral and mental progress of the Indian society. He set an example by getting his own widowed daughter married.

He had been an ardent supporter of Basic Education and he held that education must be self-supporting.

Murli Manohar Prasad started his career as an Assistant on the old O.T.R. Railway at Lucknow. After one year, through the good offices of an influential relative at Patna, he got the job of a despatcher in the *Beharee*, published from Patna. In 1914 he became the Assistant Editor of the *Express*, which was edited by S. A. Raja. In July 1918 he became the Sub-Editor of the *Searchlight*. In May 1921 he was promoted to the Editor's post, in which he continued till 1948.

As an independent and outspoken Editor of the *Searchlight*, "he was a terror to the bureaucracy. His pen was always ready to expose them." In 1923 he wrote: "Justice between the white and the black continues to be regulated by consideration of colour." On another occasion he wrote: "India has suffered under the tyranny of those who stand as the guardians of law and order." In March 1930 he criticised the police atrocities perpetrated on the Salt-Satyagrahis at Patna. In 1948 he started the *Spark*, a weekly paper in English, in Patna.

He was a great supporter of the Civil Disobedience Movement and had faith in the success of constitutionalism. He was an adherent of non-violence and was of the opinion that the "suffering of the weak is capable of shaking the foundations of the mightiest empires." He was against the policy that sought to "introduce communal proposition into the various services of the state."

He was of the opinion that for the agricultural development of India redistribution of land was imperative, but at the same time he knew that there was not enough land in the country for the success of the peasant-proprietorship system. Hence this problem had to remain unsolved during his lifetime.

He was an ardent advocate of the handloom industry and believed that with proper assistance it could supplement the mill-made cloth in Bihar. He believed in 'Swadeshi'.

During his long association with the *Searchlight*, he served the cause of Mother India with his facile pen. He conducted the paper with missionary zeal with a view to achieving freedom for the country. As he fearlessly championed the cause of nationalism and independence through his paper whenever occasions arose, the publication of the paper was banned by the British Government. Nevertheless, during his Editorship his paper never ceased to support the national cause.

A valiant fighter and an ardent nationalist for three decades, he fought the battle of freedom through his journalistic writings. It was due to his untiring efforts that the *Searchlight* became a full-fledged Congress paper during the Non-Cooperation Movement, carrying the message of freedom and liberty to the remotest corners of the Province.

He always wrote in support of the national movement. In January 1923, while supporting the Congress demand for real autonomy, he said that the Indians had seen the vision of liberty and the Government would have to bow to their legitimate demands. The paper was prosecuted in 1921 for criticising the negligent official conduct of the District Magistrate and the Superintendent of Police of Saran during the floods in 1921. In 1928 he defended the national character of India which was defamed by the Chief Justice of the Patna High Court in the famous Barh Sati Case Judgement. Eminent lawyers like Tej Bahadur Sapru and Motilal Nehru came to defend Murli Manohar Prasad in the Contempt of Court Case that followed.

In 1930 while criticising the Police atrocities perpetrated on the Salt Satyagrahis at Patna, he wrote: "Every drop of blood will fructify in implacable resolve to dare them all for the glorious cause of freedom."

He participated in the Salt Movement and accompanied Rajendra Prasad to Bihpur (in the

District of Bhagalpur) where a reign of terror was let loose by the Government.

In July 1930 he was sentenced to six months' imprisonment. On 15 August 1942 he was again arrested and sentenced to two years' imprisonment. After his release he devoted himself to social service and other constructive programmes.

During the freedom struggle he used to collect donations for the relief of the families of political sufferers. It was due to his active help and co-operation that the building of the Bihar Sahitya Sammelan was constructed at Patna.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-III; C. S. Ramanathan (Ed.)—Who's Who in Bihar and Orissa; Non-Cooperation and the Khilafat Movements in Bihar and Orissa; The Indian Nation, 24 July, 17 August, 17 September 1952, 28 January 1953, 19 July 1961, 11 April 1965; The Searchlight, 5, 14 and 26 January 1923, 10 January and 18 April 1930, 17 July 1945.]

(Rameshwar Prasad) SHARDA DEVI VEDALANKAR

PRASAD, RAJENDRA (DR.) (1884-1963)

Long before the Gandhian era had set in, there was born, on 3 December 1884, in an obscure village in the Saran district of North Bihar, Rajendra Prasad, whose life was to be an embodiment of the Gandhian principles. He was to Gandhiji, to quote Sarojini Naidu, what John was to Christ. Jawaharlal called him the symbol of Bharat and found "truth looking at you through those eyes." As early as 1922 C. R. Das, the President of the Gaya session of the Indian National Congress, remarked, "At the moment Rajendra Prasad appears to be the sole excuse for a further honest trial of Gandhism to solve a political problem." When this view was reported to Motilal Nehru in January 1923, his reaction was almost identical: "Das is certainly correct. We have given a fair trial to Gandhism for over two years. It seems to me that the only good result it has yielded—I do not say it will not yield better or more results—is Babu Rajendra Prasad." Four years later Vithalbhai Patel remarked, "The one argument against the discontinuance of the Gandhian cult is Rajendra Prasad." Gandhiji himself once said of him: "There is at least one man who would not hesitate to take the cup of poison from my hands." No wonder Gunther called him the heart of the Congress organisation. Another publicist wrote that Mahatma Gandhi with his uncanny insight picked out and groomed three of his colleagues for important roles in national life. In Jawaharlal he saw the dynamism of youth that never ages and a soaring idealism intent on a synthesis of ethical values and socio-economic objectives of modern revolutions. In Sardar he saw the great pragmatist and the man of iron will who knew how to get things done. In Rajendra Prasad he saw a great deal of himself.

Rajendra Prasad's great uncle, Chaudhur Lal, built the fortunes of the family, a zamindari income of Rs. 7,000/- per year and substantial farm lands. He was the Dewan of the Hathwa Raj, highly respected by all, honest, loyal and efficient. Rajendra Prasad's father, Mahadev Sahay, was a country gentleman, a scholar of Persian and Sanskrit. His hobbies were wrestling and horticulture and he took delight in providing free Ayurvedic and Unani treatment to patients who flocked to him. Rajendra Prasad's mother, Kamleshwari Devi, was a devout lady who would not give up her evening bath and Pooja even though plagued by a cough which eventually proved fatal. Every day she would tell stories from the Ramayana to young Rajendra, as he huddled close to her, eager and receptive, waiting for the light of dawn to peep into the windowless bedroom of the old-fashioned house. No wonder the Ramayana by Tulsidas became his constant companion, though he loved to browse occasionally on the Upanishads and other scriptures also.

The family shunned ostentations, lived simply and mixed freely with the co-villagers. Disparities were not irritating. There was a sense of community, fellow-feeling and kindliness. All shared in the festivals and the Poojas. The flow of village life was quiet and gentle. All this left a deep impress on young Rajendra's mind. The village came to symbolise peace and repose.

At the age of five young Rajendra was, according to the practice in the community to which he belonged, put under a Maulavi who taught him Persian. Later, he was taught Hindi and arithmetic. After the completion of this traditional education he was put in the Chapra Zilla School, from which he moved to R. K. Ghosh's Academy in Patna in order to be with his only brother, Mahendra Prasad, who was eight years older than him and who had joined the Patna College. When Mahendra Prasad moved to Calcutta in 1897, Rajendra was admitted into the Hathwa High School. Soon he rejoined the Chapra Zilla School, from where he passed the Entrance examination of the Calcutta University at the age of eighteen, in 1902, standing first in the first division. When it is remembered that the educational jurisdiction of the Calcutta University extended from Sadiya, the easternmost frontier of British India, to a little beyond Peshawar on the north-west, the feat appears truly remarkable. He had been married for five years at that time. His wife Rajbanshi Devi was a true-to-tradition Hindu lady, merging her identity totally in that of the husband.

After passing the Entrance examination Rajendra Prasad joined the Presidency College, Calcutta, and both brothers lived together for a time in a room of the Eden Hindu Hostel. A plaque still commemorates his stay, for practically the whole of his University career, in that room. Not many from Bihar had joined that metropolitan institution. But, before long, Rajendra Prasad gained immense popularity. This was demonstrated in a remarkable early moment in 1904 when as a third year student he won in the first annual election for the post of Secretary of the College Union against a senior student belonging to a rich aristocratic family of Calcutta. Those were days when junior students did not speak to their seniors unless spoken to. Rajendra Prasad had, moreover, neither sought nor worked for the post. Dr. P. K. Roy, the Principal, in whose presence the election had taken place by show of hands, was astounded by the result, more than a thousand against seven, and enquired as to what made Rajendra Prasad so popular. The great scientist Jagadish Chandra Bose and the highly respected P. C. Ray wanted him to offer Science, but he preferred Arts, for though he had topped in I.A. he had not topped in the Science subjects. While his remarkably distinguished academic career continued and he capped it with a First in the M.A. and a First in Master of Law, other ideas occupied his mind and heart. He had been initiated into the cult of 'Swadeshi' by his elder brother even before his arrival in Calcutta. Now he joined, while in B.A. (Hons.) Class, the Dawn Society run by Satish Chandra Mukherjee. Sister Nivedita, Surendranath Banerjea and many other luminaries gave discourses here. There were debating and essay-writing competitions and he bagged many of the prizes. A new awareness was dawning on him. The anti-partition agitation stirred him. The processions, the slogans, the speeches touched new chords. He collected the Bihari students in Calcutta and they conducted activities similar to those conducted by the Dawn Society. The formation of the Bihari Students' Conference followed in 1908. It was the first organisation of its kind in the whole of India. It not only led to an awakening, it nurtured and produced practically the entire political leadership of the twenties in Bihar.

At the time he set himself up as a legal practitioner in Calcutta in 1911, apprenticed to Khan Bahadur Shamsul Huda, he also joined the Indian National Congress and was elected to the A.I.C.C. A year earlier, he impressed Sir Asutosh Mukherjee so deeply that the latter offered him a Lectureship in the Presidency Law College. Gopal Krishna Gokhale, the greatest political leader of India in those days, had met him in Calcutta a year earlier and had exhorted him to join the Servants of India Society in Poona. Due to lack of good management the family estate was in bad shape and Rajendra Prasad was looked upon as the retriever. But he had no doubts about what he should do. Though he could not bring himself to have a straight talk with Mahendra Prasad, his elder brother, he sought his permission and blessing to join Gokhale through a letter in which he gave vent to his innermost thoughts. "Ambitions I have none," he had concluded, "except to be of some service to the Motherland." The shock and the anguish

of his brother, however, held him to the family. About that time his mother died and his only sister Bhagwati Devi, fifteen years older than him, returned to her parents' home, a widow at nineteen, and in a way, took the place of his mother.

In 1916 Rajendra Prasad shifted to Patna on the establishment of the High Court of Bihar and Orissa. Soon, he succeeded in gaining a marked ascendancy, not only over the clients and his colleagues at the Bar, but even more so on the Judges. His incisive intellect and phenomenal memory were no doubt great assets, but what really established his supremacy, over the minds of the judges in particular, was his innate integrity and purity of character, his inability to stoop to any tactics to score a point, to win a case. Often enough when his adversary failed to cite a precedent, the Judges asked Rajendra Prasad to cite a precedent against himself.

Rajendra Prasad had first seen Gandhiji at a meeting held in Calcutta in 1915 to honour him. He was called 'Karmavir Gandhi' in those days. In the December 1916 session of the Congress, held at Lucknow, he again saw Gandhiji. He knew that the Champaran Kisan leader Rajkumar Shukla and Braj Kishore Prasad had requested Gandhiji to pay a visit to Champaran. The session had also adopted a resolution on the Champaran situation. In the April 1917 A.I.C.C. session, held in Calcutta, Gandhiji and Rajendra Prasad sat very close to each other but he did not know that Gandhiji was to be taken to his residence in Patna on his way to Champaran. He, therefore, left for Puri when the session ended. When Gandhiji reached Rajendra Prasad's residence in Patna next morning, the servant took him to be a client and a villager and showed him the servants' bathroom and the well outside. Barefooted, clad in half achkan, dhoti and Kathiawadi pugree, carrying in a roll his bedding and a few dhotis and some food in a tin box, Gandhiji looked very much an illiterate villager. Gandhiji did not know what to do next, when, hearing of his arrival, Mazharul Haq came and took him to his palatial residence, Sikander Manzil. There was a similar situation at Muzaffarpur Junction Station where Acharya Kripalani, a Professor in the local college, had come to receive Gandhiji with a large number of students. None had seen Gandhiji. None recognised him.

On return to Patna Rajendra Babu learnt all that had happened and hastened to Motihari. He regarded his meeting with Gandhiji as the turning-point in his career. He stayed with Gandhiji till his trial was over. Thereafter, things in the country took a different course, by reason of the Rowlatt Act and the Punjab upheaval, and, in 1920, even before the civil disobedience and non-cooperation resolution of the special session of the Congress held in Calcutta in September had been confirmed by the regular session held in December at Nagpur, he took the plunge. He openly pledged himself to defy unrighteous laws, and resort to civil disobedience and non-cooperation and thus he constituted himself more or less as an outlaw in the eyes of the British Government in India.

The decades that followed were years of intense activity and heavy suffering. He ceased to be a Senator of the University to the regret of the British Vice-Chancellor. He withdrew his sons, Mrityunjaya and Dhananjaya, and his nephew, Janardan, from the Benares Hindu University and other schools. He wrote articles for the *Searchlight* and the *Desh* and collected funds for these papers. He toured a lot, explaining, lecturing, exhorting. He was the life-breath of the constructive programme and a great votary of Khadi. He was the first leading political figure in the Eastern Provinces to join forces with Gandhiji at a time when the latter was without a large and effective following. Another such leader from the West who joined Gandhiji was Vallabhbhai Patel. During the Nagpur Flag Satyagraha Rajendra Babu and Vallabhbhai came closer. Rajendra Babu cherished Sardar's friendship as one of the most pleasant memories of his life. He often went to Sabarmati and toured the country with Gandhiji. He suffered several terms of rigorous imprisonment. He suffered privations for want of a regular income of his own. All the while he suffered from asthma. He would not accept any financial assistance from the Congress or from any other source and depended mostly on his elder brother.

He was in jail when on 15 January 1934 the devastating earthquake in Bihar occurred. He was released two days later. Though ailing, he set himself immediately to the task of raising funds and organising relief. The Viceroy also raised a fund for the purpose. While his fund swelled to over 38 lakhs, the Viceroy's fund, despite his great influence, resources and prestige, remained at one third of the amount. The way relief was organised left nothing to be desired. Nationalist India expressed its admiration by electing him to be the President of the Bombay session of the Indian National Congress. Mahendra Prasad, his elder brother, had died. The Congress through a resolution remembered his social services and his devotion to the national cause.

When the Congress Ministries were formed in 1937, it was the Parliamentary Board consisting of Sardar Patel, Rajendra Babu and Maulana Azad, which really and effectively provided guidance and control. In 1939 when Subhas Chandra Bose had to be relieved of the office of the Congress President, it was Rajendra Prasad who was persuaded to face the crisis and overcome it. The Congress faced another crisis when Acharya Kripalani resigned and Rajendra Babu had to step into the breach, even though he happened to be India's Food and Agriculture Minister and President of the Constituent Assembly.

He realised that industrialism had disrupted the web of village life woven and integrated for centuries. It had to be re-woven into a new pattern. He wanted that pattern to be inspired by Gandhian values; human needs and acquisitiveness to be regulated through self-discipline; agricultural production to be maximised; village industries to be resuscitated and their scope enlarged; the old sense of community to be recaptured. But he found that the country was unable to resist the pull of industrialisation, even hurriedly thought-out industrialisation, and he was not happy at the development. This was one reason why he declined to accept the Chairmanship of the Planning Commission. This was why, when Wavell informally enquired what portfolio he would choose if he were to choose it for himself, he said that he hardly needed time to think about it. It had to be Food and Agriculture. Wavell was amused and there was an unspoken why. "Well," Rajendra Babu went on, "the subject is familiar to me."

He knew all that the best farmer knows about agricultural operations and practices. But he also realised that certain improvements had to be effected on those methods. The slogan 'Grow More Food' was given by him and the campaign was initiated by the Food Ministry under his guidance. He could not, however, continue for long in that Ministry and ensure compliance with the policies initiated by him. But, before he relinquished charge, he did, as Gandhiji wanted, effect decontrol of foodgrains, and though officials and public men alike had prophesied disaster, nothing untoward happened.

His stewardship of the Constituent Assembly was exemplary. He guided, regulated, controlled, but did so with such infinite patience, skill, grace and firmness that not only none had a sense of grievance but all felt that the discussions were always full, free and frank and left nothing to be desired. During the very first session of the Constituent Assembly, he had announced that though the Assembly was born under limitations it would ourgrow those and function as a sovereign body recognising no outside authority. The proceedings of the last day of the Constituent Assembly read like pages from a book of tributes and, in a way, indicate how loved and respected he was by each section of the House.

His elevation to the Presidentship in 1950 came as a matter of course. There were some doubts in some quarters. Could a person who was temperamentally a peasant, who lived and dressed like one, impress in an office where ceremonialism and gilded trappings counted? But nothing else was possible. He was the only choice and there could not be another.

As President, he exercised his moderating influence and moulded policies or actions so silently and unobtrusively that many were led to think that, unlike any other Head of State, he neither reigned nor ruled.

He never worried about what people said about him. He never looked into the mirror of history. There were occasions when he differed

from the Prime Minister. But that was nothing new. They had differred for almost three decades and yet worked together in the Congress. The differences never embittered their personal relations. Perhaps, both realised that they arose out of their differing backgrounds, beliefs, approaches and attitudes.

It was in 1960 that he announced his intention to retire, and though there were many regrets and many tried to persuade him to continue for a third term, his mind was made up. Jayaprakash Narayan welcomed the decision, suggesting that his direct guidance might be available after retirement to the Sarvodaya Movement. But the 1961 illness, severe and protracted, shattered Rajendra Prasad's health completely. Many, therefore, worried at his decision to go back to the Sadaquat Ashram. How could he guide any constructive movement with that frail body of his? Would not the inconveniences of the Ashram prove too much for his health?

His elder sister Bhagwati Devi had passed away in the night of 25 January 1960. She doted on her dearly-loved younger brother, to whose house she had returned within two years of her marriage, a widow at nineteen. It must have taken Rajendra Babu all his will power to have taken the Republic Day salute, as usual, on the following day, seemingly unruffled. It was only on return from the parade that he set about the task of cremation.

Within months of his retirement, early in September 1962, passed away his wife Rajbanshi Devi, whose contribution to making him what he was, though indirect, was considerable. Frail and an invalid for a long time, she was the very embodiment of the spirit of renunciation, selflessness, self-effacement and devotion. She had asked for little and though she had been only partly a companion to him, she had silently encouraged him and never stood in the way. Her husband's will was her will, his pleasure hers. Not many words were exchanged between the two—they would sit quietly together for hours—and yet their silent communion filled the atmosphere with a distinct aura.

No wonder, his last days were days of agony. The Chinese aggression had shaken him completely. He had apprehended the danger. He had thought of the dreaded possibility. But "perhaps those who thought otherwise knew better." This consolation was shaken away by the naked aggression. His will to live was weakening. In a letter to one devoted to him, he wrote a month before his death: "I have a feeling that the end is near, end of the energy to do, end of my very existence." And so, when the end came suddenly on 28 February 1963, he was not unprepared. He died, after a few hours' illness, with 'Ram Ram' on his lips.

Ever since the present Contributor came near him in 1933, the bond grew stronger as the years passed. Rajendra Prasad had great affection for him and valued his judgement. Rajendra Babu and the present Contributor were together in the Birla House when the Interim Government was formed in September 1946. Rajendra Babu said, "We must now move to our residences." The present Contributor had brought nothing except his clothes, and wondered as to how to go about setting up a home. When he reached No. 3 Queen Victoria Road—now Dr. Rajendra Prasad Road—in the evening, he was pleasantly surprised to find that not only were all provisions and utensils and crockeries there, but even the statue of goddess Lakshmi had not been forgotten.

Rajendra Babu shared Gandhiji's great vision, the making of a new man in a new society. His mind was capable of broad sweeps. But it would take in at the same time the smallest details.

[Rajendra Prasad—Autobiography; —At the Feet of Mahatma Gandhi; —India Divided; —Mahatma Gandhi and Bihar; —Satyagraha in Champaran; S. M. Wasi—President Prasad; Kewal Punjabi—Rajendra Prasad, First President of India; Yusuf Meherally—Leaders of India; P. R. Ramchandra Rao—Tribunes of the People; D. B. Dhanapal—Eminent Indians; Sarin—Eminent Contemporaries; J. Mishra—Jewels of Bihar; J. Sahay—Makers of Modern Bihar; V. S. Verma—Deshratna Rajendra Prasad; P. Sitaramayya—History of the Indian National Congress; K. K. Datta—History of the Freedom Movement in Bihar (in 3 vols.); M. K. Gandhi—The Story of My Experiments with Truth; Presi-

dential Addresses delivered at the Bihar Students' Conference, 1906-23; Speeches of Rajendra Prasad, 1952; Selections from the Young India (1924-26); Shivapujan Sahay—Rashtrapati; —Rashtrapati Rajendra Prasad Sansmaran aur Jeevan Darshan; Satyadeo Vidyalankar—Hamara Rashtrapati; Harendra Deo Narain—Dr. Rajendra Prasad aur unka Jeevan Darshan; Gadadhar Prasad Ambastha—Rajendra Prasad; —Mera Europe Ke Kuch Anubhawa; Reports of the Congress Sessions, 1926-34; Proceedings of the Bihar Congress Committee, 1934-37; Congress Jubilee Book; The Searchlight Files, 1918-31; The Indian Nation, 29 February 1963; The Hindusthan Review, March 1902, August-September 1929, December 1948; The Indian Annual Register, 1928, 1937-39 and 1942.]

(Rameshwar Prasad) JAGJIVAN RAM

PRASAD, RAM NAVAMI (1891-)

Ram Navami Prasad was born in a respectable Kayastha family on 17 March 1891, in the village of Rahimpore, P.S. Lalganj, in the District of Muzaffarpur. His father, Munshi Sheoraj Sahay, was an employee in the Opium Department at Arrah. Ram Navami lost his father at the age of two. In 1908 he was married to the daughter of late Ramashraya Prasad, a great theosophist and educationist of Muzaffarpur. She was associated with the anti-*purdah* movement in the district and participated in the social reform activities of the Kayastha Pathashala of Allahabad.

In 1896 Ram Navami was admitted to his village Makhtab for education. At the age of seventeen he passed the Matriculation examination from the Motihari Zilla School in the first division. Subsequently he passed the I.A. and B.A. examinations from the Patna College. In 1915 he got his B.L. degree and joined the Bar at Muzaffarpur. Through the contact of one of his school teachers he became initiated into the Radha Swami faith of Dayalbag. Subsequently, he induced his mother also to join the faith. He was also deeply influenced by the writings of B. G. Tilak and Mahatma Gandhi. He travelled to several countries of Europe and Asia.

In his college days he became interested in the Bihari Students' Conference and took a prominent part in its deliberations. In 1910 he attended the annual session of the Indian National Congress as a visitor. In 1912 he attended its session held at Bankipore. At the Lucknow session of the Congress in 1916, he along with Rajkumar Shukla invited Gandhiji to visit Champaran to enquire into the tyranny of the Indigo planters. In 1917 he took a prominent part in the Home Rule Movement. Later on he became the Assistant Secretary of the Muzaffarpur District Home Rule League. On the arrival of Mahatma Gandhi at Muzaffarpur in April 1917, Ram Navami was among the first to associate himself with him. His earnestness appealed to Gandhiji (M. K. Gandhi—Autobiography). He accompanied Gandhiji to Motihari as one of his interpreters. His principal work was to take down statements from the oppressed indigo ryots. On 16 August 1917, when Gandhiji left for Ahmedabad, he entrusted the work of the Champaran Movement to Rajendra Prasad and Ram Navami Prasad. Ram Navami also took a leading part in the Anti-Rowlatt Act agitation in March-April 1920. In October 1920 he joined the Non-Cooperation Movement and gave up his practice at the Bar. After the suspension of the Movement, he engaged himself in the constructive programme of the Congress and worked at the Khadi Centres. Till 1928 he remained actively associated with the work of the Congress in the District of Muzaffarpur. Thereafter he resumed his practice at the Bar and ceased to be an active member of the Congress. But his interests in public activities continued. He had been associated with several educational institutions at Muzaffarpur.

Being a follower of the Radha Swami faith he does not believe in caste distinctions. To him, the question of widow-marriage is a personal one. According to him, widows willing to re-marry should be given sanction both by the society and the State. He is a great champion of female education, which he considers essential for building up a powerful nation. His views on social reforms are progressive. But he does not

approve of any blind imitation of Western manners and customs. He is a great admirer of Indian culture. But he believes in a non-sectarian and spiritualist religion. He is conscious of the blessings of the Western education, but he also realizes its demerits. He is an advocate of the national system of education. He professed and championed the ideal of secular nationalism. He has been a constitutionalist from the very beginning and has no faith in revolutionary nationalism. He is opposed to communalism and regionalism. He has been very critical of the economic policy of the British which deliberately neglected the industrial growth of the country. He believes in a self-sufficient village economy. He is unostentatious and quiet by nature. His dress is simple. He is a vegetarian.

He actively participated in the early stage of the national movement in Bihar, particularly in the Champaran Movement of 1917. But he has remained all through his life a great sympathiser of the national movement.

[Prasad, Rajendra—Satyagraha in Champaran;—Mahatma Gandhi in Champaran (Hindi); Gandhi, M. K.—Autobiography, 1948; The Collected Works of Mahatma Gandhi, Vol. II, Ahmedabad, 1946; Tendulkar, D. G.—Gandhi in Champaran; Dutta, K. K.—History of the Freedom Movement in Bihar, Vol. I; Personal interviews by the Contributor and the Research Fellow with Ram Navami Prasad.]

(Rameshwar Prasad) S. B. SINGH

PRATIVADI BHAYANKARA VENKATACHARI

—See under Venkatachari Prativadi, Bhayankara

PREMCHAND (MUNSHI) (1880-1936)

Premchand was the pen-name adopted by the Hindi writer Dhanpatrai who was born on 31 July 1880 at Lamati (Pandepur, Benares) in a Kayastha family. He was the son of Munshi Ajaiblal Shrivastava, a clerk who started his career on Rs. 15/- per month and ended with Rs. 40/-. His mother died when he was seven, and the stepmother did not treat him well. Very shy and an introvert from childhood, he did not have a strong physique. His early education was in a *Madrasa* under a Maulavi, where he learnt Urdu; later he joined a High School in Gorakhpur. He passed the Matriculation examination in the second division. He started teaching an Advocate's son on Rs. 5/- per month. He failed thrice in the Intermediate examination, as he was weak in Mathematics. He was married at the age of fifteen, when he was studying in the ninth class, much against his wishes. In 1902 he joined the Training College at Allahabad and passed, in 1905, the Junior Class examination as a teacher. He was made the Headmaster of the Training College Model School. In 1910 he passed his Intermediate, when Mathematics was made optional. In 1919, when he was a teacher at Gorakhpur, he passed his B.A. with English, Persian and History. He was not happy with his first wife and married Shivarani Devi, a child-widow, who wrote a book on him, 'Premchand Gharmen' (Premchand at home) after his death. He had two sons, Sripatrai and Amritrai.

His literary career started with the friendship of Munshi Dayanarayan Nigam, the Editor of the Urdu magazine *Zamana*, in which he published his first critical article in 1904. He wrote in Urdu under the pseudonym Nawabrai. He lived a simple life, was fond of good food and laughed heartily. He was a voracious reader. He read books in Urdu, Persian and English and later translated into Hindi Sheikh Saadi's 'Gulistan', Tolstoy's stories, Galsworthy's works, Shaw's plays and many short stories of Maupassant. He told the present Contributor in 1934 that he liked Chekhov more than Turgenev. The present Contributor asked him about Sholokhov whom he had not read then. He admitted that Gorki's 'Mother' did influence him. He had read Reynolds and Dickens; Tagore and Romain Rolland; Mirza Ruswa and Ratannath Sarshar. He acquired his liberal ideas and his critical attitude towards Hindu orthodoxy through the study of the social reformers. In Benares, he met with opposition from the Brahmin Hindi critics.

He makes fun of many such hypocritical characters in his short stories and novels. 'Vinod', 'Balak', 'Nimantran' are some of the stories which contain a bitter attack on Brahmanical bigotry.

His 'Soz-e-Watan' (Sorrows of Nation) was a collection of short stories published in 1910 in Urdu. It drew the attention of the District Judge; and all its copies were destroyed as it was alleged to contain seditious matter. Premchand was immediately drawn into the vortex of the national struggle and he decided to use his pen as his weapon for fighting for freedom. He began as a social reformer. He was deeply influenced by Gandhiji, but in his last days he was drawn towards Socialism. He was disillusioned about "the power of Satyagraha to suppress evil fully." In 'Premashram', a novel written in 1923, the peasant character Balraj welcomed the Russian Revolution. But in an interview in 1934, he admitted that he was not a Communist. Critical of the British imperialist rule, which was exploiting the poor peasants and workers, Premchand, who mainly wrote about the rural life, expressed his indignation in several works. Vaguely aware of the class-war, Premchand did not advocate violence as the only means to achieve social equality or political emancipation. His sympathies were with the untouchables and the downtrodden and underprivileged masses. He was a strong advocate of the economic independence of women and of their equality with men, as Malati in 'Godan' talks passionately about it.

He did not travel much. Once or twice he went to Delhi or Lucknow, and once he went to Bombay to write for the films, but returned disillusioned. He cared more for the writer's freedom than for the attractive remuneration in scenario-writing. He presided over the Progressive Writers' Conference in Lucknow in 1935. He edited the *Jagarak*, a fortnightly, and later in 1934 the *Huns*, a monthly from Benares representing Indian literature in all the languages. The *Huns* was also proscribed for its nationalistic sympathies.

Premchand wrote in Urdu in the beginning, but later switched on to Hindi. He wrote nearly three hundred stories and novels. His best known novels are: 'Sevasadan', 'Rangamanch', 'Ghaban', 'Nirmala' and 'Godan'. Three of his novels were screened after his death. He died on 7 October 1936.

As a writer, Premchand is a pioneer of modern Hindi and Urdu social fiction. He represented the spirit of his times which marked a state of tension between Gandhism and Socialism, and a slow change towards urbanisation and uneasy modernism.

[Hansraj Rahbar—Premchand, Jivan aur Krititva; Dharamchand—Char Chayanika; Savitri Sinha—Adhunik Sahitya Ka Vikas; The numerous writings of Munshi Premchand.]

(Mantosh Singh) PRABHAKAR MACHWE

PREM NATH BAJAJ

—See under Bajaj, Prem Nath

PREM NATH DOGRA

—See under Dogra, Prem Nath

PRITHVI SINGH AZAD (BABA)
(1892-)

Baba Prithvi Singh was born in the village of Lahru in the Ambala district in November 1892. His father Shadi Ram was originally an agriculturist but later left for Burma for business. In Burma young Prithvi Singh developed a keen interest in Indian politics. He went to school for a few years only and did not even complete his school education. On 27 November 1943, he married Prabhawati, daughter of a Gujarati Brahmin whose name was Chandra Shankar Dave.

In his youth Prithvi Singh was very religious-minded but gradually his faith dwindled, though he has retained his respectful attitude towards all religions throughout his life. A staunch believer in Hindu-Muslim unity and a humanist, he has always deprecated the caste system and untouchability. He does not approve of the western system of education. Instead, he has been a sup-

porter of the Gurukul pattern and of the system of Basic education advocated by Mahatma Gandhi. For the poverty of the teeming millions of India he holds the rich responsible; for they, in his opinion, exploit rather than help them. To ameliorate their economic conditions he suggests the promotion of village industry and establishment of modern industry.

His political career started with the opening of the second decade of the twentieth century. On reaching the U.S.A. in 1911, he joined the Ghadar Party under the influence of Lala Hardyal. For some time he worked in the Yugantar Ashram, assisting in the publication of the Party paper, the *Ghadar*. After a short period, he returned to India and worked for an armed revolution. He was implicated in the Lahore Conspiracy Case of 1914-15 and was sentenced to death. The death sentence was later commuted to life imprisonment in the Andaman Islands. After six years' stay there, he was brought back to India. Soon after he escaped from the jail and remained underground for sixteen years till he voluntarily surrendered in 1938 at the insistence of Gandhiji. During the period he was living underground he crossed over to Russia twice in 1931 and 1934. There he joined the Bolshevik Party. In 1935 he returned to India. Before he left for Russia, he was a member of the Hindustan Socialist Republican Army of Bhagat Singh under the assumed name of Swami Rao. For some time he was also the Director of the Institute of Physical Culture in Saurashtra.

After his surrender to the Government in 1938 he became a follower of Gandhiji. In 1942 he participated in the Quit India Movement. He was no believer in non-violence, yet he earned the felicitations of Gandhiji for his dedication and devotion to the cause of freedom. Gandhiji wrote in the *Harijan* of 30 September 1939: "He has to his credit examples of daring which may be equalled by some but surpassed by no revolutionary."

[Prithvi Singh—Kranti Path Ka Pathik (in Hindi), Chandigarh, 1964; —A Brief Life Sketch of Prithvi Singh Azad (in manuscript), 1938; The Harijan (English weekly), 28 May 1938, 2 and 30 September 1939; National Discipline Scheme, A Pamphlet published by the Punjab Government; Personal interview of the Research Fellow with Prithvi Singh Azad.]

(D. L. Datta) FAUJA SINGH

PUNNIAH, KOTAMRAJ (1896-1948)

K. Punniah was born in a Brahmin family in Andhra. His parents were poor, and so, after spending a few years in a High School, he had to fend for himself.

Punniah came to Bombay and worked in the Bombay office of the manufacturers of the Amrutanjan Balm. When the proprietor of the company started an English weekly, he appointed Punniah as its Editor.

In Bombay, Punniah met a Christian girl, Tarabai, a medical student, and married her.

In his English weekly, Punniah wrote about T. L. Vaswani, whom he canonised as Sadhu Vaswani. The latter returned the compliment by inviting Punniah to work as Assistant Editor of the *New Times* of Karachi. The *New Times*, an English daily, was started by T. K. Jeswani to propagate the message of Sadhu Vaswani. Thus Punniah found himself in Karachi, Sind, in 1919, at the age of twenty-three.

Punniah was an ardent nationalist and enrolled himself as a member of the Indian Home Rule League. His colleagues in the League included H. D. Mariwalla, Kazi Khudabux and Manilal Vyas.

In 1920 Punniah attended the Sind Provincial Congress in Sukkur. This session, which was presided over by Haji Abdullah Haroon, was attended by, among others, Swami Govindanand, Lalchand Amardinomal, Jethmal Parsram, Jamshed N. R. Mehta, Harchandrai Vishindas and Dr. Choithram P. Gidwani.

In 1927 Punniah was appointed Editor of the *Sind Observer*, an English daily owned by a Parsi businessman, Fakirji Cawasji. Punniah's predecessor there was an Englishman who had seen service in World War I. At that time, there already was in Karachi another English news-

paper, the *Daily Gazette*, run by Sir Montague de P. Webb. The *Sind Observer*, under its English Editor, had made neither name nor money. It was neither popular nor self-supporting when Punniah joined it.

Punniah made the paper, and the paper, in turn, made him. He espoused lost causes and tried in every way to make the paper popular. He had to temper his patriotism so as not to arouse the fears of his Parsi boss. He wrote with restraint and avoided any clash or confrontation, much less a head-on collision with the Government.

To begin with, Punniah took a lively interest in the municipal affairs of Karachi. He attended municipal meetings and wrote reports expressing his appreciation of the good work done by the City Fathers, including Jamshed N. R. Mehta, President of the municipality. Punniah wrote at least two columns of editorials every day. He also wrote in a lighter vein, under the heading "Shot & Shell", over his pen-name Vinode.

Punniah's brilliant younger brother, K. Rama Rao, later Editor of the *National Herald*, and D. R. Mankekar, the well-known journalist and author, were among those who took their journalistic training under him.

Punniah was a Brahmo. But he respected all religions. He read the Gita in the original Sanskrit and sang psalms from the Bible.

In 1935 the annual session of the All-India States People's Conference was held in Karachi, presided over by Pandit Jawaharlal Nehru. Punniah received from the proprietor of his paper strict and explicit instructions not to publish any report of the Conference. He defied the order and was dismissed. He was succeeded by P. C. Tarapore.

Punniah immediately floated a company, the Daily Mail Company Limited, with Diwan Bahadur Kalumal Pahlumal as Chairman of the Board of Directors, which included Messrs. Shivji Velji Kothari, Manubhai Doongersee, Khanchand Gopaldas, Nihchaldas C. Vazirani and others. This Company bought the *Sind Observer* and appointed Punniah as its Editor.

Punniah had four children—two sons, Sachchidanand and Babu, and two daughters, Bharati and Lakshmi.

In 1937, when the All India Newspaper Editors' Conference was formed, Punniah was elected a member of its Standing Committee—a position to which he was re-elected year after year until 1948.

Punniah had risen in stature and influence slowly and steadily. He was a powerful writer and had the knack of making articulate the vague ideas and dormant aspirations of the people. He was loved by many, feared by some and respected by all. Day in and day out, he lampooned and lambasted the very idea of Pakistan which he considered quixotic and held its author, M. A. Jinnah, up to ridicule. Such a man could never feel comfortable in Pakistan.

The latter part of Punniah's life was dogged by a series of personal misfortunes. His young son, a Cadet Officer in the Royal Indian Air Force, lost his life in an accident. His son-in-law, also an officer in the Air Force who had survived the Second World War, died in an air crash. His only other son, an officer in the Imperial Bank of India, was electrocuted along with his son, Chikoo, in the waters of Krishna Sagar, Mysore. To crown it all, Punniah saw himself uprooted, at fifty-two, by the Partition and had to start all over again to rehabilitate himself in India.

Punniah bought a house in Bangalore and settled down there. He visited Bombay to attend a meeting of the All India Newspaper Editors' Conference in 1948. At this meeting, he was not re-elected on the Standing Committee as he was no longer a newspaper editor. The day after the meeting he died of a heart attack.

[The New Times (Karachi) Files; The Sind Observer Files; Proceedings of the All India Newspaper Editors' Conference (1937-48); Personal knowledge of the Contributor.]

P. M. Kewalramani

PUNTAMBEKAR, AMBADAS GOPAL ALIAS NATHUKAKA (1870-1947)

Nathukaka was born in a lower middle-class Chitpavan Brahmin family. He did not prose-

cute his studies beyond the Matriculation standard.

He worked as a clerk in the G.I.P. Railway, Bombay, from 1895 to 1898. He then joined the Bombay Municipality and retired from the service in 1931.

Nathukaka was primarily a social worker and could not give his attention to the National Movement, though he was in sympathy with the Congress ideal.

He was one of the founders of the Mumbai Marathi Grantha-Sangrahalaya and worked as its Secretary from 1898 to 1934. The Sangrahalaya now owns property worth about one crore of rupees.

He was also one of the founders of the 'Brahmin Sabha' in Bombay, established to promote the interests of the Brahmin community, and worked as one of the Secretaries from 1888, the year of its inception, to 1934, in which year he was made a Life Member of the Sabha. During this period, Nathukaka had also started other institutes like the Brahmin Vidyarthi Sahayak Mandal, the Brahmin Census Committee, the Brahmin Ekikaran Sanstha and the Maternity Home for Brahmin ladies, which all came to be collectively called the 'Brahmin Sabha'.

His long services to these two institutions were publicly recognized and he was presented with a purse and an address.

When plague broke out in Bombay in 1896, Dr. Bhalchandra Bhatavadekar and his associates started the 'Hindu Plague Hospital'. Nathukaka organized many youths into the 'Volunteers' Association' to help the hospital. He also collected an amount of Rs. 7,000/- to meet its expenses. In appreciation of his selfless service for the relief of the patients, a certificate was awarded to him by the Government Medical Officer. Similarly, during the influenza epidemic in Bombay in 1918, he formed a 'Swayamsevak Sanghatana' to help the sick and collected about Rs. 50,000/- for this organization.

In spite of stiff opposition, Nathukaka was mainly instrumental in allowing a *mela* (singing party) of the untouchable students to sing before the Ganpati image of the Brahmin Sabha in 1928.

Though brought up in an old-fashioned family, Nathukaka slowly changed his outlook on social matters.

He had collected a few lakhs of rupees for his social and other activities.

He led a very simple life and died in 1947.

[V. R. Gulvane—Brahman Sabhechi Geli Sath Varshen, Bombay, 1949; Suvarna Mahotsava (1949) of the Mumbai Marathi Grantha-Sangrahalaya; The Lokmanya (Bombay) of 3 September 1934; The Prabhat (Bombay) of 3 September 1934; The Navakal (Bombay) of 4 September 1934; The Kundali Varnan (Poona) of 18 March 1936; The Kesari (Poona) of 10 January 1941; The Loksatta (Bombay) of 27 March 1955.]

(C. B. Khairmoday) N. R. PHATAK

PURAN SINGH (SARDAR) (1898-)

Sardar Puran Singh was born in 1898 in a Jat kisan family in the village of Esseval in Ludhiana district, Punjab. His father, Sardar Hoshiar Singh, who was a kisan of moderate means, had to give up cultivation of land and joined the British Army and remained in its service up to his death.

Sardar Puran Singh had his primary education in his village and then joined the Khalsa High School, Ludhiana. He was married at an early age, in 1913, when he was fifteen years old. While he was studying, he came in contact with Sardar Kartar Singh Sarabha and other members of the Ghadar Party, gave up his studies and became an active participant in the nationalist movement, twice suffering imprisonment for six months and four months.

After his release from prison, he ceased to participate in political activities and came under the influence of religious and reformist Sikh leaders. He read scriptures and religious literature, such as Life of Guru Gobind Singh and Maharaja Ranjit Singh. He cherished the idea of strengthening unity in the Sikh community to build a Sikh State. Later on he felt the impact of

the teachings of Bhai Randhir Singh and began to like his way of life—serene and religious.

Sardar Puran Singh went back to the Khalsa High School and passed the Matriculation examination in 1919. He was against the caste system and other superstitious practices of the Hindu religion. He had very high regard for Western education and strongly desired that Indians should reach the Western standard of living and adopt their pattern of education and living.

In 1922 Sardar Puran Singh gave up his association with the revolutionaries and left Punjab for Iraq, where he joined Government service as an Engineer and took up employment in the Railway Department, serving the Department for three years and earning a good reputation for his honesty and hard work. Later, he gave up Government service and took up employment with private concerns. Sardar Puran Singh had great sympathy for the working class. He strongly favoured the spread of education, for which he used to spend one-tenth of his monthly income.

Sardar Puran Singh is now living a quiet retired life.

[Sardar Puran Singh—Autobiography; —Letters of Sardar Puran Singh to Sujjan Singh and Sardar Gurdit Singh; History of the Freedom Movement, preserved in the Punjab Archives, Patiala; Information collected from Sardar Sujjan Singh and Giani Gurdit Singh; Personal interview of the Research Fellow with Sardar Puran Singh at Ludhiana.]

(S. D. Gajrani) PRITHVI SINGH AZAD

PURANI, CHHOTUBHAI (1885-1950)

Chhotubhai Purani was born on 13 July 1885, at Dakor (Gujarat) in the house of his maternal grandfather. His father, Balkrishna Narabheram Purani, hailed from the famous city of Broach (Gujarat). Chhotubhai's mother was Prasennabala, and his son Kanubhai Purani is still alive. Belonging to a lower middle-class family, he was a Brahmin by birth. A keen observer of nature, Chhotubhai regularly collected medicinal herbs. His mother died when he was twenty-one months old, and it was only in 1893 that his real education began when he was sent to his father at Jamnagar.

Having passed the Matriculation examination in 1900 from the Jam Vibhaji High School of Jamnagar, Chhotubhai studied at the Gujarat College, Ahmedabad; graduated from the Baroda Collage, Baroda in 1905, with a second class, securing the highest marks in Botany in the Bombay University. Subsequently he joined the St. Xavier's College, Bombay, from where he passed his M.A. in 1906 with a second class in Botany. In 1903 he married Chanchabhen.

In Baroda Chhotubhai came under the influence of Aurobindo and his brother Barindra Ghose, whose patriotism, dedication and revolutionary ideas had a profound influence on him. He developed qualities of courage and willingness to bear hardships among the nationalist youth of Gujarat. The revolutionary outlook of Chhotubhai was considerably mellowed down under the influence of Gandhiji. Later, among his co-workers in the Praja Socialist Party were Jayaprakash Narayan, Achyut Patwardhan and Aruna Asaf Ali.

Leading a simple life, Chhotubhai was a vegetarian and noted for his love for hard work and his fearless character. He read the writings of Ramakrishna Paramhansa and Vivekananda with great interest. For the purpose of collecting funds for the Sevashrama of Broach, Chhotubhai once visited Africa. He also read the works of Madam Maria Montessori and Russian literature (the *Sharirik Shikshan*—a Gujarati quarterly, Oct.-Dec. 1963).

Chhotubhai Purani was a firm believer in the equality of men and worked hard for the emancipation of Harijans. He objected to child-marriages and was in favour of widow-marriages. His religious outlook was very catholic and among his close friends, there were a number of Muslims and Parsis. Though a great admirer of Western learning, Chhotubhai was extremely critical of the contents of the educational system which the British had introduced in India (*Gujaratman Vyayam Prachar*). He was a firm believer in

nationalistic education. From 1921 to 1928 he was a member of the Gujarat Vidyapith Senate. The Akhade (Gymnasium) movement which he spearheaded in Gujarat provided a meeting ground for the nationalist youth. Chhotubhai wrote a book about the Montessori method of pre-primary education in Gujarati. This is an indication that he kept his interest in education alive and made efforts to keep in touch with the latest developments in other parts of the world.

Chhotubhai firmly believed that India should be governed by her own people. He had no objection against employing violent methods to secure the independence of India. In 1942 he led the attacks on police stations in Gujarat. He could not bear the arrogance of the British in India who behaved, according to him, as if they were a superior race. A great admirer of the Parliamentary form of government, Chhotubhai was of the opinion that it could be introduced only with modifications in India. He believed in complete independence for India. The British attitude towards Indian economy was marked by utter neglect and complete self-interest. As a protest, Chhotubhai took a prominent part in the 1928 no-tax campaign conducted in the Jambusar taluka of Gujarat. He became an ardent advocate of Swadeshi and self-sufficiency in respect of the basic needs of the people. Much before Gandhiji became a political force, Chhotubhai advised younger people to go to the villages. He was never against machines but was anxious to put science to use for the welfare of a large section of the Indian villagers.

Chhotubhai Purani wrote articles in Gujarati journals and his speeches in Gujarati and Hindi were marked by the simplicity of the language used and their utter frankness. He was a founder-member of the Broach Kelavani Mandal and a pioneer in the movement for promoting physical education. In 1942 he published a booklet on guerrilla warfare. His political affiliation was with the Indian National Congress till 1947; but after Independence he was a member of the Praja Socialist Party.

On political and other issues he was a champion of direct negotiations. In 1920 Chhotubhai took part in the Nagpur Flag Satyagraha and in the thirties led the no-tax campaign and salt-satyagraha in different parts of Gujarat. In 1950 he was a member of the Central Board of the Praja Socialist Party and was its President in Gujarat. Between 1946 and 1950 he was a member of the Bombay Legislative Assembly.

Chhotubhai took an active part in the cause of education. Starting his career as a teacher in 1906 at Baroda, he later became a Professor of Botany at the Dayanand Anglo-Vedic College, Lahore. In 1920 he started the Broach Kelavani Mandal and the New English High School at Broach. Between 1921 and 1928, he was a member of the Senate, Gujarat Vidyapith, Ahmedabad. Organising the first 'Vyayam Parishad' at Nadiad in 1928, subsequently he started the Gujarat Vyayam Mandal in 1936 and was its President. Later, he became a member of the Physical Education Committee of the Bombay State. Under his encouragement, guidance and inspiration, Vyayamshalas emerged like mushrooms in various parts of Gujarat and Kathiawad.

Chhotubhai's aim was to train cultured, dedicated and courageous freedom-fighters. These young men distinguished themselves at the Nagpur Flag Satyagraha, no-tax compaign of 1928, the salt satyagraha of 1930 and finally the 1942 movement. In the 1942 movement Chhotubhai went underground and conducted raids and looted the police stations in Gujarat. He remained underground till 1946 and continued to harass the Government by his guerrilla activities. During the Second World War, when it was said that Subhas Chandra Bose was coming to India with the INA force, Chhotubhai who was then living underground went to the Assam borders to receive him and inform him about the conditions in the country.

[Chhotubhai Purani—Gujarat man Vyayam Prachar (in Gujarati), Broach, 1950; —Montessori Shikshan Paddhati (in Gujarati), Baroda, 1917; The Sharirik Shikshan (a Gujarati quarterly published from Rajpila), Issue of October-December 1963; Ambubhai Purani Shashti Purti Grantha (in Gujarati), Rajpila, 1955; Personal knowledge of the Contributor;

Personal interview of the Research Fellow, with Chhotubhai Purani's son, Kanubhai Purani.]

(Kumud Prasanna) A. CHERIAN

PURANIK, WASUDEO RAMCHANDRA
(1886-1962)

Wasudeo Ramchandra Puranik, known more informally as Kakasaheb Puranik, was born on 13 September 1886. His family hailed from Bhatodi in Ahmednagar district, their original surname being Bhope. The Puraniks are Deshastha Brahmins. An ancestor of W. R. Puranik moved from Bhatodi to Burhanpur in search of better luck. He used to give discourses on the various aspects of Hinduism in temples and so came to be nicknamed Puranik, and that became the new surname of the Puraniks of later generations. Wasudeo's mother's name was Annapurnabai. He had two brothers and one sister. He had his Middle School education in Burhanpur and his High School education in Khandwa. He passed his Matriculation examination in 1902 and graduated in Arts from the Ujjain College, affiliated to the University of Allahabad, in 1907. He was placed in the first class in the LL.B. examination in 1909.

Puranik was married twice; his first wife Radhabai having passed away in 1914, he was married to Sushilabai on 1 June 1915 for the second time. After passing his LL.B. he came to Nagpur to practise as an Advocate and settled down there. The Kinkhede Advocates, father Bapurao and son Madhaorao, helped him to find a firm footing. Bhavanishankar Niyogi, another contemporary Advocate and later, Judge and Vice-Chancellor of Nagpur University like Puranik himself, was his close colleague, so close that Puranik and Niyogi came to be referred to as the 'Siamese Twins'.

Puranik was never active in politics but took much interest in philanthropic and educational activities. As a lawyer he was very successful and was eventually raised to the Bench. He did much to promote women's education; and while a member of the Nagpur Municipality and the Nagpur District Council, he got a certificate of merit from the Government for his exceptionally good work in this behalf. He held a number of public offices. In 1931 he was appointed on the Advisory Board of the Court of Wards. He was the Chairman of the Textile Advisory Committee in Madhya Pradesh. He was the Chairman of the Tribunal to settle disputes between mine-owners and mine-workers of the Dhanbad coal mines. He was a member of the Union Public Services Commission in 1947 and also Chairman of the Services Committee of the Indian Airlines Corporation. He was Vice-Chancellor of the Nagpur University in 1943-46. He also worked as the Advocate-General for C.P. and Berar during the tenure of the Raghavendra Rao Ministry and was made a High Court Judge in 1942. He was also a member of the C.P. and Berar Legislative Council for some time.

Puranik was a much travelled man, having visited England, France and Switzerland in 1932. He paid a visit to the birth-place of Shakespeare and educational centres in Britain like Harrow, Eton, Cambridge and Oxford. In 1945 he visited Ceylon. Yet he was, on the whole, a conventional and conservative Hindu and inclined to conform to the traditional customs and practices of Hinduism. He was devoted to his family deity Nrisinha. He was in favour of women's education, as his great interest in founding and promoting the 'Sevasadan' in Nagpur amply shows.

Puranik was never interested in active political work. But he was probably in favour of the Quit India Movement since he did not remove from the teaching staff of the Bhide Kanyashala some teachers who had participated in that movement. Also in the famous Ashti-Chimur Firing Case, the seven convicted men were saved from the gallows because he, as judge, got the date of execution postponed. Later Dr. N. B. Khare got the sentence rescinded.

Puranik died on 10 May 1962.

[J. R. Joshi—Justice Puranik Yanchen Charitra (in Marathi), Nagpur, 1962; Personal knowledge of the Contributor.]

(Saroj A. Deshpande) T. V. PARVATE

PURI, MUKAND LAL (1887-1953)

Mukand Lal Puri was born at Shahpur in Punjab in one of the most notable Kshatriya families of the Province. Puri was his sub-caste name. His father, Rai Bahadur Lala Brij Lal Puri, was a leading Advocate of Sargodha (now in West Pakistan). Col. M. R. Puri, I.M.S., and Shambhu Lal Puri are his brothers; Kanwal Raj Puri his only son, and Lala Bhim Sein Sachar, a well-known nationalist, is his son-in-law.

Thus, born with the proverbial silver spoon in his mouth, Mukand Lal had all the advantages of the best available education and the considerably high social status of his father to help him make his career. He was educated up to his Seventh class in the District Board School at Shahpur. Thereafter he joined the D.A.V. High School at Lahore, matriculated in 1902 and entered the D.A.V. College at Lahore, from where he graduated with Mathematics and Sanskrit as his elective subjects four years later. He took his M.A. degree in English from the Government College, Lahore, in 1907, and the same year he proceeded to England for higher studies at the University of Oxford, where he joined the Exeter College and obtained Honours in the School of Modern History. He also won the coveted Boden Scholarship for Sanskrit at the Oxford University, qualified for the Bar from the Middle Temple, and returned to India in 1912.

Back in India, he started his career as a lawyer at Sargodha. Later on, in 1915, he shifted to Lahore where he practised as an Advocate of the Punjab Chief Court, and was soon able to distinguish himself in his profession, one of the cases he conducted being the Lahore Conspiracy Case in which Bhai Parmanand and others were involved.

Mukand Lal Puri was known as one of the prominent Hindu leaders of the Punjab. He was the General Secretary, and then the Vice-President of the Punjab Hindu Mahasabha. He presided over the All India Hindi Sammelan held at Lahore. He was an active member of the D.A.V. College Managing Committee, of which later on he became the Secretary and then a Senior Vice-President from 1933 to 1937. His keen interest in the educational activities of the Province is revealed from the fact that he was a Fellow of the Punjab University at Lahore, and a Senator. He was also a member of its Board of Studies in English and History.

In 1929 Mukand Lal Puri was elected to the Punjab Legislature, and his popularity as a Hindu leader won him success in almost every election he fought thereafter. In the Punjab Legislature, he was appointed member of many of its sub-committees. He was a member of the Public Accounts Committee, and established the Non-Agriculturist Association to further the cause of the non-agriculturists. In the Punjab Legislature he made weighty contributions to its deliberations, and always gave constructive and concrete proposals on important questions. He opposed the Unionist Party in the Legislature, and was supposed to be a pillar of strength to the Hindus.

Outside the Legislature, he received the honour of being made a Director of the Punjab National Bank Ltd., Lahore, from 1922. In 1932 he founded, with his son-in-law Bhim Sein Sachar, the Sunlight of India Insurance Co. Ltd., Lahore. He was also conferred the title of Rai Bahadur by the Government.

Among the close friends of Mukand Lal were persons like Dr. Gokal Chand Narang and Pandit Nanak Chand. Raja Narendra Nath was also his associate, but sometimes he differed with him in political views.

As an active leader of the Hindu Mahasabha and a worker of the Arya Samaj, he was keenly interested in the welfare of the Hindus and the development of the Hindi language. Though liberal in his attitude towards the other religions inasmuch as he was not intolerant of them, he was yet a staunch Hindu who would not tolerate anything against the Hindu community. He was against caste and untouchability, and as an Arya Samajist believed in giving higher status to women in the society, favouring widow-marriages and other such reforms. He was a liberal social reformer like those people in India who were deeply influenced by the liberal views of the West, but were not yet able completely to free themselves from the communal interests of their

own, in the matter of which they had a strong all-India outlook, and no regional bias.

Mukand Lal was keenly interested in the business life of the Punjab. He believed that industrialisation was necessary for the future prosperity of the Province, and was anxious to open fresh avenues of income for the young men so as to alleviate the crisis which had developed after the war in the shape of market depression and unemployment. He was particularly interested in the welfare of the non-agriculturists, for whom he organised the Non-Agricultural Association.

He was a good speaker, and impressed his audience both in the Legislature and outside it. He favoured complete independence for India, but did not dislike the English form of government. In the field of education he supported the cause of the Ayurvedic Medical education and was keenly interested in the development of Hindi. Yet he wanted to take the best out of the English education and their system and to use it for the development of Indian thought.

[N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; The Punjab Legislative Assembly Debates and Annual Registers; Personal interview with Nanak Chand Pandit, an associate of Mukand Lal; Personal interview with Shri Bhim Sein Sachar, son-in-law of Mukand Lal.]

(D. L. Datta) G. S. CHHABRA

PURUSHOTTAM DAS TANDON

—See under Tandon, Purushottam Das

PURUSHOTHAMAREDDY, R. L. (1906-)

R. L. Purushothamareddy was born on 1 July 1906 at Irulasandy, a village in Bahoor commune of the Pondicherry State. His parents were agriculturists, and he had an adopted father, by name Laxminarayanareddiar. They belonged to the Reddy caste. Purushothaman married Tripurasundari in 1941. Her father was a prominent public man connected with nationalist activities like Harijan Sevak, Swadeshi and Khadi movements, etc.

Purushothaman first went to an elementary school in Bahoor, and later had his secondary education at the College Colonial, Pondicherry, in 1922-30. In public life he was influenced by Savarinathan, a lawyer in Pondicherry, and chiefly by S. R. Subramanian, a journalist of Pondicherry who was later Secretary of the Sarvodaya Mandal, Tamilnad. French works on philosophy, the writings of J. Krishnamurthy and the Tamil poet S. Barathi influenced his thinking. In 1933 he visited Ceylon. The foreign friendships he had were predominantly French. Classical French writers like Molière, Racine and Victor Hugo and English and German works also influenced him.

Very often he contributed articles on the labour movement to the *Swadandiram*, a Tamil weekly published by V. Subbiah. His main fields of activity were public meetings and the press through which he advocated the cause of national liberation and social reforms right from 1934 down to 1964. Between 1942 and 1946 he held clandestine meetings and made use of clandestine radio transmitters, etc. From 1934 to 1946, he was a member of the Indian National Congress, Secretary of the 'Youth League' of Pondicherry (1932-35), President of the French Indian National Congress (1946-55), Convener of the Pondicherry State Congress, which post he held till 1955, Treasurer of the Mahajana Sabha (1936-38), President of the State Representative Assembly (1955-58), a Member of the Assembly in 1955 and again from 1958 to 1963. Between 1958 and 1963 he was the Chairman of the Permanent Commission and of the Finance Commission in the State Representative Assembly, Member of the State Planning Board from 1955, President of the All People's Conference in June 1947 and Chairman of the Committee for Compilation of a History of Freedom-Fighters of Pondicherry in 1964. From 1933 to 1945 he was a wireless engineer at the Receiving Centre, Pondicherry.

In the field of social service, from 1933 to 1937 he worked for Harijan uplift in the villages and

gave financial and material help to the Harijan students. From early 1936 he has been associated with the labour movement in Pondicherry. As a member of the Indian National Congress he was engaged in supplying pamphlets, rendering financial aid to nationalist campaigns and supplying arms and ammunition to volunteers. As Secretary of the 'Youth League', he organised various activities and circulated to the youth literature on the freedom struggle in British India. As President of the French Indian National Congress, he worked for the speedy transfer of power to Indian hands. He never failed to criticise the French leaders for their actions and since 1949 his call was for the total merger of the French Settlements with the Indian Union. Throughout his political career he remained a member of the Congress Party.

Purushothaman is radically opposed to the caste system and untouchability. In his view, these tend to disrupt social harmony and national unity. He supports widow-marriage, but it is with reservation that he accepts the participation of women in politics and public life. In matters of religious conviction he is antagonistic to organised systematic religions. The character of the individual, in his opinion, should not be subjugated by religious influences. In the matter of education he is against the Western system since he considers it to be materialistic. He advocates free and compulsory primary education. He stood for a free and united India and against regional and provincial feelings. Purushothaman detested the British rulers for their divide and rule policy. However, he had great esteem for those Frenchmen who, although imperialistic, had displayed a great sense of humanism and respect for individuals and fellow citizens. He desired that the cultural links with France should continue.

The salient traits of Purushothaman's character as described above cannot but convince the reader that he was largely influenced by Gandhian thought as well as by French culture. He had undertaken early in life a two-fold mission, the liberation of French India and the social emancipation of the masses in the French Settlements. The first being a *fait-accompli*, he is fully engaged, now as a crusader for the social uplift of the people, actuated by a true spirit of patriotism and dedicated to the cause of the oppressed and the downtrodden.

[The Swadandiram Files, 1936-54; The Hindu Files, 1948-54; The Dessobagari Files, 1937-41; Personal interview of the Research Fellow in August 1966 with Purushothamareddy; The Congress Party Files (Pondicherry); The Liberation Files, 1949-50; The Jeunesse Files, 1947-48; Personal Knowledge of the Contributor.]

(Emmanuel Divien) E. DIVIEN

PUTCHALA PILLAI SUNDARAYYA

—See under Sundarayya, Putchala Pillai

PUTTAPPA, KUPPALI VENKATAPPA GOWDA (DR.) (1904-)

Popularly known by his pen-name 'Kuvempu', Puttappa was born on 29 December 1904, at Hirekodage, Tirthahalli taluka, Shimoga district, in an affluent agricultural family. He had his early education at Kuppali and Tirthahalli, and High School education at the Hardwick College, Mysore. He passed his B.A. and M.A. (1929) from the Maharaja's College (Mysore University). He was honoured by the conferment of Doctorate degrees by the Mysore University in 1956, by the Karnatak University in 1966 and by the Bangalore University in 1969. He married Hemavatamma in April 1936.

Puttappa began his career as a Kannada Lecturer at the Maharaja's College. Then he became an Assistant Professor and later Professor (1946-56). He was appointed Principal in 1955 and served as Vice-Chancellor of the Mysore University from 1956 to 1960. He was Chief Editor of the *Prabuddha Karnataka* and of the Kannada Publications Committee.

From his student days he was influenced by the lives and writings of Ramakrishna, Vivekananda, Aurobindo and Gandhiji. He disliked foreign rule. Every event of national importance

found its echo in his heart flowing out in the form of poems. He wrote:

"Forward, Forward
Believing India's good, And service to the Motherland
To be your religion.... And that in India's liberation
Lives your salvation....
Draw your sword from the sheath... victory will be yours."

"Are these my children?... Blow off, your chaff...
Rise, rise to rule! Do not rest in your bodies! Do not hide your minds! shouting 'Mother'!
Here we come to you!"

He responded to the call to boycott foreign goods and began wearing handloom cloth. He was a popular Kannada poet and inspired Kannadigas through many of his poems. He was a staunch supporter of the formation of linguistic States. Addressing the Karnataka Sangha, Mysore, in 1949, he said it was only through integration that the welfare and happiness of the people of Karnataka, nay, of the whole of India, could be achieved. When the then Mysore Education Minister objected to his statement, he wrote a poem, 'Akhanda Karnataka', to vindicate the freedom of the poet. Speaking at the Hassan College in 1956, he maintained that there would be no risk from linguistic States for Indian unity. Some leaders of his caste did not approve of his stand. They feared that with the formation of an enlarged Mysore, the Veerasaivas would become the dominant community. To this the answer of the poet was: "that community which tries to undo the other by narrow-mindedness is not a great one. The work that is done with a communal motive can neither become great nor can achieve the good of the State."

He is the recipient of many awards: Sahitya Akademi Award in 1953 for 'Ramayana Darshanam'; Padma Bhusan in 1958; Rashtra Kavi (Poet-Laureate) conferred by the Mysore Government in 1964; and the Jnanapeetha Award in 1968.

[K. V. Puttappa—Collection of Poems (Translated); G. S. Halappa—History of the Freedom Movement in Karnataka, Vol. II, Mysore, 1964; The Hindu Files.]

(Emmanuel Divien) H. V. SREENIVASAMURTHY

PYARELAL NAYER
—See under Nayyer, (Baboo) Pyarelal

Q

QADIR, ABDUL
—See under Abdul-Qadir

QAIDI AZAM JINNAH
—See under Jinnah, Mohammad Ali (Quaid-i Azam)

R

RADHAKRISHNAN, SARVAPALLI (DR.) (1888-)

Dr. Sarvapalli Radhakrishnan was born on 5 September 1888, in Tirutani, a well-known religious centre in the Madras State. He was the second son of Veera Samayya, a tahasildar in a zamindari. It was a middle-class, respectable Hindu Brahmin family. Indeed, the place, the time and the family were most suitable, from every point of view, for the advent of a new philosopher-statesman, so direly needed in those turbulent days of the awakening of a very ancient and glorious nation, drowsy and dormant in its own ignorance and indolence, for reasons well known to all.

As usual in those days, Radhakrishnan was married in 1906, at the tender age of 18 and while still a student, to Sivakamamma, and spent a happy conjugal life with her for half a century before she died in 1956.

Bright and brilliant, with a scholarly disposition and a serene and saintly demeanour, from the very beginning, Radhakrishnan spent the first eight years of his life happily and fruitfully in his home town with his parents. The peaceful and exhilarating atmosphere of that well-known and well-loved place, as well as the benign influence of his parents who, as was common in the South, were intensely religious in the traditional sense, went far in moulding his character and sowing a lively seed of religiousness and moralism in him.

It was, indeed, an indubitably significant fact that Radhakrishnan's parents, though orthodox, thought it fit to send their beloved son to Christian Missionary schools and colleges: Lutheran Mission School, Tirupathi (1896-1900), Vellore College, Vellore (1900-04), Madras Christian College (1904-08).

The wonderful far-sightedness, open-heartedness and broad-mindedness of his revered and beloved parents, which enabled them, in those days of blind prejudices and equally blind social taboos, to send their son to well-known, well-managed, well-disciplined Christian educational instiutions—stood him in good stead throughout, making it possible for him to acquire specially Occidental qualities like a sense of duty, punctuality, discipline, sobriety and the like, together with specially Oriental qualities of religiosity, calmness, patience, faith in God and men.

Radhakrishnan's choice of Philosophy as his main or Honours subject in his B.A. degree course was due to a very fortunate accident. At that time, he was really rather baffled as to what particular Honours subject to choose from amongst the possible five, viz., Mathematics, Physics, Biology, Philosophy and History. Then, purely accidentally, and out of a mere boyish curiosity, he read three well-known works on Philosophy, passed on to him by one of his cousins who had that year obtained the B.A. degree with Philosophy Honours; and that definitely decided his future course of studies.

He studied Sanskrit and Hindi also; and had a good deal of interest in the traditional languages of India. He read also the Vedas and the Upanishads with great care and reverence.

In fact, Radhakrishnan was, and is, still today, a reader and a digester in the true sense of the terms. For, what he read—and he read widely and lovingly all kinds of good books—did not remain an external acquisition, an ornamental decoration, with him; but blossomed forth in him in fullest glory and grandeur.

It is not always that in this strange world of ours inner worth is accompanied by outer success. But Radhakrishnan is a glorious exception in this regard. For, all throughout his brilliant career, honour after honour was showered on him. The following are some of the main posts held by him most fittingly and efficiently: Lecturer in Philosophy, Presidency College, Madras, in the Madras Provincial Educational Service, after

graduation; Assistant Professor of Philosophy in the same College for five years; Professor of Philosophy, Mysore University (1918-21); King George V Professor of Philosophy, Calcutta University (1921-31) and again (1937-44); Vice-Chancellor of the Andhra University (1931); Spaulding Professor of Eastern Religion and Ethics, Oxford University (1932-52)—first Indian to be so appointed; and Vice-Chancellor of the Benares Hindu University (1942). Among the cultural posts held by him may be mentioned: Leader of the Indian Delegation to UNESCO many times (1946-50); Chairman of the University Education Commission (1948) appointed by the Government of India; Chairman of the Executive Board of UNESCO (1948); President of UNESCO (1952); Delegate to the P.E.N. Congress (1959); Vice-President of International P.E.N.; Honorary Fellow of the British Academy (1962); Representative of the Calcutta University at the Congress of Philosophy, Harvard University, U.S.A. (May 1962).

Among the political posts held by him may be mentioned: Ambassador-Extraordinary and Minister-Plenipotentiary to the U.S.S.R. (1949-52); Vice-President of India (twice: 1952-56 and 1957-62); and President of India (1962-66).

Among the Lectureships held may be noted: Upton Lecturer, Manchester College, Oxford; Harwell Lecturer in Comparative Religion, University of Chicago; Hibbert Lecturer, University College, London and Manchester (1929).

Among the Honorary degrees and distinctions achieved were: Knighthood (1931); Honorary D. Ph. (Teheran University, 1963); Honorary D.Litt. (Tribhuvan University, Nepal, 1963); Honorary Doctor of Law (Pennsylvania University, 1963); Honorary Ph.D. (Moscow University, 1964); Honorary Doctor of Law (National University of Ireland, 1964); over one hundred Honorary degrees including those from Oxford, Cambridge and Rome Universities; Honorary Member of the Order of Merit, Buckingham Palace (12 June 1963). He also made Goodwill tours to Singapore, Indonesia, Japan and China (September-October 1956); to Belgium, Poland, Czechoslovakia, the Soviet Union, Hungary and Bulgaria, African countries like East and Central Africa (June-July 1956); to Indo-China States, China, Mongolia and Hong Kong (September 1957). He also paid State visits to Great Britain (June 1963), to Nepal (November 1963) and to U.S.S.R. and Ireland (September 1964).

Radhakrishnan was, and still is, one of the most celebrated writers of the present generation. His works are many and varied on philosophical, theological, ethical, educational, social and cultural subjects. He contributed also numerous articles to different well-known journals, which, too, will prove to be of immense value to generations to come.

But what is most felt after reading any of his valuable works or articles is its wonderful liveliness. Truly, his articles are not merely outer expressions of his inner thoughts, but, what is more, infinitely more, emblems and embodiments of his very life—life that merrily dances forth in the fortuitous, zig-zag way of the world, removing all its obstacles in its own inner irresistible urge and boundless boldness. Hence, it is that his works, written in an incredibly simple, sublime, soft and serene way, are so very enchanting, enlivening, exhilarating to all. As a matter of fact, as is well known, it is very difficult to express very abstract and abstruse philosophical thoughts in easily intelligible and enchantingly sweet language. But Dr. Radhakrishnan, like the great and revered Rabindranath, is one of the few who could accomplish this apparently impossible feat. That is why his philosophical writings are not ordinary scholarly dissertations, but also melodious poetical perfections of great and permanent value.

His first book, 'The Ethics of the Vedanta and Its Material Presupposition', being his thesis for the M.A. degree examination of the Madras University, published in 1908, at the tender age of twenty only, at once established his fame as a great philosophical writer of undoubted ability. All his later works are landmarks in their respective fields, like 'The Philosophy of Rabindranath Tagore' (1918), 'Idealistic View of Life' (1932), 'Eastern Religions and Western Thought', 'Reign of Philosophy in Contemporary Thought', 'Kalki or The Future of Civilisation', 'Indian Philosophy' (2 vols.), etc.

Dynamic in personality, quiet in demeanour, austere in habits, unostentatious in behaviour, just in decision, prompt in action, simple in his dress, sympathetic in his dealings—such is our revered Dr. Radhakrishnan. He is a living, loving symbol and lovely emblem of our age-old Indian culture and civilisation. Nothing much need be said here regarding his ideas and attitude towards different issues. For, the central refrain of his Life's Music reverberates through every walk of his blessed life. That is why he is a Monist in Philosophy, believing in one Reality, viz., Spirit; a Monotheist in Religion, believing in one God; an Eudemonist or Perfectionist in Ethics, believing in inner perfection as the *summum bonum* or the highest end of life; a Socialist in Politics, believing in mass or universal uplift. His whole glorious life proves anew the eternal truth of that well-known Platonic maxim, viz., "Those States only flourish where kings are philosophers, philosophers, kings" (Plato's *Republic*).

Radhakrishnan is considered as the greatest living philosopher of India, and one of the greatest living philosophers of the world. In 1952 the Library of Living Philosophers, an institute of world-wide repute, brought out a massive volume on 'The Philosophy of Sarvapalli Radhakrishnan', devoted wholly to a critical appreciation of his philosophical doctrines. This proves beyond doubt that he is universally considered to be one amongst the most notable of modern philosophical luminaries, like G. E. Moore, Bertrand Russell and Karl Jaspers, about whose works also the above Library published separate volumes.

According to our Indian view, the highest aim of human life is to be, step by step, a '*Brahmachari*' (or one who lives and moves about and believes in Brahman), a '*Brahmajnani*,' (or one who knows Brahman or the Absolute) and finally, a '*Brahmavadin*' (or one who speaks or writes about Brahman or the Absolute). Here, we find Knowing, Doing and Speaking or Writing all go together; or, are intimately, intrinsically, indissolubly connected. Thus, Theory must end and fructify in Practice, Knowledge in Action, Philosophy in Ethics—in short, the root in the fruit. Dr. Radhakrishnan—himself a real 'Brahmachari', a real 'Brahmajnani', as well as a real 'Brahmavadin'—subscribed to this theory all along. In his very first work, 'The Ethics of the Vedanta and Its Material Presupposition', published as early as 1908, he clearly and forcefully asserts this. Compare—"Philosophy in India is not an abstract study, remote from the life of man. . . . The Civilisation of India is an effort to embody philosophical wisdom in social life."

Dr. Radhakrishnan is, indeed, a versatile genius —a great scholar, a great philosopher, a great seer, a great writer, a great orator, a great statesman, a great administrator, all combined.

And above all, he is a Man—a full real Man, who has always loved men, served men, worshipped men, not as a superior being, not as a superman; but only as a Man, as their fellow being, as their friend, as their nearest and dearest one.

Jawaharlal Nehru, who was one of his closest friends throughout, said about Radhakrishnan: "I join you in paying my tribute to our President, Dr. Radhakrishnan. He has served his country in many capacities. But above all, he is a great Teacher from whom all of us have learnt much and will continue to learn. It is India's peculiar privilege to have a great philosopher, a great educationist and a great humanist as her President. That in itself shows the kind of men we honour and respect."

[Sarvapalli Radhakrishnan—The Ethics of the Vedanta and Its Material Presupposition (1908); —The Philosophy of Rabindranath Tagore (1918); —The Reign of Religion in Contemporary Philosophy (1920); —Indian Philosophy (2 volumes) (1923 and 1927); —The Hindu View of Life (1926); —The Religion We Need (1928); —Kalki or The Future of Civilisation (1929); —An Idealist View of Life (1932); —East and West in Religion (1933); —Freedom and Culture (1936); —The Heart of Hindusthan (1936); — My Search for Truth (Autobiography) (1937); —Gautama, The Buddha (1938); —Eastern Religions and Western Thought (1939); —Mahatma Gandhi (1939); —India and China (1944); —Education, Politics and War (1944); —Is this Peace? (1945); —The Religion and Society (1947); —The Bhagavadgita (1948); —Great In-

dians (1949);—The Dhammapada (1950);—The Religion of the Spirit and the World's Need (Autobiographical) (1952); The Radhakrishnan Number, A Souvenir Volume.]

(R. Nageswara Rao) ROMA CHAUDHURI

RADHA KRISHAN

—See under Krishan, Mahashe

RAFI AHMAD KIDWAI

—See under Kidwai, Rafi Ahmad

RAGHAVAYYA, VENNELAKANTI

(1896-)

V. Raghavayya was born in 1896 in a middle-class Brahmin family in Singapeta, a small village, north of Nellore town. His father, Papayya, was a farmer owning some ancestral landed property. His paternal uncle, Raghava Rao, was an officer in the East India Company's service.

Raghavayya married Sitamma in 1916, and on her death in 1928 married her sister Subbamma.

He had his early education in Nellore district itself, partly at the Alluru Baptist Mission School and partly at the Nellore High School. He graduated in 1918 from the Pachayappa's College, Madras, and took his B.L. degree in 1929.

Raghavayya was deeply influenced by Tilak's writings on the 'Bhagavad Gita' and the 'Upanishads'. He worked for the eradication of untouchability in South India. He founded the 'Bharatiya Adima Jati Sevak Sangh' and established a number of hostels, schools and agricultural and labour co-operative unions, with financial aid from the Government.

A gifted orator, V. Raghavayya challenged the concept of a national education, and asserted that education should be 'universal' and not 'national'. While he held that the English form of government was the best, he recorded his protest against the system of taxation and pointed out that tax should depend not upon acreage but upon income. Raghavayya was closely associated with the 'Sadachar' movement in South India and with the Bharat Sevak Samaj for a long period He organised a series of labour strikes during 1927-40.

Raghavayya was initiated into the national movement in 1917 through his association with the revolutionary movement in Pondicherry. Masterminds like Aurobindo Ghose, Subramanya Bharati and V. V. Subramany Ayyar who were in exile in Pondicherry, exerted a strong influence on Raghavayya. He smuggled rifles and seditious pamphlets from Pondicherry into Andhra. He took part in the Swadeshi movement and lent enthusiastic support to V. O. Chidambaram Pillai's struggle against the monopoly of the British Steam Navigation Company.

V. Raghavayya was the Secretary of the Nellore District Congress from 1920 to 1942; and an active member of the A.I.C.C. from 1924. He served as a Municipal Councillor during 1925-29. During the struggle for freedom, he courted several terms of imprisonment for participation in the Salt Satyagraha, Individual Satyagraha and Quit India Movements. He worked for Hindu-Muslim unity and played a notable part in reducing communal tension in Nellore in 1914, 1927 and 1940.

Raghavayya was modern in his outlook on social and religious questions and an ardent revolutionary in political matters.

[Pamphlet issued by the Nellore District Congress Committee (n.d.); Personal interview of the Research Fellow with V. Raghavayya.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

RAGHAVDAS, BABA

—See under Pachapurkar, Raghavendra Sheshappa

RAGHAVENDRA RAO, E. (DR.)

(1889-1942)

Dr. E. Raghavendra Rao would always be remembered as one of the foremost parliamentarians of the country and the first Indian Gover-

nor of a Province who stuck to khadi dress and the Gandhi cap even while discharging the responsibilities of the gubernatorial office during the British regime.

Dr. Rao was born at Kamptee near Nagpur on 4 August 1889. He came of a well-to-do family which originally belonged to the village of Peddamaddali in Kistna district of Andhra Pradesh and had migrated from the village in the early nineteenth century to settle down at Kamptee. His father, Edupuganti Naganna, later established himself as a leading contractor at Bilaspur in Madhya Pradesh (the then Central Provinces).

E. Naganna and Lakshmi Narsambhama were keen that their son, Raghavendra, a brilliant boy, should have the best of education. After he matriculated from the Municipal High School, Bilaspur, Raghavendra Rao was sent to Nagpur to the Hislop College for further studies.

The Rao family looked upon Dayanand Saraswati Gangadhar Maharaj, who was in charge of the famous shrine of Sadguru Mahuliji of Akkalkot in Maharashtra, as its spiritual guide. Gangadhar Maharaj gave his blessings to Naganna's decision to send Raghavendra Rao to England to study law. The reverence for the Guru remained, and even when he was officiating as the Governor of C.P. & Berar in 1936, Dr. Rao went to pay his respects to Gangadhar Maharaj during the latter's visit to Nagpur.

Dr. Rao went to England in 1909. He was an External Student of the Oxford University and qualified for the Bar from the Middle Temple. He led an austere and disciplined life and abstained even from smoking.

Dr. Rao began his active political career in 1917 when he joined the Home Rule Movement launched by Tilak and Mrs. Annie Besant. He was much influenced by Lokmanya Tilak's leadership and he fully shared in the country's awakening and aspirations for freedom.

Though he was a votary of responsive co-operation with the Government, as a staunch nationalist he was forthright in condemning the British rule. This could well be noted from his Presidential Address to the Hindi C.P. Provincial Political Conference at Jabalpur in 1921. He said: "We hold the view that the present system of Government is morally indefensible, politically insensible and is intended to emasculate our manhood and to complete the process of our economic subjection."

From his early career Dr. Rao commanded respect for his legal acumen and political sagacity. Along with Thakur Chhedilal, Hari Singh Gour, Pandit Vishnu Dutt Shukla and S. B. Tambe, he was soon regarded as one of the top leaders of the Province. He was elected President of the Hindi C.P. Provincial Congress Committee in 1921. He played a notable part in the Swarajya Party's success in the 1923 elections when it secured a clear majority in the then C.P. & Berar Legislative Council. C.P. was the only province in the country in which the Swarajists, led by Pandit Motilal Nehru, got such a majority. Dr. Rao's colleagues then included Dr. B. S. Munje, B. G. Khaparde and Pandit Ravi Shankar Shukla (later Chief Minister of Madhya Pradesh).

Dr. Rao made hisory in the C.P. Legislature by successfully moving a motion of no-confidence against the new Ministry that had assumed office in January 1924. It was the first no-confidence motion to be passed against a Government under the Reforms Act of 1919 and was hailed as the first triumph of the battle for freedom under the Reforms Act inside the Legislature. His speech on the occasion was forceful and an unanswerable denunciation of the whole procedure of the Governor and of the "two estimable gentlemen who have thought fit, without reference to majority or minority parties, to accept the moral and constitutional responsibility of running the transferred departments on behalf of the electorate and the Legislature."

In March 1926, Dr. Rao obeyed the mandate from the national leadership of the Swarajya Party and declared that his Party would take no further part in the Budget Session. The Council had to be prorogued and, as a result, Dyarchy was suspended in C.P.

Dr. Rao, however, broke away from the Congress as he did not like its plans and policies. The Swarajya Party was by then riven by internal differences and Dr. Rao formed an Independent Congress Party in the Hindi-speaking areas of

C.P. & Berar. The new party set up candidates in opposition to the Congress in the 1926 elections, but they lost, though he was returned to the Council.

As the Congress could not muster enough strength for want of support from other parties, he formed a group of thirty-three members which he called the Nationalist Party and on 12 January 1927 he and R. M. Deshmukh were appointed Ministers. The Ministry remained in office in 1927-28. From 1930 he was not attached to any party and in keeping with his views on responsive co-operation, he continued, till his premature death on 15 June 1942, to serve the Government in one capacity or the other without ever compromising his self-respect.

From the beginning of his career, Dr. Rao held the view that co-operation should be given to the Government, whenever such co-operation was sought on terms of equality, to enable the country to advance towards Home Rule. In pursuance of this approach, he accepted Ministership twice in the C.P. Government and was later appointed Home Minister in 1930. In 1936 he acted as the Governor of the Province. He was elected to the Provincial Legislature in 1937 and when the Congress declined to accept office, he formed an interim Ministry and held office as the Chief Minister from April to July 1937.

Later, in 1939, he was appointed Adviser to the Secretary of State for India in London. He returned to India with much impaired health in 1941 to take up another responsible office, that of the Civil Defence Minister in the Viceroy's expanded Executive Council. His health suffered a further setback and he was practically bed-ridden before his death in 1942. Just before his death, he incurred the displeasure of Sir Stafford Cripps when he told the latter that the Defence portfolio must be given to an Indian.

Dr. Rao, an intellectual by all standards, was free from orthodoxy of opinion. He favoured the spread of education and along with Thakur Chhedilal and Shyam Sundar Bhargava formed the Rashtriya Shiksha Mandal for controlling national schools in C.P. He was also associated with the establishment and progress of the Nagpur University.

His family's agricultural background made him keen on solving the peasants' problems and getting the Debt Conciliation and Money Lenders' Registration Bill passed by the C.P. Legislative Council in 1933. In the field of co-operation he was among the first to ask the co-operatives to extend their operations to non-credit activities. He had also a high regard for journalism and along with Pandit Vishnu Dutt Shukla and Madhavrao Sapre he founded the Hindi *Karmaveer* at Jabalpur, and the newspaper later became popular under the editorship of Pandit Makhanlal Chaturvedi.

[The History of the Freedom Movement in Madhya Pradesh (Government of M.P. Publication), Nagpur, 1956; Maman Rao Khankhote —Seminary Hill Ka Jadugar Ya Swargeeya Dr. E. Raghavendra Rao Ka Alp Parichay (in Hindi), Bilaspur, 1942; Personal Papers of Dr. Raghavendra Rao preserved at the Nehru Memorial Museum and Library, New Delhi; Information supplied by E. Nageswara Rao, son of Dr. E. Raghavendra Rao; The Gazetteer of India Extraordinary, Home Department (Public) Notification, 15 June 1942; The Indian Annual Register, 1924, Vol. I; The Hindusthan Times and the Statesman, New Delhi, 16 June 1942; The Hindu, Madras, 20 June 1942; The Pioneer, Lucknow, 26 June 1942.]

(L. Dewani) G. T. PARANDE

RAGHUNADHA RAO

—See under Rao, R. Raghunatha

RAGHUNANDAN SARAN (1897-1953)

Born in Ghaziabad on 27 May 1897, in the prosperous middle-class family of Pyare Lal, a famous motor-car dealer of Delhi, Raghunandan Saran, after a period of study at the Government High School, Delhi, graduated from the St. Stephen's College, Delhi, before proceeding to Cambridge for securing the Master's degree in History. In 1934 he married Raksha,

daughter of Raizada Hansraj, a famous leader of the Punjab. She had, at Gandhiji's call, discontinued her studies to devote herself to the national cause.

In his early life he was greatly influenced by the famous revolutionary leader, Master Amir Chand. Later, his close associates were Asaf Ali, Deshbandhu Gupta, Brij Kishore Chandiwala and Brahma Prakash. He also knew Jinnah well and tried to bring Pandit Nehru and Jinnah together. He also worked with Dr. Zakir Hussain on his educational projects and helped him in securing land for the Jamia Millia.

He was a widely-read man and maintained a rich library of his own which now forms the nucleus of the library of the Sapru House, New Delhi.

The entire career of Saran can be divided into three distinct phases. In the first phase his sympathies lay with the revolutionary movement and this was due largely to the influence of Master Amir Chand, who was sentenced to death in the Delhi Conspiracy Case. Later on, he was associated with Sardar Bhagat Singh and his group. Saran did not participate directly in acts of terrorism but provided moral and material support to the revolutionary cause.

The second phase is marked by his conversion to the non-violent method of Gandhiji. He first came into contact with the Mahatma through Dr. Ansari and Asaf Ali, and was gradually convinced that the circumstances at the time justified Gandhiji's technique as the only sound one. In 1931, at the height of the Civil Disobedience Movement, he edited and published a cyclostyled newssheet, *The Delhi News*, which made scathing attacks on British policies and actions in India. It was entirely a one-man effort and raised the standard of Civil Disobedience high in Delhi. He also made generous financial contributions to the national cause.

The third phase of his career begins from 1947 when he retired from active politics, on the achievement of Independence, to devote himself to the industrial development of the country. He set up the well-known Ashoka Leyland Limited and the Motor Industries Company to manufacture heavy vehicles, diesel engines, etc. Though no longer in active politics, his voice carried weight in political circles. He died on 10 December 1953.

Saran was a widely travelled person. In social issues his attitude was liberal, bordering on the radical. The rigidity of the caste system was particularly disliked by him. Essentially a humanist, his great passion was equality, between the rich and the poor and between man and woman. An avowed atheist, he considered religion to be something personal and subjective and contended that it had been a great divisive factor in the history of the past.

Education was to him the key to progress. Education was not merely confined to the school but was a continuous process, with the home also playing an important part. He supported the dissemination of Western education, preferably through public school type institutions, with special emphasis on scientific and technical knowledge, but was of the view that home education should be thoroughly Indian, in order to lead to a correct appreciation of our ancient culture and heritage.

The tendency of Indian nationalism to polarize along communal lines distressed him, for freedom could result from united endeavour. But his plea for Hindu-Muslim unity was not political—his humanism refused to countenance the belief that separate communities had separate destinies. His appeals were reinforced by the succour and shelter he provided to afflicted Muslims during the 1947 disturbances, often at the risk of his own life.

Saran held that economic independence could only come about through industrialization. He refused to accept the Gandhian dictum that in the development of cottage industries alone lay the economic salvation of the nation, though he was willing to concede them a limited role in a modern economic set-up as the means of livelihood for the rural unemployed and as a spare-time pursuit for agriculturists. He favoured an economic, rather than a political, link with the Commonwealth.

[Personal interview of the Research Fellow with the wife of Raghunandan Saran.]

(Mantosh Singh) D. N. SHUKLA

RAGHUPATI VENKATARATNAM NAIDU
—See under Venkataratnam Naidu, Raghupati

RAHIM, ABDUR (SIR)
—See under Abdur-Rahim (Sir)

RAHIMTOOLA, IBRAHIM (SIR) (1862-1942)

Sir Ibrahim Rahimtoola was born in Bombay in the year 1862 in a Khoja Muslim family. His father, Rahimtoola Kadarbhai, was in business. The youngest and the fourth son of Ibrahim Rahimtoola was Habib Rahimtoola who went over to Pakistan where he held various responsible positions in the Government. Sir Ibrahim had his secondary education at the Elphinstone High School, Bombay, which he left after his failure at the Matriculation examination. He married twice, the second marriage having taken place in 1903 after the death of the first wife.

He came into close contact with eminent Indians like Sir Pherozeshah Mehta, Sir Chimanlal Setalvad, Sir C. P. Ramaswami and Sir Cowasji Jahangir. Sir Ibrahim's active participation in cricket and tennis is attested by the Maharaja of Porbander. He had made a deep study of the Holy Quran, specially from the legal point of view. In 1908 and 1930, he visited Europe and was closely associated with Lord Irwin, the Viceroy of India. Possessing a good library of English books, he acquired vast knowledge and very often quoted from the works of Dickens and Gibbon.

Sir Ibrahim Rahimtoola held very progressive views in matters of social reform. In his address to the Muslim Education Conference, he strongly advocated female education and the women in his family took part in public functions and never observed *pardah*. His broadmindedness was evidenced by his mixing freely with the members of all communities. Throughout his life he had firm faith in the Quran and, though himself an Ismaili Khoja by birth, he believed that attributing divinity to the Aga Khan was not proper. The catholicity of his religious outlook is indicated by his intimate friendship with the Parsis, Hindu Maharajas and Christians.

A great admirer of Western education, Sir Ibrahim urged the members of his community to get the benefits of Western culture. At the same time he strongly advocated the study of Sanskrit by the Hindus and of Arabic by the Muslims so that they might understand their own culture. Himself a great champion of primary education, Rahimtoola was mainly instrumental in the passing of the Bombay City Primary Education Act in the Bombay Legislature in 1901.

A firm believer in self-government, he advocated constitutional means for gaining India's independence. Due to his extensive travels, Sir Ibrahim was well-informed about the international political scene. He was convinced of the evils of the division of the country on a linguistic basis and hence urged his countrymen to divide India into smaller units from the point of view of administrative convenience only. In his attitude towards Britain, Sir Ibrahim attributed the unrest against the British administration to the Indians' lack of faith in the British administrators. In his book, 'A Constitution for Self-Governing India' (1940), Rahimtoola stated that India was not yet ripe for a parliamentary form of government due to the prevalence of illiteracy. On the other hand, he favoured a unitary form of government with a strong Centre for India. He expressed his views in favour of India remaining as an equal member of the British Commonwealth.

In his attitude towards the economic issues facing the country, Sir Ibrahim stated: "Britain has subordinated the industrial and economic interests of this country to the immediate personal interests of the British manufacturing classes." The British policy of dealing with the economic problems of India in the interests of the British without due regard for Indian opinion was vehemently denounced by Rahimtoola in his writings and from the public platforms. The British policy of taxing India up to the 'hilt' was condemned by him. As the first Indian Chairman of the Indian Fiscal Commission, appointed by the Government of India, he insisted on the appointment of a Tariff Board for giving protection to Indian industries and this was accepted by the Government of India, in spite of op-

position by the European majority in the Commission.

Sir Ibrahim Rahimtoola occasionally contributed articles to the *Times of India*, Bombay. He was a very popular and effective speaker. He published two monographs: 'A Scheme for the Defence of India' (a Note addressed to the Secretary of State for India in 1917) and 'A Constitution for Self-Governing India' (1940).

He was a member of the Muslim League in the early period and later became an active worker of the Indian National Congress. He presided over the annual session of the Muslim League in 1912 and sincerely worked for the union of the Congress and the League between 1914 and 1916. In 1930 Rahimtoola was a member delegate to the Round Table Conference and did very commendable work in the negotiations leading to the signing of the Gandhi-Irwin Pact.

Sir Ibrahim held very responsible positions, ranging from the Presidentship of the Bombay Municipal Corporation in 1899, membership of the Bombay Legislative Council from 1899 to 1912 and the Presidentship of the Imperial Legislative Assembly (1931-33). The Report which he prepared for the reorganisation of the Aligarh University in 1918 revealed his great interest in education. He was the recipient of various titles from the British.

Ever since his entry into public life, starting with a membership of the Bombay Municipal Corporation in 1892, Sir Ibrahim was closely associated with the public life in India till his death in 1942. By his efforts the powers and duties of the City Improvement Trust were transferred to the Bombay Municipal Corporation. He was a great champion of Hindu-Muslim unity and was a delegate to the first Hindu-Muslim Unity Conference held at Allahabad under the Presidentship of Sir William Wedderburn. Sir Ibrahim had the rare distinction of combining business acumen with political sagacity. He was also a rare individual in the sense that his advice was equally sought by the Congress leaders as well as by the British Government. He was very outspoken and he was probably the first Indian to tell the British in emphatic terms, as early as 1912, that it was inevitable that the British would have to go and that India would be independent. His outstanding achievements in the Imperial Legislative Council resulted in the industrial and commercial progress of the country. He bitterly criticised the unfair economic policy which the British followed in India. He was an ardent champion of the Indianisation of the various Services.

[Speech of Sir Ibrahim at the Indian Industrial and Commercial Congress, Madras, 1927; Sir Ibrahim Rahimtoola—A Scheme for the Defence of India: a Note addressed to the Secretary of State for India by Sir Ibrahim (The Times of India, Bombay, dated 25 November 1917); —A Constitution for Self-Governing India, 1940; Sir Ibrahim's Presidential Address at the 37th All India Moslem Education Conference held at Bombay on 27-29 December 1924; The Times of India (Bombay), 4 June and 6 August 1942; The Mumbai Samachar (Gujarati daily), 4 June 1942; The Ismaili, 7 June 1942; The Indian Social Reformer, 6 June 1942; The Bombay Chronicle, 2 June 1942.]

(Kumud Prasanna) A. CHERIAN

RAHMAN, HABIBUR (MAULANA)
—See under Habibur Rahman Ludhianvi (Maulana)

RAHMAN, MOHAMMED ABDUL (SIR)
—See under Abdur Rahman, Muhammad (Sir)

RAHMAN, SAHEB MOHAMMED ABDUR
—See under Abdul Rehiman Saheb, Muhammad

RAHUL SANKRITAYAN (1892-1963)

Born in April 1893 in an ordinary Saryuparin Brahmin family of the village of Kanaila, District Azamgarh (Uttar Pradesh), Kedarnath Pandey (his original name) was the son of Govardhan Pandey and Kulawanti. Later on he came to be known as Baba Ramodar Das and subsequently

Mahapandit Rahul Sankritayan. He spent his childhood at his maternal grandfather's place, where he heard all sorts of legendary stories about foreign lands and that made him a wanderer of repute in later years. He first left his home at the age of twelve and again at the age of fourteen. His pecuniary conditions did not allow him to go beyond the Urdu Middle Standard education. He was married according to his caste rules at the age of nine. He left his wife, married again a Russian lady named Lola and had a son by that wife named Igol Rahulovitch. He later on married a Nepalese woman named Kamala, by whom he had two issues.

An adventurous wanderer throughout his life, he learnt and mastered over three dozen foreign languages and a number of Indian languages. He acquired proficiency in Vyakaran, Kavya, Mimamsa, Nyaya, and in almost all the branches of Hindu religion and philosophy. A little later he obtained the title of 'Tripitaka-charya' and became one of the recognised authorities on Buddhism. He was not very fastidious about his dress and he believed in plain living and high thinking. He was drawn towards spiritualism at the early age of twenty, more specially towards Vaisnavism, and came to be known as Baba Ram Udar Das. He undertook a trip to Nepal and learnt something of the 'Tantras'. He also came under the influence of Swami Dayanand Saraswati and was drawn towards the Arya Samaj, as a result of which he became free from age-old caste prejudices. He was further influenced by the Bolshevik Revolution of 1917. He came to realise that the independence of India should get precedence over other things and he was literally drawn into the vortex of Indian politics. He also came under the influence of Buddhism and for some time he was a Buddhist Bhikshu, and ultimately ended as a Communist. His associations with persons like K. P. Jayaswal, Jayachandra Vidyalankar, Bhadant Ananda Kausalayan, Jayaprakash Narayan, Swami Sahajanand Saraswati, Karyanand Sharma, Bhikshu Jagdish Kasyap, Professor Schterbatsky of Russia, Mahapandit Dharmanand Kosambi and others were very deep. Two streams of thought were discernible throughout his career, an unquenchable thirst for knowledge and a passion for the liberation of the entire mankind from all sorts of exploitation—political, social and economic. Between 1913 and 1921, he travelled widely throughout the length and breadth of the country and also visited a number of foreign countries. He had visited almost all the countries of the world except the United States and the Carribeans. His foreign travels influenced his thinking and, as compared to some of his renowned contemporaries, he was more liberal in his views on education, social reforms, women and other social matters. He was not obsessed with India's glorious past but he stood for a scientific study of our cultural heritage in all its aspects. Though he believed that political freedom was a necessity for the cultural regeneration of the country, he did not share Gandhiji's views in 1921 that Swaraj would be attained within a year. He was a great critic of Gandhiji, had no faith in non-violence and he was highly aggrieved when Gandhiji suspended his movement after Chauri-Chaura. He was a pro-changer in politics.

Though scholarship was his *forte*, he did not lag behind in participating in the country's freedom movement. The dilly-dallying tactics of the British Government after the conclusion of the First World War convinced him of the fact that the Britishers had got to be thrown out at all costs. In 1919, while he was studying at Lahore, he witnessed the Rowlatt Act demonstrations on 6 April and later the unprecedented tragedy at the Jallianwala Bagh. Since 1921, he was in the forefront of the Indian National Movement in various capacities. He took an active part in the Non-Cooperation Movement in 1921 and was arrested and sentenced. He made Bihar, particularly Chapra, his centre of political activities. He established Ekma Ashram in that very district and organised a flood relief. In 1922 he was elected President of the Chapra District Congress Committee. He was again arrested in 1923 and sentenced and lodged in the Hazaribagh Jail. In 1924 he was appointed one of the three members of the Bodhgaya Temple Enquiry Committee. Between 1922 and 1925, he worked for the removal of untouchability and for Hindu-Muslim

unity. In 1926 he took an active part in the Council election and also made arrangements for the visit of Gandhiji to Chapra. He was also a Swarajist. When the Bihar Socialist Party was formed in 1931, he was elected its first Secretary. He took an active part in the Civil Disobedience Movement.

He was one of the founders of the Communist Party of Bihar and also of the Bihar Kisan Sabha. From 1938 onwards, after his return from Russia, he became a supporter of full independence, and at the same time he became very active at the Kisan and the Labour front. In 1939 he started a Kisan Satyagraha at Pama in Saharsa and at Shahabad and was arrested and sentenced. He was also associated with the 'Bakast' movement in Bihar and stood for the abolition of zamindari. He presided over the Bihar Congress Socialist Party and the Bihar Provincial Kisan Sabha. In 1940 he was elected a member of the Bihar Provincial Congress Committee. In that very year he was arrested under the Defence of India Rules and was detained. He was released in the early part of 1942 when the Communist Party of India adopted the People's War Resolution. At the invitation of the present Contributor, who was then the General Secretary of the Bhagalpur District Students' Federation, Rahulji came to preside over the Annual Conference of the Federation on 7 August 1942, and there in his speech he criticised the proposed Quit India Resolution. The prominent members of the Communist Party of Bihar also attended the session at Naugachia (Bhagalpur) and it was here that the Party decided its future course of action. The District Students' Conference provided a meeting ground for a large number of Communists of Bihar, and Rahulji was there to guide them. The Conference passed a resolution supporting the Soviet line of a People's War. In 1944 he left for Russia to join the Leningrad University. In 1959 he was appointed a University Professor at his *alma mater* in Ceylon, the Vidyalankar Parivena.

Scholarship was his first love and even when he was behind the bars, he continued to worship Clio. Besides being a teacher at the Universities in Ceylon and at Leningrad, he was associated with a number of learned institutions. He was an Honorary Life Member of the Bihar Research Society and a member of the Mahabodhi Society. In 1933 he presided over the Oriental Language Section of the Baroda Session of the All India Oriental Congress. In 1939 he presided over the Bihar Hindi Sahitya Sammelan, and in 1947 over the All India Hindi Sahitya Sammelan and also over the Progressive Writers' Association. It was in 1947 that he had to sever his connections with the Communist Party of India on the question of Urdu. Later he again revived his contact with the CPI and continued throughout to be its strongest supporter. He had a mind to go to China to collect some Buddhist treasures in the late fifties but his failing health did not allow it.

A prolific writer, he has written more than one hundred and fifty books on almost all subjects under the sun, in different languages, and some of his books have been translated into various foreign languages. He has himself translated a number of books from Chinese, Tibetan and Russian into Sanskrit and Hindi. He has brought to light many lost treasures of Buddhism. He visited Tibet in 1929, 1934 and 1936 and brought twenty-two mules-load of manuscripts of Kanjur (Principles of Buddhism divided into three Pitakas, viz., Dulvaor Vinaya, DO or Sutra and Abhidharma) and Tanjur (divided into Tantra and Sutra). Most of the manuscripts are rare and still unknown to the scholarly world. A working catalogue of the manuscripts has been published by the Bihar Research Society, Patna. He also brought one hundred and thirty paintings which are now preserved in the Rahulkaksha of the Patna Museum. Besides 1,619 volumes of manuscripts, he also brought hundreds of photographs of manuscripts and all these are now in possession of the Bihar Research Society, Patna. It is a unique collection in the world. His paper on the lives of the eighty-four 'Siddhas' in the *Journal Asiatique* (Paris) and subsequently in the *Gangapuratattvanka* (Sultanganj, Bhagalpur) attracted the notice of many. He further published a catalogue of the Tibetan Manuscripts in the *Journal of the Bihar Research Society*. He has edited 'Hindi Sahitya Ka Brihat Itihas' (Kashi Nagari Pracha-

rini, Benares), Vol. 16. He was also associated with the publication of the 'Hindi Viswakosa'. He has compiled 'Dakshini Hindi Kavyadhara' and has also edited 'Saraha Doha Kosa' (1954). His 'Madhya Asia Ka Itihas' (subsequently translated into English) won for him the Sahitya Akademi Prize. His 'Volga Se Ganga', translated into a number of languages, is a unique work. His 'Rigvedic Arya' has been acknowledged as one of the best works on the period. His 'Puratattvanibandhavali' is a major contribution in the Hindi language. His edition of 'Aryamanjusrimulakalpa', in collaboration with K. P. Jayaswal, has helped us in reconstructing ancient Indian history. Some of his publications include 'Pramanavartikavritti' (*JBORS*—XXIV), 'Pramanavartika' of Dharmakirti (*JBORS*—XXII), 'Vadanyaya' (*JBORS*—XXI), 'Vigrahavyavartini' of Nagarjuna (*JBORS*—XXIII), 'Pramanavartika' (*JBORS*—XXIV), 'Hetuvindu' and its *Tika*, 'Vigyaptimatratasiddhi', 'Manorathanandivritti', restored Ywan Chwang's translation of 'Abhidharmakosa', Nyaya texts of Jnansrimitra and Ratnakirti and Matrcet's 'Ardhyasatakam'. He also collected 16,000 words for his 'Bhota-Sanskrit Dictionary', but nothing is known about its manuscript. He also compiled a 'Russian-Sanskrit Dictionary' but that is yet to see the light. He compiled 'Sasansabdakosa' consisting of twenty thousand words. He also translated a number of Buddhist texts into Hindi. His important publications in the Hindi language include: 'Buddhacharya', 'Baisbeensadi', 'Manavasamaja', 'Vaigyanika Bhautikabad', 'Viswa Ki Ruparekha', 'Darsan Digadarsan', 'Jay Yaudheya', 'Singh Senapati', 'Bauddha Sanskriti', 'Samyabad hi Kyon', biographies of the leaders of the Communist movement of India, and of Lenin, Stalin and Mao tse-Tung. He wrote seventeen books on travelogue.

Rahulji was not born with a silver spoon in his mouth. He was trained in the school of adversity. After leaving his home at twelve and again at fourteen he had taken service first under a Brahmin and then under Sughni Sahu of Benares. A born fighter for the oppressed of all nationalities, he viewed national movements in the background of international developments. As a widely travelled man, he was opposed to all forms of superstitious beliefs and practices. He had in him an element of Ywan Chwang or a Marco Polo and his travel books (seventeen in all) contain immense information. He was lauded to the skies for his discovery of Tibetan Manuscripts and Schterbatsky immediately invited him to Russia. In 1946 he returned from Russia with a load of notebooks comprising twenty-four hundred pages. His Sanskrit and Pali works raised him to the pinnacle of his fame. In the field of scholarship he was free and frank, and his depth of knowledge was unfathomable. He may be compared with intellectual giants like Aldous Huxley, H. G. Wells, Bertrand Russell, the Rev. K. M. Banerji, Suniti Kumar Chatterji and others. Both as a voracious reader and a prolific writer, he had few equals. He was rightly considered as a typical example of Buddhist scholarship in the line of Asanga, Vasubandhu, Dignag, Dharmakirti, Atisa and others by his contemporary Buddhists. He had a photographic memory. Love of humanity was always overflowing in his compassionate heart and nothing that was human was ever alien to him. It was in 1932 that he came to be known as Tripitakacharya Mahapandit Rahul Sankritayan.

He led all sorts of life to acquire knowledge. His was the life of a true scholar, and had politics spared him a little more, he would have given us many more things in Indology. He looked like an ancient Rishi. He had the unique gift of expressing himself in the simplest form of any language that he knew. He gave a new interpretation of Buddhism and other systems of Indian philosophy and history. He interpreted the past of India from the Marxian point of view and his writings bear that influence till the last. His is a name to conjure with not only in the fields of art and letters but also in politics. But even when people will forget his political achievements, he will be remembered for his outstanding contributions to the various fields of Indological scholarship and for his multifaceted literary achievements. A man of simple habits, amiable disposition, childlike simplicity and transparent sincerity, Rahulji was unequalled as a true friend of the poor and the exploited on the one

hand and, on the other, as a veritable Guru (much like the ancient Rishis) to his uncounted intellectual admirers. In the words of Suniti Kumar Chatterji, very few of Rahul's calibre are generally found in a country (speech at the Patna College in 1946). Dr. Rajendra Prasad's tribute to his scholarship is still preserved in the proceedings of the Senate of the Patna University (1937-39). Rahul did not hesitate to shift his political loyalty from one party to another if he was convinced of the correctness of the political line. He hated irrationalism and blind prejudices and he did not mind declaring publicly that the Indians took beef in the past. He was free, frank and fearless, both in his behaviour and his writings. He brought out a renaissance in Hindi. He was bold in his views and he faced his audience with confidence and grace. His literary output is yet to be assessed properly, and only then shall we be in a position to form a correct estimate of his contributions to different branches of knowledge.

[Rahul Sankritayan—Meri Jiwan Yatra, 3 volumes; K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-II; Mahapandit Rahul Sankritayan Volume of the Journal of the Bihar Research Society; Bhartiya Abdakosa, Patna, 1965; Banarsi Prasad Chaturvedi—Mahapandit Rahul Sankritayan, Benares, 1940; R. K. Choudhary—History of Bihar; The Contributor's own memories of Rahulji with whom he was in contact till a few years before Rahul's death.]

(Rameshwar Prasad) RADHAKRISHNA CHOUDHARY

RAI, LALCHAND NAVAL

—See under Navalrai Lalchand

RAI, RADHANATH (1848-1908)

Radhanath Rai was born in the village of Kedarpur in the District of Balasore on 28 September 1848. Kedarpur is a small village of historic importance, situated at a distance of twenty miles to the south of Balasore town, on the banks of the river Kansa Bansa. The western part of his village is flanked by a chain of hills. In the west, at a distance of a few miles, the Bay of Bengal touches the sandy shores in perpetual murmurs. The situational advantage and the natural surroundings generated in Radhanath a feeling of love for nature and a poetic disposition from childhood.

Radhanath was born in a respectable middle-class Bengali Kayastha family. His father, Sundar Narayan Rai, was a domiciled Oriya and was serving as the Sadar Quanungo (Revenue Supervisor) in the District Court of Balasore. Sundar Narayan had earned the respect of his colleagues and superior officers by his sweet disposition and strong moral character. He had a religious temperament, and was a well-readman.

Coming from a Kayastha middle-class family, the members were educated and commanded a position of respect in the locality. The socio-cultural background of the family paved the way for young Radhanath to be a great man in future. The family members had a philanthropic temperament and were kind towards the poor and the downtrodden. Sundar Narayan, being a strict man, did not allow his son to eat too much. He was of the view that eating too much made a man idle and stood in the way of his progress in life. Sundar Narayan made young Radhanath commit to memory Sanskrit verses dealing with the basic principles of life. He narrated to his son many instructive stories from Persian and taught him Bengali and Urdu at home. Radhanath was never found without a book except on the holy day of 'Sripanchami', the day of worship of the Goddess of Learning. Radhanath was also greatly influenced by his preceptor, Gadadhar Acharya, who was the Headmaster of the Balasore English School.

Radhanath married Parasamani, the daughter of Chandra Mohan Aditya of Remuna (Balasore) in 1870. Parasamani had all the qualities of an ideal housewife. She was of a religious temperament and was completely devoted to her husband.

Coming as he did from an educated and upper middle-class family, Radhanath received his education in the traditional and conservative

way. Radhanath began his early education at the age of six at a *Pathasala* started by his father in his own house under a village pedagogue named Narayan Naik. Narayan Naik, being an astrologer, predicted the future greatness of the boy. The pedagogue used to punish his pupils severely whenever they were not mindful of their studies. Radhanath's father was also no less strict in this respect at home. So Radhanath had no freedom even to go outside the four walls of the house to play with his friends. Radhanath completed the three R's at the *Pathasala* and joined the Vernacular School at Soro. He was well up in arithmetic, and to solve sums was a great pleasure for him. He was also interested in Sanskrit and studied several works of Sanskrit authors. On completion of the vernacular education, Radhanath was admitted to the Balasore Zilla School in 1858. He proved his worth and gained reputation as a brilliant student of outstanding merit. He was awarded prizes on more than one occasion for his proficiency in Mathematics and Literature. In 1863 he passed the Matriculation examination in the first division and earned a scholarship of Rupees fourteen per month. He had to walk all the way from Balasore to Calcutta with his uncle for six days to reach Calcutta to prosecute his studies at the Presidency College. Many illustrious sons of Bengal were his classmates, and he came in contact with several noted Professors of the time. Unfortunately, the climate of Calcutta did not suit his sickly and weak constitution. He was compelled to come back to Balasore within a month. Disappointed, he joined as an assistant teacher in the Balasore Zilla School. This afforded him a very good opportunity to appear at the F.A. examination as a private candidate and he came out successful in 1869. Though he was interested in higher studies, indifferent health stood in the way. Yet, by sheer perseverance and study at home, he acquired proficiency in English, Sanskrit, Hindi, Bengali and Oriya Literature.

Radhanath did not visit any foreign country, but he visited different parts of India. He was in favour of Western education and made a thorough study of the writings of several English authors.

Radhanath had personal relations with Damodar Das, a patriot, responsible for the establishment of the Utkal Press at Balasore, and with Raja Baikunthanath De. Among his other friends were: Rasik Chand De, Fakir Mohan Senapati, Bhaktakavi Madhu Sudan Rao, Govind Chandra Patnaik, Editor of the *Balasore Sambad Bahika*, and Gauri Shankar, Editor of the *Utkal Dipika* and Manager of the Cuttack Printing Company and Bhoodev Mukherjee of Bengal. Pandit Sadasiv Nanda, a man of profound knowledge in Sanskrit, was his teacher in the Balasore Zilla School. Several Rajas and Maharajas, poets, writers and public men of his time were his intimate friends. To mention a few from among his most illustrious friends: Nabin Chandra Sen, the writer of 'Palasir Yuddha' (Battle of Plassey), Ramesh Chandra Dutta, Beharilal Gupta, Surendranath Bandyopadhyaya, a former Chief Justice of the Punjab High Court, Pratap Chandra Bandyopadhyaya, the first Indian Wrangler of the Cambridge University, Ananda Mohan Basu, Kishori Mohan Gangopadhyaya and others.

Radhanath started his career as a third teacher in the Balasore Zilla School in 1864 on a salary of Rs. 30/- per month. He was promoted to the second teachership and was transferred to the Puri Zilla School. In 1869 he was again transferred from Puri to Bankura. In 1872 he was appointed Deputy Inspector of Schools at Balasore. Then he was promoted to the rank of Inspector of Schools in Orissa and was transferred to Burdwan. He retired from Government service in 1903 in the same capacity. Being a Government servant in the Education Department, he was not able to participate in the nationalist movement directly. But his writings indicate that he was a true revolutionary and was against British imperialism.

Though he was born in Orissa, his activities were not confined to Orissa alone. During his service career, as a school teacher and finally as an Inspector of Schools, he served the people of Bengal, Bihar and Orissa. In 1903, Radhanath presided over the first session of the Utkal Sahitya Samaj. In recognition of his meritorious services Radhanath was conferred the title of 'Rai

Bahadur' by the British Government on the occasion of the Diamond Jubilee celebrations of Queen Victoria in 1897.

As a poet and writer, Radhanath belongs to the modern era. He was responsible for introducing modern elements in Oriya literature. The following are some of his major works and publications: 'Bharata Gitika', 'Megha Duta' ('Purba Megha' and 'Uttara Megha'), 'Pabana', 'Veni Sanghara', 'Bharata Iswari', 'Kedara Gauri', 'Chandra Bhaga', 'Nandikesari', 'Usha', 'Parbati', 'Chilka', 'Mahajatra', 'Jajati Keshari', 'Tulasi Stabaka', 'Urbasi', 'Darbara', 'Dasaratha Bijaya', 'Savitri Charita', 'Mahendra Giri', 'Panchasatama Jubilee Sanghita', 'Shri Kalika Stuti', 'Sastitama Jubilee Sanghita', 'Tini Bandhu', 'Bana Harana', 'Smansana Drusya', 'Ekagrata', 'Duryadhanara Rakta Nadi Santarana', 'Ketoti Upadesha Kavya', 'Bandana', 'Satyabadi', 'Hansa Duta', 'Italiya Juba', 'Bhramanakarira Patra', 'Bamanda', 'Utkal Sahityara Unnati', etc. From 1868 till his death in 1908, Radhanath made the greatest contribution to nationalism through his writings.

Radhanath was a philanthropist and a humanitarian by nature. He was a living example of piety and simplicity. He regarded all men as equal and liked everyone, irrespective of caste, creed and colour. Regarding the status of women, he was of the opinion that no healthy society would be possible if women were not sufficiently equipped with moral, physical and mental strength. They should be educated and be as strong as men so as to face the struggle of life independently. Women should play an important role to bring about reforms in society. He adhered to the Hindu ways of life and practised them in his personal life. But Radhanath did not blindly accept the traditional superiority accorded to the Brahmins in the Hindu society. He liked to pay respect to the right man having the right conduct, whether he was a 'Brahmin' or a 'Chandala'. Thus, he did not believe in the caste system and condemned untouchability. Radhanath was in favour of Western education, as he believed that it was easier to get true knowledge from Western literature. In his opinion, Eastern literature is so vast and varied that it was difficult to go deep into it and discover truth. The prevailing belief was that Western education made people go astray. But Radhanath was of the opinion that it was the individual who was responsible for his lapses and not the system of education. He supported the extension of primary education for the removal of illiteracy.

Radhanath was an ardent lover of his motherland. Most of his writings sought to generate a strong feeling of nationalism and patriotism in his countrymen. Being a Government servant throughout his life he was not able to participate actively in the nationalist movement. But his writings indicate that he was a revolutionary and was against the British Government. He wrote in Oriya, Bengali, Sanskrit and English. He was above regionalism. All his patriotic songs refer to India and Indians.

Radhanath was in favour of the British form of parliamentary government. But he did not like the high-handedness of the British imperialists in India. Being a lifelong victim of the fell disease of asthma he was not an effective speaker.

Rai Bahadur Radhanath Rai stands as a great literary figure and his writings constitute an unforgettable chapter in the history of Oriya literature. As a teacher and Inspector of Schools, he was extremely popular among his pupils, colleagues and subordinates. As a strict disciplinarian, he preached and himself set an example of clean administration, and honesty and integrity of character.

[Durga Charan Ray—Radhanath Jivani; Arhatrana Satapathy—Radhanath Rai Bahaduranka Sankshipta Jivan Charita; Akhil Chandra Palit—Rai Radhanath Rai Bahadur; Satindra Narayan Ray—Radhanath Rai and Modern Oriya Poetry; General Education Report of Bengal (1878-79); The Sambalpur Hitaisini, 28 July 1897; Late Rai Radhanath Rai Bahadur: The National Poet of Orissa, an article in the Calcutta Review, Vol. 75, No. 3, 1940; The Files of the Utkal Sahitya and the Utkal Deepika.]

(J. C. Rath) G. N. ACHARYA

RAI CHAUDHURY, AMBIKA GIRI

—See under Roy Choudhury, Ambikagiri

RAJA, H. D. (1904-1959)

Harihara Dharma Raja was born in Kayankulam, near Shencottah, in the State of Travancore on 31 August 1904. His father, Harihara Iyer, hailed from the village of Elathoor in the Tinnevelli district of the Madras State. Raja was born to his second wife, Lakshmi. She died in August 1956. Raja's father was a Tamil Brahmin who owned a small cloth-shop which brought him an income of a hundred rupees a month. In 1938, when Raja was thirty-four, he was married to Sarojini, a non-Brahmin lady of eighteen. They had one child.

Raja began his educational career in his fifth year in a Malayalam Elementary School in Kayankulam. He studied there for seven years and later joined the Second Standard in an English Middle School. In his seventh year he was the recipient of the King George V Coronation Medal award for the best scholar at school. Then he went to a High School in Trivandrum in 1920, from where he matriculated in 1923. While at Kayankulam, he read a Malayalam book on the life of a patriot who was deported to Travancore for political reasons—the story of the late Ramakrishna Pillai. Though he participated in strikes in the Middle School, Raja had time for intellectual activities, too. He mastered the Gita and could repeat its verses faultlessly and with feeling. He was greatly influenced by the speeches of Dr. Varadarajalu Naidu and Srinivasa Iyengar. They left a deep impression on the mind and character of the youthful Raja.

Raja's professional career was varied and somewhat peculiar. He tried his hand at many things. He was a Customs Clerk in 1925. He tried automobile business in 1934, and went to Ceylon on business. He toured New Zealand and Australia, too. He served as a Literary Assistant to Mr. B. T. Viswani, a text-book publisher in Bombay City. He founded the 'Youth League', one of the earliest organizations of the kind in the Indian Freedom Movement. He started a monthly magazine, the *Young Liberator*, and wrote fiery articles arousing the enthusiasm of the youth to contribute their mite to the freedom of the country. He wrote under the pen-name 'Kausika'.

Raja's role in the nationalist movement is noteworthy. As an active political worker in Bombay, Raja helped in organizing the boycott of the Simon Commission and initiated the youth movement in Bombay in 1924. He underwent imprisonment for six months for participating in the Salt Satyagraha in 1930. He organized the 'People's Battalion' in Bombay for non-violently taking over Government institutions like the High Court, the Income Tax Office and the Customs, and was sentenced in 1930 to four and a half years' imprisonment for sedition. He was released in 1932 and was deported to the Madras Province by the Bombay Government. He was again sentenced to one year's imprisonment in 1933 in connection with the Madras Conspiracy Case (the *Hindu*, 5 August 1933). The police arrested him in 1942 for allegedly financing the Quit India Movement and released him in August 1943. He later left the Congress and formed the Republican Party in 1950. He was a member of the Rajya Sabha since 1952. He stood for 'a parallel government and parallel courts' on the Irish model.

Raja breathed his last on 30 November 1957 at the age of fifty-five. In his death the country lost a good republican, a revolutionary of the finest calibre and a valiant fighter for freedom.

[Nilkan Perumal—A Crusade Against the Commonwealth; The Bombay Chronicle Files, 20 February 1931; The Hindu Files, 20 August 1942, 22 April 1951, and 1 December 1959; N. N. Mitra (Ed.)—The Indian Annual Register, 1931 (Jan.-June), Vol. I.]

(Emmanuel Divien) B. NARASINGARAJAN

RAJA, P. S. KUMARASWAMI (1898-1957)

Poosapati S. Kumaraswami Raja was born in 1898 in Rajapalayam in the District of Ramnad.

His father, Poosapati Sanjeeva Raja, was a Kshatriya who migrated from the Northern Circars in Andhra Pradesh. Kumaraswami Raja lost his mother when he was a baby of eight days and was brought up by his paternal grandmother. He lost his father, too, at the tender age of three. Raja was married in 1912. His first wife died in 1919 and a year after that he married her younger sister.

After studying for three years in an elementary school near his house, Raja joined the Anglo-Vernacular School where he studied up to the Third Form. He was then fourteen years old. Next, he joined the High School at Srivilliputur in January 1913. He studied there till March 1919 for the S.S.L.C. examination. Personal lives and writings of Annie Besant and Satyamurthy had great influence on his mind and character. It was in 1919 that he first met Gandhiji, and followed with great interest the events in Gandhiji's life. To quote his own words, "... the epic struggle in South Africa, the founding of the Ashram in Ahmedabad, the Champaran struggle, all these made a profound impression on me and the utter simplicity of Mahatma's life also evoked my unbounded admiration" ('My Induction As A Gandhite', 1955).

Raja's career from adulthood till his death was marked with hectic activity. He wrote, he spoke and he organized the Congress Party at the village level. His principal work, 'My Induction As A Gandhite', brought him fame. In his speeches he stressed the need for unity and a spirit of dedication to achieve freedom from the British rule. He condemned the atrocities committed by the British, criticised the Rowlatt Act and called upon the people to observe Satyagraha.

Raja had the unique honour of being the Vice-President of the Reception Committee of the first Khilafat Conference held in Madras in February 1930. At this Conference, a resolution of non-cooperation on the Khilafat issue was adopted. Raja was then elected to the Madras Legislative Assembly from the Chitur constituency and later became a member of the Madras Cabinet, formed on 14 July 1937. He was the Minister for Public Works.

This brought him fame and soon Raja became a popular figure. Titles, honours and positions were heaped upon him. He was the President of the Ramnad District Board from 1937 till 1943. He was the Minister for Agriculture in T. Prakasam's Cabinet (1946). He was elected unopposed to the Assembly from Srivilliputur General Rural Constituency (April 1946). He was the President of the Rajapalayam Union Panchayat, and also of the Panchayat Court, and a member of the Taluka and District Boards of Ramanathapuram for several years. He served in the District Educational Council and District Temple Committee. He was the President of the Hindustan Scout Association. On 14 August 1947 Raja celebrated the Indian Independence day on a grand scale at his residence at Rajapalayam. In April 1948, he formed his own Ministry with himself as the Chief Minister of the Composite State of Madras. However, in the 1952 General Elections, he was defeated by C. Rajagopalachari, who took over office as Chief Minister on 10 April 1952. Raja became Governor of Orissa in 1954, but resigned his Governorship by telegram on 12 September 1956.

Raja was an ardent Congressman and served the organization faithfully. He deprecated the move to bring any one and every one within the Congress. "The Congress had no place for those who had no spirit of self-sacrifice," observed Raja. To Raja, life was not a bed of roses. He had to undergo many trials and tribulations. He was arrested and sent to jail in 1917 for participating in the Home Rule Movement.

But Raja was not deterred; nor could the preventive measures of the Government curb his enthusiasm for the political movements. He organized public meetings in Rajapalayam. In 1919 he left his studies, met M. K. Gandhi, who was then touring the South, and organized the Satyagraha Movement. He joined the Movement on 6 April 1919 and devotedly worked for its success. In 1932 he was sentenced for one year.

On release from jail, Raja resumed his activities. In 1938 he conducted the Fortieth Tamil Nad Political Conference. In December 1940 he was arrested and sentenced to imprisonment for nine months for starting Individual Satyagraha.

He died on 15 March 1957, at the age of fifty-nine. His death brought to a close the glorious chapter in the life of a myriad-minded personality and a valiant fighter for freedom.

Thus, his was a life of noble activity, dedication and selfless service for the public cause. In respect of reform in this country Raja was the torch-bearer. His "separation of the Judiciary from the Executive" was particularly noteworthy. Prohibition of the evil of drinking, promotion of Khadi and Temple Entry Legislation were his other notable achievements. Untiring and ceaseless were his efforts to implement the scheme of constructive work adumbrated from time to time by the Congress. He was simple in his private life. Most of his wealth was spent in giving help to individuals and in service to the public cause, particularly the Congress movement. He even donated his house for starting an institution of culture called 'Gandhi Kala Mandiram', Rajapalayam. Rajapalayam became a great industrial centre mainly due to his drive and interest. Truly, he deserves a prominent place in the galaxy of reformers and fighters for freedom.

[A. K. D. Venkataraju—Life-Sketch of P.S.K., Rajapalayam, 1966; P. S. K. Raja—My Induction As A Gandhite, 1955; S. R. Venkataraman—Temple Entry Legislation, Madras, 1946; The Hindu Files; Who's Who in the Madras Legislative Assembly; The Indian Quarterly Register, Vol. I, January-June 1927; Proceedings of the Central Assembly, 1934-36; Proceedings of the Madras Legislative Assembly, 1937-39 and 1946-49; Proceedings of the Tamil Nad Congress Committee.]

(Emmanuel Divien) B. NARASINGARAJAN

RAJA MAHENDRA PRATAP
—See under Mahendra Pratap (Raja)

RAJA NARENDRA NATH
—See under Narendra Nath (Raja)

RAJA RAMMOHUN ROY
—See under Roy, Rammohun (Raja)

RAJA RAVI VARMA (1848-1906)

Raja Ravi Varma, son of Princess Uma Amba Bai, was born on 29 April 1848 in Kilimanoor Palace, his mother's home, twenty-eight miles north of Trivandrum. His father was Sreekantan Bhattathiripad of Ezumavil Illam in north Travancore. The artist was a great grand-uncle of the present Maharaja of Travancore, and was thus related to the Travancore Royal family. In 1866 he married Poorooruttanthi Nal, a princess of Mavelikkara Palace. Thus by birth, marriage and relationship he had a princely status in society. He was a Kshatriya by caste. Of his five children, the fourth is known as Artist Rama Varma, because of his attainments in painting.

Ravi Varma's parents taught him Sanskrit. His mother introduced him to the treasures of the mythological lore of India and taught him some classical music also. As a boy of six, under the guidance of his uncle, Artist Raja Varma, he began drawing and painting. He learned more about these arts by studying the work of Ramaswami Naicker, Arumugham Pillai and Theodore Jenson, then painters for the Travancore Court. The Indian classics like the Ramayana and the Bharatam inspired and provided him with many subjects for his paintings.

As he started his career as a painter, he received all facilities from Rama Varma Ayilyam Thirunal, Maharaja of Travancore. He could watch the Court painters at work. His proficiency improved, his reputation spread, and he had easy introductions to the distinguished visitors to the Court. Thus he got invitations to the palaces of most of the Indian Princes. He was in Mysore, Baroda, Gwalior, Bhavnagar, Udaipur and so on, as guest of the Courts, doing paintings for his royal hosts.

One of the pictures which was destined to make him famous was of Sakuntala writing her love-letter to King Dushyanta. It won the Madras Governor's Gold Medal and was purchased by the then Governor, the Duke of Buckingham and Chandos. The artist was also commissioned to paint a life-size portrait of the Duke from life. The Duke was much impressed by the quality and speed of Raja's work, compared even to conti-

nental artists. Then he was commissioned to paint the portrait of another Governor, Sir Arthur Havelock, from a photograph. This also won high praise from Lord Ampthill. Sir William Jones, who translated Kalidasa's 'Sakuntalam', used Ravi Varma's picture, "Sakuntala Patra Lekhan," as frontispiece for his translation.

In 1873, at the International Art Exhibition at Vienna, Raja's picture of a Nair lady won a gold medal and a fine diploma. Again, in 1893, in Chicago, at the International Art Exhibition, he exhibited ten paintings. They secured the first prize, two gold medals and two diplomas and brought Ravi Varma international fame.

His work includes not only portraits of eminent men, but of types, specially women, from the Nair community. He has painted a large number of pictures of the characters and incidents from Indian mythology. To make good copies of his paintings of general interest and make them available to the common people at prices within their reach, he set up an oleographic press in Bombay named the Ravi Varma Press and Picture Depot at Lonavla. When, from this press, fine reproductions of the artist's paintings began to reach the masses, his genius came to be more widely known and appreciated. In recognition of his genius and contribution to world art, Emperor Edward VII awarded him the Kaiser-i-Hind Gold medal in 1904. The artist died in 1906.

Though born in and related to orthodox Princely families, he had progressive social ideas. He felt that untouchability was repugnant to human dignity. He was, however, a strict vegetarian and scrupulously observed religious disciplines, but not superstitious customs, because he believed that faith in God was to be maintained in the soul. He believed in hard work to attain distinction in any sphere of life.

He studied a number of Indian languages to get closer to the people in different regions. He believed in education with a national bias. In his own field he was ready to do his best to establish a Chitralaya at Trivandrum, where representative pictures of the greatest painters of the world would be exhibited and artists trained and encouraged. He was a people's artist in the sense that all could understand his paintings. He gave fine works of art to the peoples of the world and thus raised India's prestige among the nations. He helped foreigners to have an idea of the cultural wealth of India by his pictorial representation of the religious and mythological lore of the land. In India his pictures were appreciated by the common man who found them useful in understanding his religion more easily. By making copies of these pictures available all over India, he contributed to the consciousness of a common cultural heritage, a sense of unity in diversity which distinguishes India.

[Ravi Varma, The Indian Artist (published by the Indian Press, Allahabad), 1903; The Diary of Madavoor C. Narayana Pillai (in Malayalam and unpublished); C. R. Ramanujachariar —Hamsa Damayanti; Ordhendra Coomar Gangopadhyaya—Chitraparichaya (in Bengali); N. Balakrishna Nair—Raja Ravi Varma: A Life History (in Malayalam); S. A. Pillai—Ravi Varma and His Art; T. K. Velu Pillai—Travancore State Manual, Vol. IV.]

(N. Velayudhan Nair) T. C. SANKARA MENON

RAJA SUBODH MALLIK

—See under Mallick, Subodh Chandra (Raja)

RAJAGOPALACHARIAR, CHAKRAVARTI

(1879-1972)

C. Rajagopalachariar was born in a middle-class family in December 1879 to Singarammal (mother) and Nallan Chakravarti Iyengar (father), who was a village Munsiff in Thorapolli in Hozur taluka in Salem district and an orthodox Vaishnavite Brahmin. Some members of their family were Pandits in the royal court of Mysore. Rajagopalachari was the youngest of the three sons of his parents.

Rajagopalachari first went to a school in his village, then to an English school at Hozur taluka, from where he joined a High School at Bangalore at the age of fourteen and moved thereafter to the Central Hindu College, Bangalore; but finally

graduated at the age of eighteen from the Presidency College, Madras. He studied law for two years and then started practising as a lawyer. He married Alamelu Mangammal in 1900 who, however, died in 1917. He mastered the works of Shakespeare and Walter Scott and read extensively the classical and modern writings in the English language. He read almost all the works of Tolstoy except 'War and Peace' and the works of Thoreau. He was influenced by the Mahabharata, which he read in translation, as well as by the Bible and the Gita. He was greatly inspired by Thoreau's essay on the duty of Civil Disobedience, which is proved by the great part he played in the Non-Cooperation Movement.

He was influenced by his English Professor, Mr. Tait, at college and later by C. Vijiaraghavachariar, Dr. Annie Besant and Sarojini Naidu. Though sometimes he differed from Mahatma Gandhi, the latter was his leader in many aspects of his life. Except in 1962 when he went abroad as the leader of the three-man Indian delegation from the Gandhi Peace Foundation to canvass support for the prohibition of nuclear tests, he did not visit foreign countries, and the foreign influence on him, if any, can be traced only to the books he read, to the foreign-returned Indians he met, and to the foreigners who contacted him here in this country. He was inspired by the Presidential Speech of Dadabhai Naoroji at the Congress Session at Calcutta in 1906 and by the subsequent terrorist activities in Bengal, Poona and South India. His meeting with Mahatma Gandhi led to his joining, in 1919, the Freedom Movement over the Rowlatt Act and the Punjab atrocities. He had been in the forefront of the freedom movement since then.

He pleaded strongly for the implementation of the schemes of reform of Indian society, economic as well as social. He felt that untouchability was actually enforced with the help of British Law and therefore welcomed the Yeravada Pact. Later, as the Chief Minister of Madras, he passed the Madras Temple Entry Act of 1939. It was his faith that "unless religious status is put on a clear basis, social status has a tendency to remain just as it was, and unless social status is put on a clear basis of equality, political and economic status too have a tendency to lag behind." Though he understood the meaning and relevance of the caste system in ancient India and appreciated the influence of environment and family, especially occupation, on education, he did not believe in the caste system as practised in modern times. He believed that women as well as men should be free to marry whomsoever they liked. Though a firm believer in freedom and equality he felt that "the distinction between the work allotted to men and that falling on women cannot be abolished so long as the family system is the basis of our civilization."

He was therefore against ultra-orthodox Hindus who would change only under the compulsion of Law. He was a staunch believer in the 'Karma' theory. He did not swear by books on Hinduism. It is the spirit and not the letter that counted with him. Though he explained many passages from the Hindu scriptures, he boldly asserted that he had not studied books on Hinduism and that he learnt his religion from his mother. To him "the religious belief is the necessary foundation of good conduct." "Hindu religion which has not lost its meaning in India," according to him, has kept Hindus together for ages, being the greatest religion ever in the memory of man. "For depth of vision, tolerance of other religions and worship in the cause of truth for its own sake it has no parallel in history." Some tendencies were developed in the religion which are useless and false. These have to be rejected; but one cannot throw out religion itself, according to Rajaji.

As one of the Congress Chief Ministers, he accepted the concept of National Education as the Basic Education without becoming a fanatic. He tried to experiment by introducing in rural parts the system of education which was based on the traditional occupation of a pupil's family; but the experiment was not carried out. He advocated the use of Hindustani as the national language, but later when he realised the danger of Hindi fanaticism, he pleaded for the retention of the English language as the *lingua franca* for India. It was his confirmed opinion that "the student's mother tongue is the best and most

fruit-bearing medium of instruction;" and he proved through his book 'Mudiyuma?' that it is possible to use Tamil as a medium to express scientific ideas. But later he came to realise that there should be no fanaticism, that the students should be taught in the medium which was easy and which would be useful and that ultimately English should be the medium of instruction.

He was one of the national leaders of India. Patriotism and freedom implied for him "not only a charter of independence but also a warrant of duty." He realised the difficulty faced by the new nation to be loyal to the authority of one's own democracy. In spite of this, the nation not being homogeneous, he was sure that "through the effective exercise of political power Indian nationalism can make headway by removing fissiparous tendencies and by strengthening the economic stamina of the people." He believed completely in non-cooperation which to him was a 'Dharma' in itself, viz., abstaining from co-operating with wrong. He emphasised the strengthening of the spirit of the nation for the attainment of freedom. "Mahatmaji's plan," he said, "will bring Swaraj without chaos but otherwise also we will get Swaraj but then we have to go through a lot of anarchy." He wanted the governance of India to be fully transferred even during the Second World War. "Ahimsa does not," according to him, "end with the achievement of national deliverance from foreign political control but with shaping a strong state based on Dharma." "Unless India was made free and made to feel that in helping the war effort she is helping to retain her freedom, she cannot offer enthusiastic, effective or the maximum cooperation which she can." He often disagreed with Mahatma Gandhi himself and in some of the methods followed in giving expression to non-cooperation. He did not believe that "direct action operating through embarrassment and bringing the opponent to his knees by depriving him of his sources of strength can be Satyagraha."

He was a great diplomat and a statesman. He foresaw even in 1943 itself that Russia and China would, after the Allied victory, be powerful forces. Sensing the situation in the country, he thought it was essential to come to an agreement with the Muslims for winning the independence of India. The famous 'C.R. formula' gave the choice to the Muslims to join the federated India, or a confederation of free units or a separate sovereign state. But unfortunately, this formula was not accepted by the leader of the Muslim League, Jinnah. Rajaji resigned from the Congress Working Committee because he was dissatisfied with the policy of the Congress at the time. He felt the need for a National Government and therefore criticised the Congress for rejecting the Cripps' Mission's proposals. He was not in the Quit India Movement. Non Cooperation against the Japanese meant, according to him, an attitude of neutrality to the Axis Powers. He expressed the hope that Britain would win the war and that a democratic Government would be established in India.

He believed in the trusteeship theory of ownership but advocated peaceful methods to achieve Socialism. In the earlier stage, moved by the heartlessness of the system of private property, he stated that "it is better to have the disadvantages of Socialism than private ownership and all its attendant evils." But after independence, seeing the disadvantages of the public sector and nationalisation, he came to emphasise the sacredness of private property "provided the owners cannot do whatever they like with the property." He then came to found the Swatantra Party. He believed in a decentralised economy and wanted villagers to make themselves self-sufficient in the matter of foodstuffs and cloth. He wanted industries as well as commerce supported by a solid system of Banks. He opposed the nationalisation of Banks.

His was a brilliant career of sacrifice and success. Early in his life he became the Chairman of the Salem Municipality. He was the Secretary of the Prohibition League of India and was a member in charge of the Anti-Drink Campaign of the Indian National Congress. Prohibition was his life's ideal. He wrote innumerable pamphlets on the evils of drinking and conducted a no-drink campaign. He introduced Prohibition in Madras in 1937 and stuck to it till his death. He continued to be the Vice-President of the Dakshin Bharat Prachar Sabha till Hindu fanaticism led to the

parting of ways. He became the supreme leader of the Civil Disobedience Movement in South India. He established an Ashram in 1925-29 in Tiruchengode which became one of the important centres of Khadi production. He supported there the cause of the untouchables. Later, as Chief Minister, he enacted the Temple Entry Act. He preached the ideals of clean life to the villagers who flocked to his Ashram and attempted to elevate their life. He edited a Tamil journal, the *Vimochanam* (Salvation), solely for the reformation of the villagers.

He led the famous Salt Satyagraha march to Vedaranyam which galvanised the whole of Tamil Land. He was the General Secretary of the Indian National Congress in 1921-22. He was a member of the Working Committee of the Congress for many years. He was the President of the Tamilnadu Congress Committee for a long time. He acted as the President of the Indian National Congress after the conviction of Dr. Kitchlew. When the Congress accepted office after the Act of 1935, he became the first Chief Minister of Madras (1937-39). He resigned when the Congress refused to co-operate in the war efforts and started individual non-cooperation.

He was a member of the Governor-General's Executive Council in 1946-47. He served as the Governor of West Bengal from August to November 1947. He acted as the Governor-General in November 1947, and became the Governor-General from 1948 to 1950. He was a Minister without portfolio in the Government of India (May-December 1950) and Minister for Home Affairs in November 1951. When the Congress Party in the Madras Legislature was in difficulties, he was called upon to lead that Party again, and he became the Chief Minister from 1952 to 1954. Slowly he moved away from the Congress and became a founder-member of the Swatantra Party.

He was a great and powerful speaker, a born teacher who could explain the most abstruse things in simple and forcible style, with illustrations and parables. He was a powerful writer in Tamil and English, addressed numerous meetings during the freedom movement and later delivered several Convocation Addresses. He was a great short story writer in Tamil. He wrote 'Viyasar's Bharatam' and 'Ramayana (Chakravarti Tirumahal)' in Tamil, bringing out the essential truth of these ancient Indian epics. He won the Sahitya Akademi Award for his 'Mahabharatha' in Tamil. He won the Government of Madras award for his book 'Ramakrishna Upanishad'. The Ramayana and the Bharatam have been translated by him into English and published all the world over. He also wrote 'Mudiyuma?', a book on Science, for proving that scientific thoughts could be expressed with precision in Tamil. Though he did not claim to be an expert in Sanskrit or Tamil, his expositions of Tirumantram, Kamba Ramayana, Alwar's songs, Upanishads and even Tolkappiyam are marvellous. He was awarded the Bharat Ratna in 1954 by the Government of India.

Rajaji was a towering personality. In personal life he was the embodiment of plain living and high thinking. Appearing in his spotless white *jibba* and white *pancakaccam*, with a sweet smile, it was a pleasure to meet him in private conversation or on the public platform inspiring others by his sweetness and simplicity. His was a mighty intellect and with the incomparable clearness of his vision and of his exposition, he easily disarmed his opponents in any debate.

[P. Sitaramayya—History of the Indian National Congress; Proceedings of the Constituent Assembly; Proceedings of the Madras Legislative Council and Assembly (1937-39); Collections of Speeches of Rajagopalachari, Madras, 1948; N. Perumal—Rajaji; —Two Important Men, Madras, 1938; Monica Felton—I Meet Rajaji, London, 1962; Iswar Dutt—My Portrait Gallery, 1958; K. Subbarao—Sidelights on Rajaji; R. T. Parthasarathi—Leaders of Tamilnad (in Tamil), Madras, 1961; R. V. Krishna Ayyar—In the Legislature of Those Days, Madras, 1956; Piliar—Rajaji and Periyar (in Tamil), Madras, 1949; Yusuf Meherally —Leaders of India, Bombay, 1942; Coupland —Indian Politics, 1936-41; R. C. Majumdar —History of the Freedom Movement in India, in three volumes; The Diary of an old Parliamentarian (reprinted from the Liberator), Madras-

1943; The Times of India Directory and Year Book, 1963; Who's Who in Madras, 1934; The Files of the Young India, The Hindu, The Modern Review, The Indian Review, The Indian Annual Register, etc.; C. Rajagopalachari —Jail Diary, 1941; —Chats Behind Bars, 1931; —Plighted War, 1933; —The Way Out; —In Defence of India; —Reconciliation: Why and How; Personal interview of the Research Fellow with C. Rajagopalachari.]

(Emmanuel Divien) T. P. MEENAKSHISUNDARAN

RAJAH, M. C. (RAO BAHADUR) (1883-1943)

A distinguished leader of the Adi Dravida community, M. C. Rajah was born in 1883 at St. Thomas Mount, Madras. His father was Chinna Thambi Pillai, Manager of the Lawrence Asylum Press, Madras. After a brilliant educational career at the Wesley College and the Christian College, Madras, he joined the Teachers' College, Saidapet, as a schoolmaster in 1906. An enterprising person of varied interests, he addressed himself vigorously to the task of securing for the depressed classes an honourable status in society and took a keen interest in political and academic activities. The consequent rise of Rajah in his career was rapid. In 1917 he was nominated to the Elementary Education Committee and in 1924 to the Madras University Senate. He was appointed a member of the Chingleput District Elementary Education Committee, the Secondary Education Reorganisation Committee and the Advisory Committee on Education, Madras. The first Adi Dravida to enter the Madras Legislative Council, he emerged as an active member of the Justice Party and was elected Deputy Leader of the South Indian Liberal Federation Constitutional Party. He served on the Madras Publicity Board, Madras Soldiers' Board, Madras Labour Advisory Board, Communal Representation Committee, All India Public Accounts Committee, Railway Finance Committee, Standing Committee on Emigration, Advisory Committee to Simon Commission and the Indian Central Committee. Besides, he was elected Vice-President of the Hindu Mahasabha and President of the Madras Temple Entry Sangam. As early as in 1922, in his thirty-ninth year, he was presented with the sanad and badge of Rao Bahadur. In 1928 he visited Ceylon and in 1929 England.

In 1916 Rajah, acting as its Secretary, reorganised the Adi Dravida Mahajana Sabha. In 1926 he was elected President of the All India Depressed Classes Association. As the accredited leader of the depressed communities, he addressed numerous meetings, demanded adequate representation in provincial legislatures, local bodies and public services and led agitations and deputations. He rightly considered untouchability as an evil consequence of the caste system, which could be extinguished only when the average educational and academic opportunities of all the castes were raised to an approximately uniform level. To attain this end he felt that the Government should initiate steps to impart free and compulsory education to the backward classes, provide free houses and accord preferential treatment in recruitment to the public services. For, he asserted: "in actual practice the so-called social inferiority (of the depressed classes) is brought up as a bar and results in the anomaly of even higher qualifications being neglected to make room for social prejudice." Eager for quick results in his crusade against social iniquities, he considered Britain as the emancipator of the lower classes from their sad plight.

Rajah feared that complete transfer of power by Great Britain to India without providing adequate safeguards would lead to the backward classes being thrust back to their former status. He remarked: "Swaraj, which does not provide for them [the depressed people] the all-round progress of the community, and in which the weaker components have no confidence is not worth a day's purchase. . . . Can India get self-government before our social wrongs have been set right? Social equality, social liberty and social fraternity should be enforced among the people, who clamour for political equality, political liberty and political fraternity." Yet he favoured constitutional agitation to wrest political concessions from the British. He admired the parliamentary form of government and looked forward

to the emergence of the closest harmony between India and Great Britain, though he did not indicate whether such harmony was to be sought on the basis of the independence of the former.

As a teacher he took keen interest in the spread of education, Scout movement and writing of text-books for schools. Two of his works were: 'The Oppressed Hindus' and 'King George'. As a member of numerous academic bodies, he endeavoured to extend educational opportunities to the poor.

From humble beginnings M. C. Rajah rose to a high position and held responsible posts. The success that he gained in raising the issue of the backward classes to the leaders and the Government was indeed remarkable. Though he did not lack patriotism, it cannot be denied that his overwhelming concern for the depressed people guided his thinking of India's independence and mixed it up with other issues. This was because he seemed to have lacked confidence in the ability of this section of the population to fight their way to secure their legitimate position in a free and democratic India. Noble in his outlook, he believed in simple life. The period of his greatest activity was between 1925 and 1940.

[Bombay Government Memorandum, Indian Statutory Commission, 1928; Franchise Committee Report, 1921; Indian Central Committee Report, 1929; The Hindu Files; The Indian Social Reformer Files; Joint Conference, Bengal, 1929; Evidence of the Depressed Classes Deputation; N. N. Mitra—Indian Annual Register; Proceedings of the Indian Legislative Assembly, 1927; Sitaramayya, P. —History of the Indian National Congress; Sivashunmugham Pillai, J.—The Life, Select Writings and Speeches of Rao Bahadur M. C. Rajah, Madras, 1930; Who's Who in Madras, 1934.]

(Emmanuel Divien) K. RAJAYYAN

RAJAN, P. T. (1897-)

Ponambala Tyagarajan, popularly called P. T. Rajan, was born in 1897 at Uttamapalayam in Madurai district in a rich Mudaliar family, who in earlier time migrated from Kanchipuram. When the boy was seven years old, he lost his father, Ponambala Mudaliar, a graduate and a landlord. He was brought up by his mother, Meenambal, under the supervision of his influential uncle. In 1924, on completion of his education, he married Karpagam Rajam, who came from a peasant family.

In 1909, after his early education in Tamilnadu, he proceeded to England for higher studies. A student of Ley's School, Cambridge, and Jesus College, Oxford, he took his degree in 1916 with honours in modern history. In England he endeared himself to two distinguished Professors, Hazel and Williams. In 1917 he was called to the Bar from the Inner Temple. Two years later he returned to India.

The young lawyer began his practice at Madurai. He gained several associates, of whom the prominent were two other Barristers, A. B. Cariappah and Lobo. The Dravidian Movement, which was gaining ascendancy in Tamilnadu during this period, received the attention of Rajan. Before long he came under the influence of the Rajah of Panagal, P. T. Chetty and T. M. Nair. He looked upon E. V. Ramaswamy Naicker as a leader, destined to lead the backward classes to social emancipation and extended his support to the Self-respect Movement, which, in his view, was started with the aim of securing equal opportunities for all, creating a sense of oneness among the people and raising the ideals and hopes of the nation. The active political campaign, conducted on behalf of the South Indian Liberal Federation, brought Rajan to prominence in Tamilnadu. The South Indian People's Association elected him as its Chairman. In 1921 he joined the Justice Party and was elected from Madurai as a member of the Madras Legislative Council. Subsequently he was returned to the Council for further terms. In 1930 when the Justice Party came to power in Madras under the Dyarchy, P. T. Rajan joined the Government as Minister for Public Works, but vacated the office in 1937, when an interim ministry was set up.

The period of his political activity was between 1925 and 1940, with Madras and Madurai as

the principal centres. After 1940 he diverted his attention more and more to social and cultural pursuits. With advancing age he seemed to have developed scepticism about the claims made by the national leaders, for he felt "patriotism was the last refuge of the scoundrel."

A moderate in his outlook, Rajan advocated constitutional methods in the struggle for freedom. He emphasised the need for unity among the people and strength of character, without which nationalism could not be built on a sound basis. Known for his admiration for European institutions, he favoured the parliamentary form of government and the western system of education.

Rajan advocated the eradication of what he considered as social maladies—Brahmin domination, caste system and untouchability. It was his endeavour "to do away with a social system that puts a premium on the accident of birth, a system that makes it possible for a large section of the community to be treated no better than cattle, denial of entry into temples, one that allows women to be treated as chattel." As the social order that was sanctioned by the scriptures, custom and tradition retarded progress, it had become obsolete and hence should be replaced by a new order, suited to the modern conditions and popular aspirations. He vehemently attacked the people who cried that social reform threatened the survival of religion and called upon the reformers to educate the people before the legislatures could attempt any social reforms.

Though he was an orthodox Saivite, he was noted for his cosmopolitanism. He was born rich and brought up in an aristocratic society, yet he led a simple life and took pleasure in helping the needy. Horse racing was known to be his hobby, in consequence of which he seemed to have spent a lot of his fortune, perhaps gaining no adequate return. Among his notable contributions were promotion of social reform and what he did for nationalism, co-operation, popularisation of Tamil and renovation of the Minakshi Temple of Madurai.

[Directory of the Madras Legislature, 1938; The Hindu Files, 1929; The Justice Files; The Justice Party Souvenir; The Justice Year Book, 1929; Proceedings of the Madras Legislative Council; Who's Who in Madras, 1934.]

(Emmanuel Divien) K. RAJAYYAN

RAJAN, T. S. S. (1880-1953)

Thillasthanam Sesha Soundara Rajan was born in the year 1880, and lived a fruitful life of seventy-three years. The last forty years of his life were spent for the public cause, for the sake of which he gave up his lucrative medical practice which he built up during the first thirty years of his life.

T. S. S. Rajan was born in a village, perhaps Thiruvengemalai, near Negapatam. His father, T. Sesha Iyyengar, was an orthodox, middle-class Vaishnavite Brahmin. After an early traditional education, Rajan came to Trichy for his schooling at St. Joseph's. Later, he studied medicine at the Royapettah Medical School. He passed the L.M.P. degree examination in the first class.

Dr. Rajan's professional career started from 1905 when he took service under the Burma Government at Rangoon. Shortly afterwards he gave up his job and started private practice in Rangoon. His intense desire for higher studies led him to give up his practice in Rangoon. He decided to go to England for higher studies. He was married by that time. His financial responsibility to his family and the objections of the orthodox to the idea of crossing the seas seemed to frustrate his hopes, but he surmounted these obstacles and went to England in 1908. Here he worked in the Middlesex Hospital and passed the M.R.C.S. and L.R.C.P. examinations with distinction. He was a prizeman in surgery and medicine. To these academic distinctions, he added some practical experience by working in different Continental hospitals for a year. On his return to India, he again set out for Rangoon. In 1914 he returned to India and started practice in Trichy. As a highly qualified doctor, he had all the prospects of a lucrative career. But then his public spirit asserted itself and he was drawn into the cauldron of the nationalist movement.

In the year 1914 Dr. Rajan came under the influence of C. Rajagopalachari and, through him, of Mahatma Gandhi. His bitter experiences with the orthodox sections before and after his trip to England, and the influence on him of the works of Vivekananda, had already prepared him mentally for entering public life. Association with Rajaji and Gandhiji perhaps deepened his convictions. He organized the Congress Party in Trichy district and was the Secretary and President of the Trichy District Congress Committee for several years. In 1919 he suspended his medical practice and participated in the Home Rule Movement and agitated against the Rowlatt Act. He was imprisoned. In 1927 he was the Acting General Secretary of the Indian National Congress in place of Rajaji, who was then in prison. In 1930 Dr. Rajan was again sentenced to imprisonment for eighteen months for organizing the Salt Satyagraha in Vedaranyam. He was released only after the Gandhi-Irwin Pact. In 1934 he was elected to the Indian Legislative Assembly as a Congress candidate from the Tanjore-Trichy constituency.

In 1937 when the Congress formed Governments in the Provinces, Dr. Rajan became the Minister of Public Health and Religious Endowments. He relinquished his office in 1939 when all the Congress Governments resigned. At that time he openly severed his connection with the Congress, perhaps due to disputes over organizational matters of the Tamilnad Congress. But at Rajaji's invitation Dr. Rajan again returned to the Congress fold. He joined the Madras Ministry in 1946 as Minister for Food and continued to be in charge of Public Health, Religious Endowments and Resettlement of ex-Army personnel. In 1951 he retired on grounds of failing health. His significant contributions were in the fields of public health and religious endowments. He encouraged the Thirumalai ghat road plan. As a qualified doctor, he established his Rajan Clinic in Trichy, which was supposed to be the best equipped hospital. Besides being a doctor and a politician, he was also an elegant writer. He wrote two books in simple and lucid Tamil. One was the 'Veetu Vaidhyar' (House Doctor) which was a treatise on medicine for laymen; and the other was 'Ninaivin Alaigal' (Waves of Thoughts) which was his autobiography.

Dr. Rajan passed away on 27 October 1953. Tall, sturdy, bespectacled and at times turbanned, Dr. Rajan appeared to have a stern appearance and a gruff voice. Having passed through the harsh school, he was serious about almost everything. His utter probity in public service made him unsparingly critical of the erring. Yet his chivalrous judgement was void of malice and pride.

Dr. Rajan was a nationalist and a non-cooperator. He had deep faith in Hinduism but hated the exclusiveness of the few. He believed in an egalitarian Hindu society, with its pristine glory, shorn of its taboos and exclusiveness. He was a cosmopolitan but shunned sheepish imitation of the West.

His immense potentialities were discovered and appreciated by no less a person than Rajaji, who complimented him as a "brave, steady and fine man."

[Who's Who in Madras, 1934; T. S. S. Rajan —Ninaivin Alaigal (Tamil); S. Gopalan—Distant Views; The Hindu Files.]

(Emmanuel Divien) S. N. PADMANABAN

RAJGURU, JAYAKRISHNA MOHAPATRA (1739-1805)

Jayakrishna Rajguru Mohapatra, an ardent patriot, a valiant fighter and a great national hero of Orissa, was born in 1739 in the famous Rajguru family of Khurda (Puri). A deep sense of patriotism and intense antagonism towards foreign rule were the essence of his personality. From 1797 till his death, with the help of a handful of loyal followers, he opposed the British attacks on Orissa and fought a number of deadly battles with the mighty British forces to save the independence of his motherland. But the noble life of this great hero came to a tragic end in 1805 when he was unceremoniously captured by the British troops while offering prayers in the temple of Goddess "Barunei",

and was brutally hanged to death from the branch of a tree.

Jayakrishna Rajguru Mohapatra, popularly known as Jai Rajguru, was an orthodox Brahmin by caste. For generations, his forefathers were enjoying the traditional honour of being ministers of the Gajapati Maharajas of Puri. His father, Mahadev Rajguru Mohapatra (commonly known as Chanda Rajguru), was a minister of Birakishore Deb, the then Gajapati Maharaja of Puri. His grandfather, Gadadhar Rajguru Mohapatra, was also a minister.

Jai Rajguru was unmarried. He led the life of an ascetic throughout. He studied Sanskrit literature with the help of one of the Sanskrit scholars of Puri. His keen interest in the study of Sanskrit and his perseverance earned for him the reputation of an erudite scholar in Sanskrit literature. He read most of the Hindu religious scriptures as well as those of other religions. The 'Bhagabat', the 'Ramayana', the 'Mahabharata', the 'Harivamsa' and other epics of Hinduism greatly influenced his ideas and thoughts. But he was of the opinion that justice was the foremost religion, and he strictly followed the path of justice throughout his life.

Nationalism was the heart and soul of Jai Rajguru. He held the view that a person who did not cultivate nationalism committed a sin against Heaven. It is said that on one occasion he cut his left hand with his sword and said: "As long as blood circulates in my body, I will not allow the foreigners to rule over my motherland."

A great devotee of Goddess 'Barunei' of Khurda, Jai Rajguru used to seek the Goddess's blessings before proceeding to the battlefield. His mysterious victories in the battles against British troops made others believe in Jai Rajguru's supernatural powers. He was extremely religious in his day-to-day life. A man of strong convictions and determination, Jai Rajguru bore an intense hatred towards the British, and he firmly believed that the sacred soil of India would be desecrated if the British conquered it.

Jai Rajguru was a forceful speaker. Through his fiery speeches, he could inspire his audience with a burning patriotism. He moved from place to place organising secret societies. He trained the people in the art of warfare and advocated a violent revolution against the British conquerors. Krishna Chanda Pattajoshi, Rameswar Dala Behera and a few other young men of Khurda were at that time the members of his confidential circle of friends, with whom he used to discuss his plans and proposals.

It is a pity that more is not known about this great fighter for freedom. He lived simply, but will always be remembered as a man of heroic spirit. He died a hero's death, setting an example for others to emulate.

[Sadasiv Rath Sharma—Jai Rajguru; Surjyanarayan Dash—Paika Bidroha; H. K. Mahatab —History of Orissa; Amara Charita, published by the New Students' Store, Cuttack.]

(J. C. Rath) R. C. MOHANTY

RAJGURU, SHIV RAM HARI (1908-1931)

Shiv Ram Hari Rajguru was born in an average middle-class Hindu Brahmin family at Khed in Poona district in 1908. He came to Varanasi at a very early age where he learnt Sanskrit and read the Hindu religious scriptures. He had a good memory and learnt by heart the 'Laghu Siddhant Kaumudi'. He loved physical exercises and was associated with a number of such associations. He had great admiration for Shivaji and his guerrilla tactics.

At Varanasi he came in contact with revolutionaries. He joined the movement and became an active member of the Hindustan Socialist Republican Army (HSRA). He was known in the party under the pseudonym of Raghunath. Rajguru had a fearless spirit and indomitable courage. The only object of his adoration and worship was his motherland for whose liberation he considered no sacrifice to be too great. He was a close associate of Chandra Shekhar Azad, Sardar Bhagat Singh and Jatin Das, and his field of activity was U.P. and Punjab, with Kanpur, Agra and Lahore as his headquarters. Rajguru was a good shot and was regarded as the gunman

of the party. He took part in various activities of the revolutionary movement, the most important being Saunders' murder. Lala Lajpat Rai, an eminent nationalist leader and popular amongst the revolutionaries, was fatally wounded in a police lathi-charge on 20 October 1928, while leading a procession against the Simon Commission, and died on 17 November 1928. The revolutionaries planned to avenge Lalaji's death by killing the Police Superintendent, Scott, and the Deputy Superintendent of Police, Saunders, who were responsible for the lathi-charge leading to the death of Lalaji. Chandra Sekhar Azad, Shiv Ram Rajguru, Bhagat Singh and Jai Gopal were deputed for the work. On 17 December 1928, while Saunders came out of his office and started his motor-cycle, he was shot dead in front of the police headquarters at Lahore by Rajguru. Azad shot dead Channan Singh, a Head Constable, who wanted to chase the three revolutionaries. All of them escaped through the D.A.V. College compound. The same night posters of the HSRA declaring "Saunders is dead. Lalaji is avenged" were put up throughout the city of Lahore. On 20 December Rajguru left Lahore disguised as Bhagat Singh's servant, who travelled in a first class compartment with the wife and the young son of the revolutionary Bhagawati Charan. He left Bhagat Singh at Lucknow and went underground.

Later Bhagat Singh was arrested in the Assembly Bomb Case and several other revolutionaries were arrested with the help of approvers (Jai Gopal, Phanindra Nath and Hansraj Vohra). Rajguru was arrested at Poona on 30 September 1929 and a revolver with fourteen cartridges was recovered from a box where he was sleeping. The Government started a case against sixteen persons (including Rajguru), known as the Lahore Conspiracy Case. Judgement was delivered on 7 October 1930. Sardar Bhagat Singh, Sukhdev and Rajguru were sentenced to death and the other accused were awarded various terms of imprisonment. The whole nation was awakened and the names of Bhagat Singh, Rajguru and Sukhdev became as popular as that of Mahatma Gandhi. Meetings, processions and representations were made for commutation of their death *sentence. Mahatma Gandhi and the leaders of* the Indian National Congress attempted to save their lives, but they failed. An appeal to the Privy Council was also rejected. Rajguru along with his two comrades was hanged in the Lahore jail in the evening of 23 March 1931 and their bodies were burnt under police supervision. At the time of his martyrdom Rajguru was hardly twenty-three years of age.

The execution of the young revolutionaries was regarded as a national disaster and national mourning was observed throughout the country. The A.I.C.C. session at Karachi (1931) met under gloom and passed a resolution "placing on record its admiration of the bravery and sacrifice of the late Sardar Bhagat Singh and his comrades Sukhdev and Rajguru and mourning with the bereaved families the loss of these lives. The Congress is of opinion that the triple execution is an act of wanton vengeance and is a deliberate flouting of the unanimous demand of the nation for commutation."

[Bhagwan Das Mahore—Yash Ki Dharohar (in Hindi); Lahore Conspiracy Case Judgement (a typed copy obtained through the courtesy of Shri Phool Chand Jain, Assistant Editor of the Milap, a Hindi newspaper of Delhi).]

(L. Dewani) H. S. SRIVASTAVA

RAJHANS, NARAYAN SHRIPAD ALIAS BALGANDHARV (1888-1967)

Narayan Shripad Rajhans was born at Poona on 26 June 1888. He belonged to a Brahmin (Deshastha-Yajurvedin) family which hailed from Nagathana, Tasagon, District Satara, Maharashtra. His parents were Shripad Krishnaji and Annapurnabai. He had two brothers and one sister. One of his brothers, Bapurao, who looked very much like Balgandharv, also acted on the stage but later helped him as a theatre manager.

Balgandharv belonged to a poor lower middle-class family. He married Lakshmibai Paragaonkar in 1907. His wife lived with him for better

or for worse with great devotion and love; but later she stayed away from him till her death in 1940, for Balgandharv had chosen the musician-actress Goharbai Karnataki (a Muslim) as the leading lady in his plays. Balgandharv later married Goharbai (sometime after 1955) under the Civil Marriage Act. She died in 1966 before Balgandharv breathed his last in Poona on 15 July 1967.

Balgandharv had two sons who died young. He had three daughters, of whom two are now surviving, happily married.

Balgandharv studied in a Middle School up to the second standard of English studies; he was, however, not inclined to study further. On the transfer of his father, who was a draughtsman in Government service, to Jalgaon, Balgandharv took his first lessons in music from Mehboob Khan, a classical musician.

Balgandharv was put into shape as an actor by three able men on the Marathi stage—Govind Ballal Deval and K. P. alias Kakasaheb Khadilkar—both successful playwrights of great renown, and by Ganesh Govind Badas, a renowned actor and an accomplished director of stage-plays. They trained him in histrionics and in the essentials of stage technique, but Balgandharv was mainly a sensitive musician and there his guru was Pandit Bhaskarbuwa Bakhale, one of the outstanding musicians of our times. Bhaskarbuwa fully understood the capabilities of his gifted pupil. Bhaskarbuwa trained Balgandharv with special attention to his rich vibrant, mellifluous voice, and a thousand thanks are due to his innate ability as a born teacher that whilst he taught Balgandharv all the graces of classical rendering he saved him from getting involved in abstruse, unaesthetic technicalities and mere virtuousity in his musical expression. Balgandharv was moulded as he was created by God.

Balgandharv entered the professional Marathi stage when he joined Kirloskar Natak Mandali in 1905. He was selected for the role of Shakuntala and he came with a flourish on the boards on 25 October 1905, and thereafter he never looked back till 4 June 1955, when he played the role of Sindhu, in 'Ekach Pyala', and bowed out from the stage finally. His success on the stage was phenomenal. It was Lokamanya Tilak who gave him the title of Balgandharv when he heard him once at a private concert in 1898. Thereafter he was known as Balgandharv throughout his life.

Balgandharv and his partners later on broke away from Kirloskar Natak Mandali to form a separate theatre company. In the end Balgandharv piloted Gandharv Natak Mandali as its sole proprietor from 1919 till 1944 and presented plays which were a source of delight to millions of lovers of the stage all over Maharashtra. He played the roles of heroines in many plays but he has immortalised the role of Subhadra in 'Saubhadra', Bhamini in 'Manapman', Devayani in 'Vidyaharan', Rukmini in 'Swayamvar', Revati in 'Sanshay Kallol' and the most famous —Sindhu—in 'Ekach Pyala'. Balgandharv also acted on the silver screen under the direction of the screen veteran V. Shantaram of the Prabhat Film Company. But Balgandharv acted only in one film "Dharmatma". His first and last love was the stage and nothing else.

In the fifty years of his career, Balgandharv reigned supreme on the stage. He was elected the President of the Centenary of Marathi Stage Celebrations in 1944. He was given the best actor award by the Sangeet Natak Academy in 1955, and he was honoured with the title of Padma Vibhushan in 1964. Marathi dailies, journals and magazines have showered on him unstinted praise for his magnificent portrayals on the stage and for enriching Marathi Rangabhoomi with his majestic performances.

Balgandharv influenced the Marathi stage in no small measure. He was not a bold innovator or a rebel in ideas or concepts of stagecraft or technique. He ploughed in all his earnings in improving the decor, choreography or furnishing of his own company.

The kind of classic drama with music as its preponderant note that lives in public memory is more or less the creation of Balgandharv. His distinguishing quality as a great actor is directly related to his superb music.

It is not easy to describe or reduce into words his effortless artistry which subdues all things to

itself. His music transcends established classical norms. He was born with a rare sense of rhythm or *laya*, almost unmatched by any in the galaxy of brilliant musicians, both on and off the stage. His diction and enunciation, placement of words in musical patterns subtly dovetailed with rhythmic nuances, his imaginative way of pouring forth the song lines—all these qualities were unique, his and his alone. The beauty of his art was that it was deceptively simple and yet infinitely difficult to imitate or emulate.

Balgandharv lived well. He dressed impeccably. He was demure in stature but was so handsome that all that he wore adorned him. He ate good food. He was deeply religious.

The splendour and munificence of his company were often likened to the regal management of the Maharaja of a State. He spent more than he earned—not on himself but for his plays, on his company. He trusted without hesitation and incurred enormous debts in spite of huge collections at the box office. Balgandharv was a simple, mild-mannered man; but was single-minded in purpose, and resolute in his mind. His first performance in Manapman, a musical play which set the tone for plays of that kind later, was announced with dinning fanfare to be put on the boards on 12 March 1911. But to use a *cliché*, as Balgandharv's ill-luck would really have it, his little daughter, who was ill, died on the eve of the performance, i.e., on 11 March 1911. Balgandharv neither faltered in his resolve nor deferred the performance, but took the audience by storm by his brilliant acting and singing. Balgandharv passed through such trials more than once.

He was devoted to his art which he practised and pursued, led as much by his heart as by his intellect. He has been written about variously by various writers and critics; but his place, above all, is for ever in the hearts of all true lovers of the Marathi stage, of which he was one of the greatest luminaries.

A beautiful "Balgandharv Rang Mandir" now stands on the banks of the Mutha river in Poona, in memory of Balgandharv.

[M. S. Desai—Balgandharv, Venus Prakashan, Poona; G. C. Bodas—Mazi Bhoomika; G. S. Tembe—Maza Sangeet Vyasang.]

(Saroj A. Deshpande) K. D. DIXIT

RAJWADE, VISHWANATH KASHINATH (1864-1926)

Vishwanath Kashinath Rajwade was born in Poona on 12 July 1864 in a comparatively poor but respectable Chitpavan Brahmin family. His father was an ordinary legal practitioner and died when Rajwade was only three years old. His mother somehow or other pulled on and educated both Vishwanath and his elder brother Vaijanath. Rajwade passed his Matriculation examination in 1882, prosecuted his college studies in Bombay and Poona and graduated in about 1890. After graduation, he either conducted public service classes or served in a school in Poona for about three years. During this period he married and had two children. Both his wife and his children died shortly after.

He was only twenty-nine when this calamity struck him. But the idea of remarrying never entered his mind. After the calamity he left the service and never thought of serving anywhere else again. Instead, he decided to devote his life to research in history, sociology, linguistics and other humanistic subjects. His wide reading, the shining examples of the lives of Tilak, Agarkar and others before him and his natural tendencies and inclinations towards intellectual pursuits must have made him decide that way. However, from 1893 to the end of his life, without paying the least heed to the problem of his maintenance, he devoted himself to the study of history, to collection of material for research in history, and other work on the subject and to publishing the results of his studies. It became the mission of his life. This resulted in the publication of the 'Sources of Maratha History' (in 22 volumes); 'Mahikavatichi Bakhar' or a narrative about Mahim (Thana); 'Radhamadhava Vilasachampu', a poem of Radhamadhava and Shahaji; 'Jnanesvari and Its Grammar' (in 2 volumes); 'On the Formation of Marathi Nouns and Verbs'

(in 2 volumes); 'Marathi Bhasecha Ulagada' or the structure of the Marathi Language; 'Etymological Dictionaries of Marathi Nouns, etc., and Verbs', originally compiled by Rajwade but edited and published by others after his death (in 2 volumes), and stray articles on a variety of subjects.

For the collection of source material he visited hundreds of villages and towns in and out of Maharashtra, many times on foot as some of the places had no cart-tracks even, salvaged thousands of Marathi letters, narratives, chronicles, etc., copied them then and there as the owners would not like to part with them and arranged for their publication at a great sacrifice, even by incurring debts which he could not repay. The first twenty-two volumes contain about eight thousand pages of Marathi records, mostly original correspondence, shedding light on the various aspects of Maratha history. These were collected from a number of old historical families and belonged to the last quarter of the 16th century and to the 17th and 18th centuries. Out of these, the records of the 16th and17th centuries are of supreme importance as such records are not to be found in any Public Record Office in Maharashtra or India. 'Mahikaratichi Bakhar' is an old narrative on the social set-up of the inhabitants of Northern Konkan. 'Radhamadhava-Vilasachampu' is a multilingual composition, giving the amorous actions of Radha and Madhava in the former portion and the life and activities of Shahaji Bhonsle in the latter portion. 'Jnaneswari and Its Grammar' gives the oldest recension of 'Jnaneswari', a standard Marathi poetical work—a commentary on the Bhagavad-Gita—of the 13th century and Rajwade also explains the grammar of that recension. His next two works deal with the formation of Marathi nouns and verbs. In the following work Rajwade details the structure of the Marathi language. Regarding the Dictionary of Marathi Nouns, the slips of entries of Marathi nouns, etc., prepared by Rajwade were ready for the press and the Rajwade Samshodhaka Mandala of Dhulia published them without any special editing work. Regarding the Dictionary of Marathi Verbs, the slips of the entries were also made ready by Rajwade. But his pupil, K. P. Kulkarni, gave a finishing editorial touch to them. Rajwade's stray articles deal with a variety of subjects falling under the heads History, Sociology, Religion, Culture, etc., of India including even the current political conditions and movements. His very long introductions to some of these works evince his erudition and the pains taken by him.

He was a true nationalist. He never wore foreign cloth. Though he lived during the British rule, he was a complete non-cooperator. He abhorred the idea of receiving any help from the foreign Government directly or indirectly, and for that reason, voluntarily accepted a life of extreme poverty and even suffered the mission of his life to be jeopardized. He wrote only in Marathi, his mother tongue, and thereby enriched the Marathi language and literature. He firmly believed in the notion that India's bondage was the result of the utter negligence of Indians in acquiring up-to-date knowledge of the physical sciences and of their use in everyday life. His writings show that he was an intellectual giant and a man of versatile talents and possessed an extraordinary power of imagination. Equipped with a deep knowledge of humanistic subjects, he wrote in such a forceful and lucid language that his readers were easily led into believing in the authenticity of his theories. It is only after much deep and balanced thinking and wide reading that one can find the inaccuracies, flaws, etc., in his writings. Still they will ever remain a source of inspiration and his publication of source material will surely immortalise his name.

[Historians and Historiography in Modern India, I.H.S. Publications, Calcutta, 1973; Siddheswarshastri Chitrav—Arvachin Charitra Kosh; Rajwade's own numerous writings; Personal knowledge of the Contributor.]

(S. D. Gaekwad) G. H. KHARE

RAM BHAJ DUTT

—See under Datt, Ram Bhaj (Chaudhri)

RAM CHANDRA (BABA) (1875-1950)

Baba Ram Chandra was born most probably in 1875 in the Gwalior State, where his father was a clerk or some petty official. His ancestors had come to Malwa with the Peshwas. He belonged to a poor Brahmin family.

In 1932 he married the daughter of Bhagwandian Kurmi, his close follower, and had two daughters by her, but, according to some people, the marriage covered his premarital licentious connexions with the girl.

He was not educated in the modern sense. He did not know English. But he was proficient in reciting Tulsidas's Ramayana.

His close friends and followers were Thakur Jhingooree Singh, a Rajput, and four Kurmi peasants whom he named as Kashi, Prayag, Ayodhya and Bhagwan.

In his early youth he went to the Fiji Islands as an indentured labourer. Within two or three years he became very popular with the Indian labourers whom he tried to organise against the British employers. Out of affectionate regard his followers called him Baba. Deported to India in 1917-18 he went to Jaunpur and established contacts with the relatives of his followers in Fiji. He chose Pratapgarh and Rae Bareilly for his activities to improve the conditions of the peasants. He could address an audience of fifteen thousand people without the aid of a loudspeaker and sway them by his melodious recitation of the Ramayana, with comments in the local dialect. Pamphlets were difficult to print in those days, but his handwritten ones were highly impressive and attractive. In 1920, in the month of Magh, he led about fifteen thousand peasants from these districts for a dip at the Sangam (Allahabad) and made them vow not to do *Begar* (unpaid labour) for the talukdars. He brought Jawaharlal Nehru and other leaders to these districts, acquainted them with the rural problems, and helped them become mass leaders. Through his efforts the peasants of Oudh defied the talukdars and refused to do *Begar* or *Hari-Begari*, *Murda-Faroshi* and *Nazrana*.

Because of his initial success the villagers attributed supernatural powers to him and worshipped him as an incarnation of Bhagwan Ram. Myths and legends grew round him. People composed songs about him and his close followers. But critics accuse him of befooling the innocent villagers. On 20 November 1920 he was arrested for leading violent mobs of villagers against the Government. About ten thousand peasants collected around the jail and the frightened authorities took the unprecedented decision of releasing him.

He did not support the no-rent agitation in U.P. started by Jawaharlal Nehru in 1931-32. He feared that the peasants would be evicted from their lands, but his critics say that he was bribed by the officials.

He remained a loyal Congressman throughout his life but never sought any office. He joined the Congress Socialist Party in 1934 but fully participated in all the movements of the Congress, courting imprisonment also. In 1935-36 he started the Ekka Andolan and compelled the U.P. Government to withdraw the new road tax. In August 1942 he took his close associates to Bombay where the Congress took important decisions. He had serious differences with many leaders of the U.P. Congress who ignored him towards the close of his life.

He believed in the non-violent ideology of the Congress and in mass agitations. The interest of the peasants was uppermost in his mind. He regarded the zamindari system, which further burdened the peasantry, to be a creation of the British.

He wanted complete independence and absolute severance of ties with the British because this alone could free the peasants from exploitation by the intermediaries. He admired the ideal of 'Ramrajya' which he found approximating to Gandhian concepts. He often recited a Ramayana *Chaupayi*, meaning that a ruler whose subjects are unhappy goes to hell.

He gave a religious complexion to his work. His slogan to the peasants was 'Jai Jai Sita Ram', on hearing which they collected in large numbers. He described the individual soul as a part of the Supreme Being immanent in the world.

He never believed in distinctions of caste or religion. A Brahmin by birth, he mixed freely

with Kurmis. He stressed the need for respecting those who live by the sweat of their brow. He stood for healthy changes in society.

He lived like a Kurmi peasant, adopting their food, dress and language with perfect ease. He became addicted to *Ganja* and hence, according to some, was unreliable and unscrupulous and was easily bribed.

In the Oudh district of U.P. he was the Messiah for the peasants. The Oudh Rent Act of 1920, the Oudh Tenancy Act of 1921, the U.P. Tenancy Act of 1939 and the Zamindari Abolition Act of 1950 which gave benefits to the peasants, were the concrete results of his efforts.

[Jawaharlal Nehru—An Autobiography; Interviews with Thakur Deen Singh, Pandit Bhagwati Prasad Shukla, Pandit Mata Badal Pandey, Dr. Sannaullah Khan, Lal Suresh Singh of Kalakankar and a number of lawyers in the Civil Court at Pratapgarh.]

(L. Dewani) LALLANJI GOPAL

RAM CHANDRA (COMRADE) (1903-)

Comrade Ram Chandra was born in 1903 in a middle-class family in the village of Rehan, District Kangra, Panjab. His father, Lala Kripa Ram, a Kshatriya of the Kapoor sub-caste, was a shopkeeper, and his mother was Phoolna Devi.

He matriculated at Samba in the Jammu State in 1914 and joined the D.A.V. College, Lahore, which he left in 1920 to participate in the Non-Cooperation Movement. Later on, in 1923, he passed his B.A. from the National College, Lahore.

In 1926 he married Indra Wati who died about 1936, and the next year he married Prabha Wati. Both his wives came from middle-class families of businessmen, and by them he had four sons and two daughters.

Comrade Ram Chandra came into contact with Bhai Parmanand, S. Bhagat Singh and Sukhdev at different stages of his life, and the books which influenced him the most were the 'Satyartha Prakash' of Swami Dayanand and the famous Russian book by Gorky, 'The Mother'.

He worked with the Urdu daily *Bande Mataram* between 1923 and 1932, as a Sub-Editor, Joint Editor and finally the Chief Editor. The other Urdu dailies and weeklies which he edited at different times were the *Pratap*, *Mehnat Kash* and the *Railway Union*.

He worked through different organizations, such as the Arya Samaj, the Socialist, the Communist and the Congress Parties. He was the General Secretary of the Punjab Press Employees' Union, Lahore, in 1924; the Labour Secretary of the Punjab Congress in 1926; the President of the Punjab Sweepers' Union, Lahore, 1924-27; Working President and later President of the East Punjab Railway Staff Union, Delhi, 1947-49; and the General Secretary of the Hindustan Mazdoor Sewak Sangh, Delhi, 1948-49. He was the earliest Trade Union worker in the Punjab Congress, and founded with S. Bhagat Singh the Revolutionary Movement and was involved in the Saunders' Case. For his seditious speeches and activities he was imprisoned several times and subjected to torture.

Besides, he was a member of the Punjab University Senate, 1924-27; Founder and Principal of the D.A.V. High School, Rehasi, and Principal of the Workers' College, Lahore, which gave political training to workers and was therefore closed by the Government. He also started the Kisan Hospital, Lahore.

Comrade Ram Chandra is opposed to idol-worship and religious superstitions, and considers ignorance the root cause of all religious differences. He does not believe in the caste system, condemns untouchability and has always advocated widow-marriage.

Primary education, he thinks, should be free and compulsory; western education is not bad, he feels, but the national institutions should be developed to inculcate nationalism in the youth.

He is against regionalism, and was throughout a revolutionary fighter for complete independence from the British. He exhibits a pro-Russian attitude and wants India to develop modern and heavy industries and be economically and militarily strong to gain a world position.

His services in the social and religious uplift of the country and his promotion of national consciousness apart, the Comrade's ability to work through the Communist Party on the one hand and the Arya Samaj on the other is indeed creditable.

[The Punjab Vidhan Sabha Who's Who, 1962-67; Personal interview of the Research Fellow with Comrade Ram Chandra.]

(D. L. Datta) G. S. Chhabra

RAM PRASAD BISMIL (1897-1927)

Born in 1897, Ram Prasad Bismil belonged to an ordinary Brahmin family which was conservative in its outlook. It was his grandfather, Narayan Lal, who had migrated from a village in the State of Gwalior, situated on the banks of the Chambal. He settled in Shahjahanpur where his son, Murlidhar, first took up employment in the local Municipal Board, but subsequently gave it up and began the business of money-lending.

As a child Ram Prasad was by no means promising. He gave little proof of intelligence in academic progress. He failed twice in the Vernacular Middle examination, after which he joined the local Mission High School, where he studied up to Class X.

He had a robust physique and was fair-complexioned. His eyes had a deep penetrating look and his personality was very impressive. He was not communicative and was almost self-centred. During his school days he scrupulously avoided being photographed; few could gauge the mystery behind his reluctance.

It was in 1915 that he came into contact Swami Somdeva, a renowned Sanyasi and a staunch Arya Samajist. This marked a new turn in his life. He imbibed the nationalistic outlook of the Samaj and began to pursue ardently the rules of *Brahmacharya*. He also took the vow of celibacy.

The death sentence awarded to Bhai Parmanand in the Lahore Conspiracy Case kindled the fire of patriotism in the heart of Ram Prasad, and he began to drift towards the terroristic movement. In spite of his staunch loyalty to the Arya Samaj, he was a very fast and loyal friend of Ashfaqullah, another well-known revolutionary.

The Mission High School, Shahjahanpur, was a centre of young revolutionaries. Besides Ram Prasad, others were Kali Charan and Ganga Singh. Of these, Ram Prasad was the greatest organiser and a strict disciplinarian. He participated in the Mainpuri Conspiracy but could not be arrested. He planned the Kakori Dacoity, but having been betrayed by one of his associates he fell into the hands of the police. He was tried and sentenced to death in 1927. He was a member of the Republican Party and was constantly in touch with the leading revolutionaries.

It appears that when he was in jail he realised the futility of an armed struggle. Even during his active career he never hesitated to criticise his fellow workers and other revolutionaries. He was deeply influenced by the lives of Catherine the Great of Russia and Mazzini of Italy.

There is no doubt that he was one of the leading revolutionaries of his times. Not a philosopher like Aurobindo and others, he was truly a man of action and supreme sacrifice.

[Balshastri Hardas—Armed Struggle for Freedom (1857-1947); D. R. Toliwal—Bharatvarsh Ki Vibhutiyan; Kali Charan Ghosh—The Roll of Honour; R. C. Majumdar—History of the Freedom Movement in India, Vols. II and III.]

(Mantosh Singh) B. P. Saksena

RAM SARAN DAS (RAI BAHADUR) (1876- ?)

Ram Saran Das was born in 1876 in a very rich family of Lahore in the Punjab. His father, Rai Bahadur Lal Mela Ram, who was a Hindu of the Kshatriya caste, was a highly placed contractor, enjoying great social distinction amongst all, even the Rajas and Maharajas of the various Indian States showing him great courtesy and attention at their Darbars. This

aristocratic family background was bound to have a predominant influence in shaping the life and career of Ram Saran.

Ram Saran Das, however, could not boast of any high education which he should have received in the natural course of things. He got his school education at the Central Model School, Lahore. After matriculating, he joined the Government College, Lahore, where he took up Science, Sanskrit and History as his subjects. He, however, could not take his degree, and left his studies in 1896 to join business when his uncle died.

As he entered his business career, he started in 1897 the Spinning and Weaving Mill in Punjab. He was only twenty-two when he was nominated a member of the District Board, Lahore, and he held this office for as many as twenty years. He was also a Municipal Commissioner for about eighteen years.

He secured many distinctions in the course of his business life. In 1933, he was sent by the Northern Indian Chamber of Commerce as its delegate to the London session of the Federated Chambers of the British Empire. He was Director of the Imperial Bank of India; Chairman, Advisory Committee of the Central Bank of India (Punjab Branch); Chairman of the Institute of Bankers (Punjab Branch); Vice-Chairman, British Indian Corporation Ltd., Cawnpore; Director, the Indian Trans-Continental Airways Ltd.; Chairman, Northern Indian Chamber of Commerce; Vice-Chairman, Gwalior State Economic Board of Development; Director, Sutlej Cotton Mills Co. Ltd. and Chairman of the Sunlight of India Insurance Co. Ltd., Lahore.

The business community apart, the Government also conferred many distinctions on him. He was appointed by the Government in 1905 as Joint Secretary of the Kangra Valley Earthquake Relief Work which he justified by hard work and much personal sacrifice. He was a Government guest at the Delhi Coronation Durbar, as also at the Durbar held by H.R.H. the Prince of Wales at Lahore in 1905. He was exempted from the operations of the Indian Arms Act, was a Government delegate to the Reserve Bank Committee which met in London, and in 1937 he was sent as a delegate to the Empire Parliamentary Conference held at the same place.

He was conferred the title of 'Rai Sahib' in 1909. The next year he became a 'Rai Bahadur'. In 1914 he was awarded the 'Kaiser-i-Hind' Gold Medal, and in 1916 was honoured with the C.I.E. Watching the interests of the Hindu community was his main concern. And as such, he was the President of the Punjab Sanatan Dharma Pratinidhi Sabha. He also had the honour of being the President of the All India Khatri Sabha, and was a Member of the All India Landholders' Association. He was the General President of the Sanatan Dharam College Managing Committee, Lahore. He often made donations to institutions of education, hospitals and other public bodies. And his services in such fields were recognised by his being nominated a member of the Committee of Management, Government School of Engineering, in 1906, and of the Victoria Jubilee Institute in 1907.

He was elected to the Punjab Legislative Council, and later in 1920 to the Council of State where he became a leader of the Opposition, though he remained a non-party man. He served on various standing and select committees of the Legislature, and was considered a fine speaker, having made a valuable contribution towards India's constitutional progress.

He was a much travelled man, having visited the Dutch East Indies, Ceylon, Malaya, Siam, Indo-China, Burma, Egypt and many European countries.

Ram Saran Das was religious-minded from his boyhood. He believed in the Sanatan Dharma and was fond of religious studies. Each morning he devoted several hours to religious performance, and began his daily work only after a prayer. He also read with much devotion the holy books of the Muslims, the Sikhs and of other religions, and was liberal in his outlook, not, however, to the extent of making absolutely no distinction between one community and another. He was against caste and untouchability and favoured marriage of young widows. He encouraged the spread of education through his

donations and direct association with the educational institutions, and did not seem to be against the system of Western education, though not much is known in this regard.

He considered industrialisation of India necessary to make her self-sufficient. He started the first Spinning and Weaving Mill in the Punjab, and was held in high esteem by the business community of India. He enjoyed both the trust of the Government and the respect of the people.

A fine speaker, who would always support his contentions by facts and figures, the Rai Bahadur made much contribution to nationalism by way of economic development of the Punjab and through different institutions. Though he looked to the interests of the Hindus in particular, he was not against other communities, and had an all-India outlook. He favoured complete independence of India through constitutional means and loved the British form of government as it existed in England. The exact year of his death is not known.

[N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; V. C. Joshi (Ed.)—Lajpat Rai: Autobiographical Writings, New Delhi, 1965; The Indian Annual Register.]

(D. L. Datta) G. S. CHHABRA

RAM SINGH (BHAI OR BABA)
(1826-1885)

Ram Singh (Bhai or Baba) was born in 1826 in the village of Bhaini in the District of Ludhiana in the Punjab. His father, Jassa Singh, belonged to the lower middle-class and worked as a carpenter in his village. Not much is known about Baba Ram Singh's early career, but it appears that he got his early education in Gurmukhi and Gurbani. When he grew up, he got himself enrolled in the Khalsa army and served for several years in the Risala of Kanwar Nau Nihal Singh, grandson of Ranjit Singh. During the period of his service he fell under the spell of a Sikh saint of Hazro, Baba Balak Singh. Under the influence of his spiritual master's teachings about a simple and pure life, he got disgusted with the deteriorating state of affairs around him, and, bidding goodbye to service, he went home. Thereafter, for some years he tried to eke out his living by engaging in one or another form of business.

In 1857, the year of the great Indian Revolt, he founded what he called the Sant Khalsa which became the nucleus of his Namdhari or Kuka Movement. A few years later, in 1863, he issued a code of discipline for his followers. This code had both religious and social aspects. Religiously, it stressed that "Guru Gobind Singh's Granth (Adi Granth) is the only true one, written by inspiration and is the only sacred writing extant." When different Gurus were raising their heads and establishing their sects, his stress on Guru Gobind Singh's Granth was a rallying cry for all Sikhs. All those who worshipped at shrines other than of the one true God and who adored Gurus other than the recognized Sikh Gurus, were denounced. He declared the Redis, Sodhis, Mahants, Brahmins, etc., as false gurus. Devidwaras, Shivdwaras and Mandiras were to him a means of extortion, to be held in contempt. Idols were regarded as insulting to God and hence idol-worshippers were unpardonable. Socially, he was for abolishing all distinctions of caste among the Sikhs; advocated marriage between different castes and classes, and also marriages of widows; enjoined abstinence from liquors and drugs and condemned infanticide and sale and exchange of daughters in marriage. All followers of the Baba were distinguished by a uniform white dress, a straight turban and a woollen rosary. They were devoted to Gurbani (hymns of the holy Granth) and to their leader.

The Baba made extensive tours through the Punjab and his *Dewans* (religious assemblies) attracted huge crowds. As his teachings contained critical references to several aspects of the Western impact on India, such as education and cow-slaughter, the British authorities were alarmed and they interpreted his movements as a bid to restore the Khalsa Raj in the Punjab. In 1863 Baba Ram Singh and his followers were placed under police surveillance. This act of official repression proved a blessing in disguise

for the movement, which thereafter made rapid strides and took the form of a political revolutionary organization. The Kukas were now asked to boycott all British institutions, such as schools and colleges, courts and post and telegraph offices, and steps were taken to establish alternative institutions which had the appearance of a parallel government. The Province was divided into twenty-two divisions and each division was placed under a Suba or Governor. When the Government learnt about the rapid growth of the movement, it saw wisdom in removing the ban on the activities of the Kukas in 1869. This gave further encouragement to them. Some of them made raids on graves, cremation grounds and *samadhis* (memorials raised over cremation spots), all of which were objects of worship by superstitious people. In 1871, a programme of raids on slaughter-houses and butchers was adopted. Such attacks were made on the slaughter-houses of Amritsar and Rai Kot, as a result of which several butchers were killed at both the places. The assailants were traced out and hanged after summary trials. The most important attack was, however, reserved for Malerkotla in 1872, in the course of which the Kukas killed ten men and wounded seventeen, their own losses being eight killed and thirty-one wounded. Sixty-eight Kukas were rounded up. Out of them, sixty-five were blown up from the mouths of guns and one was cut to pieces by the sword.

The years 1869 to 1872 were also marked by attempts on the part of Baba Ram Singh to establish contacts with the rulers of Nepal and Kashmir with a view to strengthening his anti-British movement.

After the Malerkotla affair, the entire Kuka movement was outlawed, a police post was set up at Bhaini, the headquarters of the movement were occupied and all prominent leaders including Baba Ram Singh were taken into custody. Baba Ram Singh was deported first to Allahabad and then to Burma, where he remained as a State prisoner till his death in 1885.

During the period of his incarceration in Burma, Ram Singh continued to maintain contact with his people in the Punjab through letters and personal messengers. The main theme of his letters and messages was the prediction that they would soon be free from the yoke of the *ferangis* (Britishers). Thinking that Russia was opposed to the British empire in India, he sent a letter in Gurmukhi addressed to the Russian Government. This letter was carried to Russia by a Kuka Suba. Later on, this letter as well as the Russian reply to it fell into the hands of a spy who handed them over to the British authorities.

[Ganda Singh—Kukian di Vithia (in Gurmukhi), Amritsar, 1946; Chander Shekhar Shastri—Bhartiya Antakwad Ka Itihas (in Hindi), Allahabad, 1954; Ruchi Ram Sahni—History of My Own Times (in manuscript); Kahn Singh—Gurshabad Ratnakar Mahakosh (Encyclopaedia of Sikh Literature) (in Gurmukhi), Patiala, 1960; Balshastri Hardas—1857 to 1947: Armed Struggle for Freedom (translated by S. S. Apte), Poona, 1958; R. C. Majumdar—History of the Freedom Movement in India, Vol. I, Calcutta, 1963; Proceedings of the Home Department (Judicial) about the Kukas, 1872; Proceedings of the Foreign Department (Political—A) for the years 1863, 1866, 1867 and 1868 about Ram Singh, the Kuka leader; F. S. Bajwa—Kuka Movement.]

(D. L. Datta) FAUJA SINGH

RAMA IYER, S. MANJERI

—See under Iyer, Manjeri S. Rama

RAMABAI PANDITA (1858-1922)

Ramabai's father Anant Padmanabha Dongre, a great Vedantic scholar, was persecuted by his own people because he had educated his wife Lakshmibai and made her a real Pandita. So he left his village Mal-Heranji (Mangalore) and set up his *ashram* in the hills of Gangamool, where Rama was born on 23 April 1858. Six months later they set out on a pilgrimage. The too generous Shastri had soon squandered all he had, and died in utter poverty in July 1874.

Lakshmibai died a month later and then their daughter Krishna. Rama and her only surviving brother, Shrinivas Shastri, continued their pilgrimage. They walked over 4,000 miles, visiting holy places, before they came to Calcutta in 1878.

During the long pilgrimage Lakshmibai had looked to Rama's education and equipped her with a sound knowledge of Sanskrit grammar and literature. Besides, Rama could recite 18,000 *Śhlokas*. Later "when she looked into the corrupt heart of a system, which, she became convinced, must be destroyed", she lost her faith in her ancient religion.

On the way Ramabai and Shrinivas "told Puran" (sermons based on Puranic themes), and earned a little. Yet at times, they had no food. In Calcutta, however, their scholarly Sanskrit lectures were widely appreciated. She was honoured with the titles of 'Pandita' and 'Saraswati' and her fame spread all over India.

Shrinivas died in 1880. Ramabai, left alone, married Bipin Bihari Das Medhavi, a learned lawyer, Sudra by caste. But he also died in 1882. Then, with her baby daughter, Manorama, Ramabai travelled all over the country and came to settle in Poona.

Warmly welcomed by the progressive group, she soon founded the Arya Mahila Samaj first in Poona, and then in Ahmednagar, Sholapur, Thana and Bombay, the chief aim of which was "to work for the deliverance of women from evil practices which tradition and custom have continued in India from the past."

In 1883 she gave evidence before the Hunter Commission, which is believed to have been the cause of the movement in U.K. to supply medical assistance to Indian women. She gave her evidence in Marathi; still Mr. Hunter, greatly impressed, gave it a wide publicity in England.

In the same year, with a view to mastering the English language, she went to England with Manorama and stayed with the Sisters of St. Mary the Virgin at Wantage. She was greatly influenced by their Christian attitude towards fallen women, which she had never seen in India nor in any of her sacred Sanskrit *Shastras*. There she received instruction in the Christian faith. She had long lost her faith in Hinduism and was *craving for a more satisfying substitute. She was converted to Christianity on 29 September 1883.*

Ramabai proceeded to the U.S.A. in 1886. She could not fulfil her desire to study medicine; however, she learnt Froebel's system of Kindergarten, and in her leisure hours prepared a series of Kindergarten readers in Marathi.

Her book, 'The High Caste Hindu Woman', won the admiration of the Americans. On 13 December 1887 they founded the Ramabai Association in Boston, "with an object of giving education to high caste child widows in India." They promised to—and did—meet the expenses in support of this cause for ten years.

On her return Ramabai founded her Sharada Sadan for widows on 1 March 1889. Besides widows, other girls and women desiring to attend her school were admitted. A year later it was moved from Bombay to Poona. The 'Sadan' flourished in spite of rumours that Ramabai coerced the inmates to embrace Christianity and of the resignation of the Advisers (Justice Ranade, Dr. Bhandarkar and others) on that ground.

In 1897 Ramabai sent a group of women to Kedgaon, thirty-five miles away from Poona, to work and live on a farm which later became the Ramabai Mukti Mission. Ramabai devoted her whole time to this institution, while the Sharada Sadan in Poona was managed by Sunderabai Powar.

Ramabai announced that her institutions were Christian institutions and arrangement for instruction in the Christian religion could be made for those who desired it. Also the Ramabai Association in America had fulfilled its promise to support her. So a new Association was formed in place of the Ramabai Association. Ramabai paid a visit to the U.S.A. to report the progress.

Several destitute women were sheltered in the Mukti Mission in the 1900 famine. A rescue home, Kripa Sadan, was also opened for fallen women.

Ramabai started training in crafts involving manual labour—agriculture, farming, weaving, printing, etc. Even the nine wells in the 'Mukti' were dug and built by the girls. The girls in the printing press could set types in Marathi, English, Greek and Hebrew.

Persons of different ages lived in Priti Sadan, Sharada Sadan and Shanti Sadan. The rescue home, Kripa Sadan, stood by itself, with a hospital attached to it.

Ramabai encouraged the marriage of 'Mukti' girls and built up 'Bethel'—a colony near Mukti, so that villagers around might see their sober Christian life.

A devoted apostle of Christ, Ramabai did not tie herself to any particular Church. The Church in the Mukti has no mark of any particular denomination. She taught her girls to give. From their meagre savings they sent help to other missionary institutes in different parts of India and once to China also.

Friends from foreign lands helped them not only with money; some even came to India to join them as life-long workers. These women were named 'Mawshis'; older girls were 'Akkas' and Manorama was 'Tai' to all the inmates. They had a 'Dada' (Mr. Gadre) and a 'Mama' (The Rev. Brewer), too.

The Mukti, established on 230 acres of land, grew grain, vegetable and fruits for the large and growing family, and had 100 cattle and 100 sheep. The 'Sunset Home' for the infirm and the ailing was its novel feature.

Like her worthy father, Ramabai also was far ahead of her times. In 1889, great progressive leaders—even Ranade—were not in favour of women taking up politics. Nothing daunted, Ramabai took with her eight women delegates to attend the 5th National Congress. In her book 'United States-Chi Lokasthiti' she had made the suggestion that Hindi should be the Indian national language. Again, in 1897, she raised her voice against the mismanagement and ill-treatment of women in the plague camps and even rebuked the Governor of Bombay when he tried to defend the officials.

Ramabai's contribution to literature should be remembered long, some of her works being: 'Stree-Dharma Neeti' (a Marathi book that earned for her the expenses of her journey to England in 1883), 'Ramabai-cha England-cha Pravas', 'The High Caste Hindu Woman', 'United States-chi Lokasthiti va Pravas Vritta', 'Balodyan' (a series of Kindergarten readers in Marathi), Ramabai's Bible' (translated from the original Hebrew), 'Ibri Vyakarana' (Hebrew Grammar in Marathi), 'A Testimony' (the story of her conversion to Christianity), and 'Mukti Prayer Bell' (Journal of the Mukti).

Ramabai was not happy in her personal life. Her parents and sister had practically starved to death, her beloved brother Shrinivas died at an early age, she herself had a very short wedded life of but nineteen months, and in the last year of her life she lost her only daughter. But she was never disheartened. Her profound faith in God ever kept her hale and hearty. She peacefully "slept in Jesus" on 5 April 1922.

Sarojini Naidu paid her due homage with these words: "The first Christian to be enrolled in the Calendar of Saints."

[D. N. Tilak—Maharashtrachi Tejaswini Pandita Ramabai; Dr. N. Mc Nicol—Pandita Ramabai; Personal knowledge of the Contributor.]

(L. De Souza) A. D. TILAK

RAMACHANDRAN, G. (1904-)

G. Ramachandran was born in an upper middle-class family on 8 October 1904 at Perumthanni in Trivandrum Taluka, Kerala. His original family home was at Padmanabhapuram in the erstwhile Travancore State, which is now comprised within Tamil Nadu. His father, K. Govinda Pillai, who was an Excise Commissioner in the former State of Travancore, belonged to the Punnarthala family at Neyyattinkara and his mother Madhavi Thankachi to the Pathara Tharavad. Ramachandran's direct uncle, Thrivikraman Thampi, popularly known as Marthandan Thampi, was the recipient of Veera Sringhala from the Maharaja of Travancore. The suffix 'Thampi' too was an adornment given by the Maharaja. Marthandan Thampi's name has become immortal in Kerala, because it was he who effected the arrest of Kerala Varma Valiya Koil Thampuran who was the uncrowned monarch of modern Malayalam literature.

Ramachandran has two brothers, Raghuveeran Thampi and Sreedharan Thampi, and one sister, Padmavathi Thankachi.

As befitted his aristocratic descent, Ramachandran married Dr. (Mrs.) Sundaram, a Brahmin widow, the daughter of T. V. Sundarram Ayyangar, the founder and owner of the famous T.V.S. Motor Company in Madras. The marriage took place in 1942. They have no children.

Ramachandran had his primary education at the Parur High School at Trivandrum. Then, for some time, he studied in the C.M.S. High School, Kottayam, and passed the S.S.L.C. examination from the St. Joseph's High School, Trivandrum, in 1920. He had his collegiate education in the Visva-Bharati at Santiniketan and took his Honours degree with distinction in 1925 and received a Gold Medal from Tagore.

Pandit Vidusekhara Sastri and the Rev. C. F. Andrews profoundly influenced him during the course of his education at Santiniketan. Vivekananda, Tagore and Gandhiji were his heroes, who enthused in him the spirit of social, educational and political inspiration. Once Tagore advised him: "Never give up your freedom of mind to friend or foe. Keep the windows of your mind open and free." An ardent disciple of Gandhiji, Ramachandran had the good fortune to spend one year at the Sabarmati Ashram under the close and direct training of the Mahatma which helped to mould his philosophy and principles in the activities of social service. Kasturba Gandhi also contributed her share in the formation of his character. Ramachandran once said: "What I learned under Ba in that little kitchen at the Satyagraha Ashram were lessons in strict punctuality, spotless cleanliness, unfailing good conduct, co-operativeness and strict obedience to rules. These lessons have helped me considerably throughout my life."

Ramachandran was a voracious reader. The writings and speeches of Vivekananda and Gandhiji, as also the works of Tagore, profoundly influenced him. The lectures of S. N. Banerjea, Matthew Arnold's 'Light of Asia' and Abbot's 'Life of Napoleon' also impressed him. Later, he read the works of B. Russell, H. G. Wells, Ruskin, Walter Lippmann and Professor Sorankain.

Ramachandran's career begins with his life in the Sabarmati Ashram in 1925. For one year he was under the direct control of Gandhiji in constructive social work. Then for some time he worked as a Lecturer in the Jamia Millia Muslim University and also as the Joint-Secretary of the Hindusthan Talimi Sangh at Sevagram. He was also closely associated with the All India Spinners' Association for about five years. As the Manager of the Gandhi Ashram at Thiruchekkot he encouraged the khadi movement in Madras.

When Gandhiji started the Harijan Sevak Sangh, Ramachandran was appointed as the Secretary for Madras and Kerala. He then fought against the caste system and actively participated in the Travancore temple-entry movement, which ended in complete success in 1936. For the next eleven years he continued in his social and nationalistic activities.

In 1947 Ramachandran founded the Gandhigram at Madurai and started Gandhian programmes. Along with this he had to work as the General Secretary of the All India Village Industries Association and also of the Gandhi Smarak Nidhi and Gandhi Peace Foundation. He was also working on several other Committees constituted by the Government of India for Educational and Community Development Projects. Thus, he was the Chairman of the Basic Education Assessment Committee of the Government of India and also a member of the Education Panel of the Planning Commission and the National Council of Educational Research and Training. For some time he worked as the Educational Adviser to the Rajaji Government in Madras.

In 1962 Ramachandran attended the International Peace Conference of Non-Governmental Agencies at Beirut and also visited Russia, along with U. N. Dhebar, to press on Khruschev the urgent need to ban nuclear devices. Of all his activities the most successful, according to him, was the Gandhigram at Madurai. As the Director of that Instition he could make it the biggest Gandhian institution in India.

In politics he was a true follower of Gandhiji

In 1921 he joined the Non-Cooperation Movement and after graduating from the Visva-Bharati he worked on the lines of Gandhiji and courted imprisonment seven times. He contributed his share in the Salt Satyagraha in 1930, in the Travancore State Congress Movement in 1938 and in the Quit India Movement in 1942. Imprisonment had, of course, to be courted for all these activities.

After his release from prison Ramachandran worked as the Joint Editor of the *Indian Express* in Madras in 1944-45. In 1947 he was elected as a member of the Travancore Legislative Assembly and he became one of the Ministers of the first Congress Cabinet in Travancore under Pattom Thanu Pillai. When the Ministry resigned he continued his activities in the Gandhigram and also edited the *Gandhimarg*. He was also one of the founders of an International Organization called 'Fellowship of the Friends of Truth' which stands for the Gandhian ideal of equal reverence for all world religions. In 1964 he was nominated to the Rajya Sabha.

As a writer, too, Ramachandran has established his reputation. Besides his editorials on various subjects in the *Indian Express*, the *Young India* and the *Gandhimarg*, he has published several books also: 'The Man Gandhi', 'A Sheaf of Gandhi Anecdotes' and 'Glimpses of Indian Renaissance'.

The life of Ramachandran is mainly moulded by the ideals of Gandhiji, and ever since 1925 he devoted his time as a propagator of those ideals, laying more stress on education. In 1955 he was in Europe and in America, lecturing at several Universities on Gandhiji and his teachings. In 1966 he again visited Europe at the invitation of the Peace University, Brussels, and delivered lectures at several Universities in Belgium, Luxemburg, West Germany and Poland. These travels helped him to gain the friendship of eminent foreigners like Horace Alexander, Muriel Lister, Martin Luther King, Richard Gregg, Abbé Pire and Professor Poulosky.

Distinguished heritage and training under the most eminent personalities like Gandhiji, Tagore and C. F. Andrews helped Ramachandran to cultivate noble ideals on social, educational, religious, economic and political problems. Thus, he is an advocate of the National system of education. He firmly believed that the British system of education neglected the rural areas. The great values of truth, beauty and goodness embedded in the ancient rural culture of India should be rediscovered and renourished as part of the foundation of a Rural University which should be rooted in national realities and reach out to fulfil national needs. With this ideal in mind he worked for the propagation of the Basic system of education chalked out by Gandhiji. Knowledge, bearing intellectual and cultural growth, must all be woven round productive work. Throughout his career Ramachandran has worked for the achievement of this ideal.

In the political sphere he believes in parliamentary democracy of the Sarvodaya type which means that all-round revolution should be achieved by consent and not by coercion.

The public life of Ramachandran for nearly half a century has been devoted to the rural uplift of India strictly on the ideals of Gandhiji. Noble heritage, wide reading, efficient training under eminent leaders and constant contact with distinguished personalities in India and abroad, supplemented by his gifted eloquence, helped him to establish his personality and individuality. The history of the cultural awakening of India can never omit to record the worthy contributions of G. Ramachandran.

[K. C. R. Raja (Ed.)—Gandhigram: Thoughts and Talks of G. Ramachandran, Madurai, 1964; Nair Service Society Suvarna Grandham (1964), published by the N. S. S. Golden Book Committee, Changanacherry; A. K. Pillai—Congress and Kerala, 1935; C. Narayana Pillai—Changanacherry: The Biography of Changanacherry Parameswaran Pillai, Trivandrum, 1942; K. P. Kesava Menon—Kazhinja Kalam, Calicut, 1957; The Mathrubhumi Weekly, dated 11 October 1964; The Mathrubhumi Daily, A.I.C.C. Supplement, dated 24 September 1966; The Kerala Kaumudi Daily, dated 27 September 1966; G. Venkatachalapathy—G. Ramachandran: A Short Pen-Picture.]

(N. M. K. Nair) P. Kunjukrishna Menon

RAMADAS PANTULU, VEMAVARAPU (1873-1944)

Vemavarapu Ramadas Pantulu was born in October 1873 at Masulipatam (Krishna district, Andhra Pradesh). He was a Brahmin of Aruvela Niyogi sect and hailed from a middle-class family. Ramadas Pantulu had several children and had marriage alliances with the family of Valluri Sury Narayana Rao, a well-known writer and social reformer.

Ramadas Pantulu studied Sanskrit while a child; and had a distinguished college career. He graduated from the Christian College, Madras, and took the degree of Bachelor of Law (1899) from the Law College, Madras. In his early life, Ramadas Pantulu was closely associated with V. R. Swami and Deshabandhu Chittaranjan Das.

Ramadas Pantulu set up practice as an Advocate at the District Court at Masulipatam (1899-1911), during which period he edited the *Krishna Patrika*, a high class political weekly, for a year (1907-08). Later, he practised at the High Court, Madras.

Almost from the beginning of his career, Ramadas Pantulu was a member of the Congress Party. He was the President of the Divisional Conference (1915) at Madanapalle (Chittoor district), and of the Krishna-Guntur District Conference (1921) at Nidadavole (West Godavari district). Ramadas Pantulu became the President of the Andhra Swarajya Party in 1922, with C. R. Das as the Founder and V. R. Swami as Vice-President. From 1926 he became a member and leader of the Swarajya Party in the Council of State. He was elected to the Council of State in February 1925 and again in November 1929. But in 1930 Ramadas Pantulu resigned from membership of the Council under the Congress mandate.

Ramadas Pantulu was the Chairman of the Andhra Students' Conference (1924) at Madras. He went as a Delegate from India to the 14th International Co-operative Conference (1934) at London.

Through his lucid writings in the *Krishna Patrika* in the early decades of this century, Ramadas made an intensive propaganda against the partition of Bengal during the days of the Anti-Bengal Partiticn agitation, which was quite strong in Andhradesa. A public orator, he delivered lectures from public platforms in several places in Madras and Andhradesa about secondary education. He was the author of the Madras Estates Land Act. For some time he was a member of the All India Congress Committee; and President of the Madras Mahajana Sabha and of the Hindu Mahasabha for several years. Ramadas Pantulu was a member of the Central Committee of the National Co-operative Alliance, London, for many years; of the Central Organising Committee of the Imperial Council of Agricultural Research; of the Townsend Committee on Co-operation; and of the Indian Central Banking Enquiry Committee. He was the President of the All India Co-operative Bank and Madras Co-operative Union, the Indian Co-operative Banking Associations and the South Indian Co-operative Insurance Society. Ramadas Pantulu was a member of the Central Chamber Enquiry Council, the Madras Bar Council, and the Academic Council of the Senate of the Madras University, the Standing Committee of the Andhra Conference, and the Executive Committee of the Madras Provincial Congress Committee. He was the President of the Madras and Andhra District Congress Committees. Ramadas Pantulu had an active role in the leading political bodies of the Madras Presidency and a fruitful role in all the nation-building activities. A staunch nationalist in politics and President of the Youth Congress, he exhorted the delegates to work for education on national lines, pointing out how the new scheme of education, inaugurated by Lord Curzon, raised the cost of education so enormously as to deny its benefits to the average man.

Ramadas Pantulu's mode of life was quiet. He was interested in social reforms and delivered several lectures on untouchability and women's education. In his address to the Andhra Students' Conference (1920) at Madras, Ramadas Pantulu pointed out that the students had realised the unsuitability of the present system of Western education to the needs of life; that they were pursuing their education with no definite aim,

but with vague expectations that they would, somehow, be able to earn their livelihood after the completion of their studies; that their college career did not hold out prospects of lucrative avocations in life; that the prolonged and expensive courses of training in schools and colleges did not give them an appreciation of mental and moral culture; that the intelligent youths were not happy about university education, but found it a soul-killing drudgery; and that the atmosphere in the academic institutions in which they studied was radically different from what they breathed in their homes and society and their academic training did not help them to adjust themselves to the traditional ways of life. About secondary education, Ramadas Pantulu opined that, though defective, it had some advantages, and that one should get the maximum benefit from the existing institutions and modify and improve them to serve individual and national needs, until it was replaced by a better system.

Ramadas Pantulu worked for complete independence without retaining any connection with the British Empire. He desired that all Indians should have the freedom of speech, writing and publication. His conduct of the national movement was non-communal and constitutional. Ramadas Pantulu stated distinctly that the elective element should predominate in the Legislative Councils, District Boards, Taluka Boards and Municipalities which should be responsible to the people but not "kept in the leading strings of the Government." He laid stress on the introduction of the Village Panchayat system, which had worked so efficiently in ancient India. He suggested the introduction of District and Taluka organisations throughout the Madras Presidency for imparting political education to the people. Ramadas Pantulu was one of the founders of the political, social and literary movements in the Krishna district, along with Kopalle Hanumantharao, Kanta Srirama Sastri, Mutnuri Krishna Rao and Dr. Pattabhi Sitaramayya.

[M. Venkata Rangayya—Freedom Struggle in Andhra Pradesh, Vol. III, Hyderabad; Challapalli Ranga Rao—Andhradesa Directory, Bezwada; The Asylum Press Almanack and Commercial Directory, 1936-37, Madras; Who's Who in Madras, 1934; The Hindu, 18 October 1924; M. Bapineedu (Ed.)—Andhra Sarvaswamu, Rajahmundry; The Indian Year Book, 1936-37; V. L. Sastri—Encyclopaedia of the Madras State and the Adjacent States, Coconada; Vijnana Sarvaswamu, Vol. IV, Telugu Bhasha Samiti, Madras; Personal knowledge of the Contributor.]

(R. Nageswara Rao) V. Yasoda Devi

RAMAKOTESWARA RAO, KOLAVENNU (1894-1970)

Kolavennu Ramakoteswara Rao was born on 22 October 1894 at Narasaraopet to Viyyanna Pantulu (father) and Rukminamma (mother). His family belonged to the middle-class, and Viyyanna Pantulu, a Niyogi Brahmin, was an Advocate at Narasaraopet. Ramakoteswara Rao was married to Rajyalakshmamma in June 1913.

Ramakoteswara Rao had his lower Secondary education at Narasaraopet, and matriculated in 1908 from the Town High School at Guntur. After passing his Intermediate examination (1911) from the Noble College, Masulipatam, he became a graduate (1915) from the Presidency College, Madras. Ramakoteswara Rao took his B.L. (1917) from the Law College, Madras, and set up in practice at Narasaraopet.

Epics like the Mahabharata, classics like the Bhagavadgita, essays, such as 'Prabhavati Pradyumnamu' and 'Vijayavilasamu', modern literature like the writings of Rabindranath Tagore, and Radhakrishnan's 'Idealist View of Life', and the speeches of Mahatma Gandhi had a large share in moulding the career of Ramakoteswara Rao. Not merely these, but the works of foreigners, such as the 'Rise of the Dutch Republic' by Motley, 'French Revolution' by Carlyle, 'Varieties of Religious Experience' by James and the writings of Dr. Annie Besant immensely influenced him.

Ramakoteswara Rao attended the Indian National Congress at Calcutta (1917) and Nagpur (1920). He gave up his legal practice in 1921 and joined the Non-Cooperation Movement. After attending the Congress (1923) at Coconada, he joined the National College, Masulipatam, as its Vice-Principal, infusing nationalist ideas into the minds of his students, amongst whom were B. Gopala Reddi, K. Anand Mohan Sastri and M. Leela Sarojini. In 1927 he refused to compromise with the proposal of the College to accept aid from the Government and in that year started a journal, the *Triveni*, at Madras. In 1933-34, he became the Principal of the College at Masulipatam. In 1939 he was elected a member of the Madras Legislative Assembly from Narasaraopet Constituency and continued till 1945. In 1940, for his participation in the Individual Satyagraha, Ramakoteswara Rao was imprisoned for a year at Vellore and Trichinopoly. Imprisoned in 1942 for participation in the Quit India Movement, he was kept at Vellore and Tanjore Jails.

As a writer, Ramakoteswara Rao, in his *Triveni*, ever emphasised the need for the political, economic and cultural advancement of India, and was keen on promoting inter-Provincial understanding by an exhaustive study of the progressive movements in the different linguistic regions in India and similar movements abroad. Renderings into English in the *Triveni* of poems and stories from Indian languages proved very popular. The *Triveni*, now a quarterly from Masulipatam, is devoted to the triple streams of art, literature and history. Ramakoteswara Rao had training under T. Prakasam, as the Sub-Editor of the *Swarajya*, an English daily from Madras (1921-23), which emboldened him to start the *Triveni* subsequently. In 1949-50 he was the Joint Editor of the *Krishna Patrika*, Masulipatam. Ramakoteswara Rao was a facile speaker in Telugu and English. He dealt with politics, culture and education and he propagated his ideas through his lectures in Andhradesa, Madras, Karnataka and Orissa, articles in journals and Radio broadcasts. As early as 1921 Ramakoteswara Rao published in Telugu two works, 'Kavuru Pradhani' (The Italian Statesman) and 'Maharashtra Virulu' (The Heroes of Maharashtra).

Ramakoteswara Rao was in the Congress Party since the beginning of his career and held various positions in it. He was the Publicity Officer and Assistant Secretary in the Andhra Provincial Congress Committee (1921). He was a member of the Indian P.E.N. and of the Telugu Advisory Committee in the Sahitya Academy. He was also on the Committee for translating the Indian Constitution into Telugu. In 1956-57, Ramakoteswara Rao was the Chief Editor of Southern Languages Book Trust (Madras). In 1920 he presided over the First Palnad Taluk Library Representatives Conference (Gangavaram). He was a member of the Theosophical Society.

Ramakoteswara Rao was sympathetic towards social reform in Andhradesa. He did not observe caste and untouchability, and was guided by the teachings of Theosophy, Ramakrishna and Vivekananda. He felt that western education owed a great deal to democratic thought of England but was firm in his conviction that national education was beneficial to Indians. He felt that Basic education gave a practical bent to education and emphasised the dignity of labour. Ramakoteswara Rao believed that nationalism through the Liberation Movements in Europe and Asia contributed immensely to the progress of humanity. But he also felt that international movements expressed through the League of Nations and the U.N.O. and the 'one world' ideal were essential to overcome narrow nationalism and international conflicts. Ramakoteswara Rao's idea of the national movement was constitutional. Regarding British rulers, he said that they were great administrators aiming at high standards in public life, but British interests harmed the cause of Indian progress. He felt that the Liberals in England exerted a healthy influence on the progress of India; and that the British Parliamentary Government had a healthy influence on democratic growth in all countries. He felt that up to a point India was benefited by the imperial connection by learning its early lessons in nation-building but it was inevitable that India should break off, for

subjection to any foreign power stunted the growth of a nation. But he welcomed continued and amicable relations between Britain and India.

As for a self-sufficient economy, Ramakoteswara Rao, a regular wearer of Khadi, encouraged cottage industries like the cotton fabrics, carpets and Kalamkari prints, while he was at the National College, Masulipatam. As for the national economy, he said that rapid industrialisation of India was a welcome sign of the age, but the emphasis should be on the traditional agricultural economy and not the sacrifice of the artistic and cultural achievements through mechanisation. The appearance and mode of life of Ramakoteswara Rao were quiet and sober.

A staunch nationalist, Ramakoteswara Rao's work was mostly in the Guntur district and Masulipatam from 1921 to the dawn of independence. His services to Indian culture were amply recognised in the tributes paid to him during the Silver Jubilee Celebrations of the *Triveni* at the Kannada Sahitya Parishat, Bangalore, on 20 November 1954, which happily synchronised with his completion of sixty years. His *Triveni* had won the encomiums of Jawaharlal Nehru and the Rt. Hon. Srinivasa Sastri. An Address in a sandalwood casket was presented on the occasion to Ramakoteswara Rao and it was announced that as a token of appreciation of the services of Ramakoteswara Rao during a long number of years to the cause of India and Indian culture, the Government of India had given a grant of rupees one hundred per month. As Khasa Subba Rao puts it most aptly, the sympathetic friends of Ramakoteswara Rao "brought out the best in him and made up in some degree for the harsh decrees of a perverse fate that had denied him the fruits of labour commensurate with his ability, intelligence, honesty and integrity."

[The Hindu, 22 November 1954; The Swatantra (A weekly from Madras), 20 November 1954; Granthalaya Pragati, Part III, A. P. Granthalaya Sangham, Vijayawada; Personal interview of the Research Fellow with Ramakoteswara Rao; Personal knowledge of the Contributor.]

(R. Nageswara Rao) V. YASODA DEVI

RAMAKRISHNA PARAMHANSA (SRI) (1836-1886)

Sri Ramakrishna was born as Gadadhar Chatterjee in February 1836 at Kamarpukur in Hooghly district. His father, Khudiram, a poor but highly respected Brahmin who made both ends meet with difficulty by working at odd jobs open to his caste, originally lived at Deria, two miles from Kamarpukur, but had to leave that village because he had offended the local zamindar by refusing to give false evidence on his behalf in a lawsuit. The zamindar began so to persecute him that he had finally to leave the village and came over to Kamarpukur where a friend gave him some land to build a house on and to farm. It was here that Sri Ramakrishna was born.

As a boy, Sri Ramakrishna enjoyed the love and affection of the entire village. He had good looks and fine artistic gifts. He sang well, mimicked to perfection those who gave themselves airs, acted and sculptured like a real master. For his age, he was also unusually wise and clever. Once in a debate scholars had reached a dead end, trying to find a solution to a philosophical problem. Sri Ramakrishna shyly offered a commonsense solution, which everybody hailed as the best. He was also extremely sensitive to natural beauty. He once saw a line of white cranes flying against dark monsoon clouds. This so excited him that he fell down unconscious on the ground.

Sri Ramakrishna was duly sent to school, but he did not like the environment there. He particularly disliked the idea that one should learn only to earn money. He often neglected going to school and soon dropped out altogether. He, instead, spent his time visiting monks who often halted at Kamarpukur on their way to Puri. He loved to do them small personal services and listen to their talks and songs. Sometimes he

borrowed their monastic robes and put them on.

Khudiram died when Sri Ramakrishna was seven. This brought about a marked change in Sri Ramakrishna. He became now thoughtful and reserved. Soon, the time came when he should have his sacred thread. While preparations were going on for this, he created a crisis by demanding that his nurse-maid, a widow of an inferior caste, be allowed to give him the first alms as a Brahmin. This was against caste rules, but because he was adamant, the family had to give in.

We next see Sri Ramakrishna in Calcutta living with his elder brother, Ramkumar, and making half-hearted efforts to study and earn money. Shortly after this, when Ramkumar was appointed a priest at the Kali temple of Dakshineswar founded by Rani Rashmoni, Sri Ramakrishna joined him as his assistant at the request of Rani Rashmoni and her son-in-law, Mathur. Later, when Ramkumar died, he took over as the priest.

While he worshipped at the Kali temple, the thought struck him: "What proof is there that Kali is not merely an idol? Others may have seen Her, but I have not. How do I know then that She exists at all?" He then began to pray day and night asking that Mother Kali appear before him. He hardly ever ate or slept. He rolled on the ground crying like a child and rubbing his mouth on the earth till it bled. Passers-by thought he was crying because he had lost his mother. One day he was so impatient for a vision of Mother Kali that he decided to commit suicide. He seized a sword and was about to strike himself with it when he felt as if a vast sea of light was surging towards him and was about to overwhelm him. In the midst of this light Mother appeared and held him by the hand. Sri Ramakrishna fell down unconscious on the ground. After that time, he had visions of the Mother whenever he wished. He always felt Mother was looking after him and he had nothing to worry about.

But he was not to be content with this. He wanted to know God in as many ways as possible. He did not want any secret of religion left unknown, any peak in religious experience left unscaled. He asked Mother to help him in his religious adventures. Mother too was most obliging, for competent teachers began to arrive as and when he needed them. With their help he was able to make whatever experiments he wished to make with religion. He tried even those bizarre ones which people usually shun.

The interesting point is that he succeeded with each one of them, and that within the shortest possible time. The last experiment he was to make within the Hindu fold was with non-dualistic Vedanta. This is considered most difficult and, according to some, the culmination of all religious experience. This, too, Sri Ramakrishna completed with equal ease and speed.

He now turned to other religions—for instance, Islam and Christianity. He practised both under expert teachers. When he practised them, he stopped visiting temples or saying Hindu prayers. For all practical purposes, he was no longer a Hindu. Finally, he had visions of Mohammed and Christ who, he felt, merged into his being.

Sri Ramakrishna did not stop even here. Whenever he heard of a new religious movement, he took the earliest opportunity to meet its exponents and study it. This was what brought him into contact with Maharshi Devendranath Tagore, Keshab Chandra Sen, Swami Dayananda, Vijaykrishna Goswami and other religious leaders of the time. He had this passion to study new methods of God-realisation throughout his life. He did not reject a religious thought or practice just because it was new. He considered every sincere attempt to realise God valid and gave it due respect. On this question he cited the example of people's food-habits. All people, he argued, do not like the same kind of food, for their tastes differ and so also their capacities for digestion. The same phenomenon is observed in the case of religion also. Here, too, people have their different tastes and requirements. It is therefore wrong to insist that all must follow the same method. So far as he was concerned, he used all methods with equal facility.

Sri Ramakrishna had remained indifferent to worldly affairs till now. His mother felt greatly concerned about him, but did not know what to

do. Some neighbours suggested that he might improve if he got married. She accordingly began to look for a suitable bride. Sri Ramakrishna himself began to take much interest in the affair and even mentioned who was his bride-designate. This turned out to be Sarada, the six-year old daughter of Ramachandra Mukherjee of Jayrambati, three miles from Kamarpukur. Sri Ramakrishna was then twenty-three years.

After the marriage, Sri Ramakrishna returned to Dakshineswar and plunged into his spiritual experiments again. He behaved as if he had forgotten all about Sarada. When Sarada came there on her own after some years, he asked her, "Have you come here to drag me into worldly life?" Sarada's firm reply was, "Far from it; I have come to help you." This made Sri Ramakrishna extremely happy. He began to treat her with great affection and taught her various techniques of realising God. She became, in fact, his first disciple. He trained her so that she might herself be a spiritual teacher later in her own right.

Soon word went round about Sri Ramakrishna's unusual life and character. People of all faiths and communities began to come to him to share his spiritual wisdom. Many among those who visited him were English-educated people. Those who came once, came again and again. They were struck by his wisdom, humility, indifference to worldly possessions and love of God. The top people of Calcutta became his friends and admirers. Although many people came to him, they were not the kind of people Sri Ramakrishna really cared for. He was looking for young men whom the world had not yet tainted and who were ready to sacrifice everything for the sake of God. Such young men did come. They are now well-known names in the religious history of the world. The most important of them was Narendranath Dutta, later famous and respected throughout the world as Swami Vivekananda.

Sri Ramakrishna passed away in August 1886. His disciples headed by Swami Vivekananda founded a monastery, which first occupied a rented house in Calcutta but was later shifted to its permanent site at Belurmath on the Ganges. Swami Vivekananda attended the Parliament of Religions held at Chicago in the U.S.A. in 1893 and spoke on Hinduism. He immediately became world-famous. When he came back to India after teaching religion for four years in the West, he was given a hero's welcome. His success in the West was interpreted by his countrymen as the success of Indian culture and civilisation. The real renaissance began in India after this.

What exactly did Sri Ramakrishna teach? Did he teach a new religion? He did not. He accepted all existing creeds and dogmas, but pointed out that none of them represents the ultimate truth, which is beyond all creeds and dogmas. Sri Ramakrishna taught that God-realisation is the only goal of life. Money, power, position, etc.—all these may be desirable, but they cannot give real happiness to man. Only when man becomes one with God does he achieve lasting peace and happiness. He asked men never to lose sight of this supreme goal of life.

[The Gospel of Sri Ramakrishna, Translated by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras; Swami Saradananda —Sri Ramakrishna The Great Master, Sri Ramakrishna Math, Mylapore, Madras; Isherwood—Ramakrishna and His Disciples, Advaita Ashrama, Calcutta; Life of Sri Ramakrishna, Advaita Ashrama, Calcutta; Sayings of Sri Ramakrishna, Sri Ramakrishna Math, Mylapore, Madras; Teachings of Sri Ramakrishna, Advaita Ashrama, Calcutta; Romain Rolland—The Life of Ramakrishna, Advaita Ashrama, Calcutta.]

SWAMI LOKESWARANANDA

RAMAKRISHNA RAO, BURGULA
(1899-1967)

B. Ramakrishna Rao was a noted leader of the freedom movement in Telangana, which formed part of the former Hyderabad State. He was one of the founder-members of the Hyderabad State Congress and was actively associated with it from 1938 to 1956.

Ramakrishna Rao was born in a middle-class

Brahmin family on 3 March 1899 in a village called Padakal in the Mahbubnagar district. He had his school education at the Excelsior and Dharmavant High Schools, Hyderabad. He was a brilliant student throughout. He secured a first class with distinction in Persian in the Intermediate examination from the Nizam's College, Hyderabad, and stood first in the first class in the B.A. examination from the Fergusson College, Poona (1921). As an undergraduate he was awarded the Ellis scholarship of the Bombay University. In 1923 he took his LL.B. and enrolled himself as an advocate of the Hyderabad High Court.

As was the practice then, particularly among the Brahmins, Ramakrishna Rao was married quite early, in his thirteenth year (1912). On the death of his wife in 1920 he married again (1923). His second wife was Anantalakshmi Devi.

As a professional lawyer Ramakrishna Rao was inevitably drawn towards the State politics and the nationalist movement outside his own State. The nationalist leaders of Hyderabad rightly concentrated on literacy and social reforms as the necessary preparatory steps towards political reforms. Rao was one of the Secretaries of the Hyderabad Social Conference, the Subjects League, the People's Convention (1937), etc. He was also an active member of the Hyderabad Reforms Association. He organised the Telugu Conference and the Karnataka Conference, which were outwardly socio-cultural organisations.

In open defiance of a Government ban Rao and others founded the Hyderabad State Congress in 1937 and Rao became a member of its Executive Committee in 1938. As he became more and more involved in the State politics, Rao could not concentrate on his profession as a lawyer, in which he was shaping very successfully. He was elected President of the Andhra Congress for three years and courted imprisonment during the 'Quit India' agitation of 1942.

Up to 1945 the Communists formed part of the State Congress but in that year they were expelled for their extremism. However, the Congress continued to be split between two factors, one led by B. Ramakrishna Rao and another by Swami Ramananda Tirtha, the former professing Gandhian methods to force the Nizam to grant true representative government and the latter advocating militant action. Unity was at last restored by Vallabhbhai Patel, who favoured Rao.

Following the Police Action of September 1948 Major General J. N. Chaudhuri was appointed Military Governor of the Hyderabad State. In 1950 civil rule replaced military rule and M. K. Vellodi, a senior civilian officer, was appointed Chief Administrator. To assist him four Ministers were appointed by the Government of India and four others were chosen from the State Congress Party. The leader of this group was Rao, who held the portfolios of Revenue and Education from June 1950 to March 1952. He was the moving spirit in the Ministry and chalked out a scheme of land reform.

When the General Elections were held in 1952 Rao was elected from the Shadnagar constituency and became the Chief Minister of the first popularly elected Ministry of the Hyderabad State, which post he held from March 1952 to October 1956. During this period he sternly put down the extremist activities of the Communists, who condemned him as a Rightist and a capitalist Congressite, and by his dispassionate approach and great talent, kept together the opposing factions within his own party.

In October 1953 the Andhra State was formed. In 1956 the Hyderabad State was cut up into three linguistic units, viz., Kannada-speaking (Karnataka), Marathi-speaking (Marathwada) and Telugu-speaking (Telangana) to be merged respectively with Mysore, Bombay and Andhra. The States Reorganisation Commission made an exception in the case of Telangana and declared that while Karnataka and Marathwada could seek merger immediately, Telangana was to remain aloof for a period of five years and then merge with Andhra if two-thirds of its legislature favoured it. Rao opposed this delay and argued that if separation was perpetuated, vested interest would develop and merger at a later date might become difficult. The Central leaders were convinced and Telangana was merged with Andhra. On 1 November 1956 the new State of Andhra Pradesh was born and simultaneously Rao lost

his Chief Ministership. N. Sanjeeva Reddy became the Chief Minister of the new State and Ramakrishna Rao was appointed Governor of Kerala, which post he held from 22 November 1956 till July 1960. He was Governor of Uttar Pradesh from 1960 to 1962. He died on 15 September 1967.

Rao was an orthodox Brahmin and even when he was Governor took lessons in the Vedas daily from a learned Pandit. He was scholarly and sober, not given to making fiery speeches or demonstrations. He led a simple life and hated paraphernalia and any show of pomp. He was a linguist and could speak fluently, besides Telugu, his mother tongue, Kannada, Marathi, Urdu and Hindi. He was also learned in Persian and Sanskrit. He was a voracious reader and a great lover of books. He translated Omar Khayyam's poems into Telugu. The Andhra and Osmania Universities conferred upon him the degree of D.Litt. (*honoris causa*).

[Satyan Lal Sharma (Ed.)—Indian National Congress Delegates Directory (1956), New Delhi; Katil Ganapathy Sharma (Ed.)—The Madras Directory and Who's Who; The Times of India Directory and Year Book (1954-55); The Hindu, 14 February 1952; The Kataka (A Telugu journal), 8 April 1962; The Illustrated Weekly of India, 28 July 1957; Erramilli Narasimha Rao—Andhrakesari Prakasam; Myron Weiner (Ed.)—State Politics in India, Princeton University, 1968.]

(R. Nageswara Rao) V. N. HARI RAO

RAMALINGA REDDY, CATTAMANCHI (1880-1951)

Cattamanchi Ramalinga Reddy was born in 1880 of respectable middle-class Reddy parents in Cattamanchi, a village situated at a distance of one mile from Chittoor, the headquarters town of Chittoor district, formerly in Madras Province and now in Andhra Pradesh. Reddies are an influential landowning community in Andhra. Ramalinga's father was Subrahmanya Reddy and his mother Narayanamma. Subrahmanya Reddy served in various capacities under the Government, but finally chose Law as his profession and practised as a Vakil in several courts in Chittoor district. Besides Ramalinga Reddy, his eldest son, he had two other sons, Narasimha Reddy and Bhaskara Reddy.

Ramalinga Reddy had his English education at the Government High School in Chittoor and passed the Matriculation examination of the University of Madras in 1896. He next joined the Madras Christian College, a highly prestigious missionary institution presided over at that time by the famous educationist Dr. William Miller. Reddy easily became one of the favourites of Dr. Miller who was attracted by his intelligence, studious habits and skill as a speaker. He graduated from the University of Madras in 1902 with a high rank in both History and Philosophy, his special subjects.

Through the help of Dr. Miller, Reddy secured a Government of India Scholarship and proceeded to England for higher studies. He joined St. John's College, Cambridge. In 1905 he was elected Vice-President of the Cambridge University Union Society, a unique honour for an Indian. He also became the Secretary of the University Liberal Club. In 1905 he took a first class in History Tripos and returned to India after a brilliant academic career.

Reddy chose education as his profession, though at all times he displayed both academic and active interest in public affairs and politics. From 1907 to 1909 he was Principal, Maharaja's College, Baroda. In 1910 he joined the Mysore Educational Service, worked as Professor in Maharaja's College from 1910 to 1916 and as its Principal from 1916 to 1918. Later he became the State Inspector-General of Education. While in Mysore he was deputed in 1913 and 1914 by its Government to undertake a tour of foreign countries like the U.S.A., Canada, China, Japan and the Philippines, and the Reports he submitted on the Educational and Local Government systems of these countries were found to be highly illuminating.

He resigned from the Mysore service in 1921 and for six years took an active part in the politics

of the Province of Madras. He was elected by the Madras University as its representative on the Madras Legislative Council in 1921. He successfully contested the elections for the Council in 1923 from the Chittoor constituency. He organised the United Nationalist Party, with himself as its leader. He participated frequently in the debates of the Council and even moved a no-confidence resolution on the Justice Ministry led by the Raja of Panagal. He took a keen interest in shaping the Andhra University Act and he was nominated its first Vice-Chancellor in 1926.

In 1930 he resigned the Vice-Chancellorship in protest against the severe measures taken by the Government to suppress the Civil Disobedience Movement. Earlier he had condemned the Jallianwala Bagh massacre. In 1936 he was elected Vice-Chancellor of the Andhra University in succession to Dr. S. Radhakrishnan. He held this office for thirteen years and proved instrumental in bringing about its expansion in numerous directions. Though he was himself a student of Humanities and Social Sciences, he gave to Science and Technology a place of priority in the development of the University and it is to him that the University owes the reputation which it has been able to win in the world of scientific research. Reddy's claim to eminence rests mainly on what he did for the growth of the Andhra University. After he retired from this institution in 1949 he was invited by the Mysore Government to become the Pro-Chancellor of the Mysore University. While holding that office he prepared an exhaustive report on the reconstruction of the educational system in accordance with the needs and requirements of the modern age.

Reddy played a variety of roles in politics. Though a non-Brahmin and a severe critic of the caste hierarchy, he did not join the Justice Party. At the same time he did not align himself with the Congress until 1934. In 1920 and 1930 he was a severe critic of the policies of the British Government. He joined the Congress in 1934 and was elected to the office of the President of the Chittoor District Board as its candidate. He pleaded for office acceptance by the Congress in 1937 and for a close understanding between the Congress and the Muslim League. After the outbreak of the Second World War he became a staunch supporter of the British, an active leader of the War Front and a strong critic of Congress policies. The Government recognised his services and conferred a Knighthood on him. Earlier he was the recipient of an Honorary D. Litt. degree from the Andhra University.

Reddy was also known for his scholarship in Telugu. Among the books he wrote in that language the best known are 'Kavi Thatva Vicharam' (a treatise on Literary Criticism) and 'Artha Sastramu' (Political Economy), and there is also a collection of his Essays admired for their literary excellence and vigour.

He was an advocate of social reform, the education of women, the uplift of the Harijans, the abolition of caste and a more liberal and rationalist outlook in matters religious. He was a fluent and humorous speaker both in English and in Telugu. He was a life-long bachelor.

[Venkatasubbayya, Gorrepati—Dr. C. R. Reddy (Biography in Telugu), Vijayawada, 1963; Dr. C. R. Reddy—Congress in Office (edited by Abdul Hameed Khan), Madras, 1940; —The War and the Indian National Congress (A speech delivered at Nellore, 5 February 1941); The Indian Review, Madras, May 1922 issue; M. Venkatarangaiya—History of Freedom Struggle in Andhra Pradesh (Andhra), Vol. IV, Government of Andhra Pradesh, Hyderabad; N. N. Mitra—The Indian Annual Register, Vol. II, 1938.]

(B. Kesavanarayana) M. VENKATARANGAIYA

RAMALINGAM CHETTIAR, T. A.

—See under Chettiar, T. A. Ramalingam

RAMAN, CHANDRASEKHARA VENKATA (SIR) (1888-1970)

Chandrasekhara Venkata Raman, one of the foremost scientists of the present age, was born on 7 November 1888 at Trichinopoly in the old

Madras Presidency. His father, R. Chandrasekharan Iyer, was then a teacher in a local High School. Raman's mother came of a family of Sanskrit scholars and his maternal grandfather, in his inordinate zeal to study *Nyaya*, is said to have trekked all the way from Trichinopoly to Nadia in Bengal. Thus from both the sides Raman inherited a real scholastic aptitude and thirst for learning.

Soon after Raman's birth his father obtained his Bachelor's degree in Physical Sciences and was appointed a Lecturer in Physics at the Trichy S.P.G. College. Later he joined the Hindu College at Vizagapatam (Vishakhapatnam) and came to live in the neighbouring town of Waltair with his family. And so, life for the young Raman began in a scholarly environment, amidst scenes of exquisite natural beauty and grandeur. The variegated and ever-changing colours of the sea and the splendour of the sunlit foam formed by the splashing waves on the submerged rocks must have produced in the mystified young mind a craving for understanding the phenomena of light and colour. He finished his school education at the age of twelve, passing the Matriculation examination of the Madras University in 1900. In 1902 he passed the First Arts examination from the Hindu College, Vizag, and entered the Presidency College at Madras, from where he obtained his B. A. degree in Physics. He was the only candidate to secure a first class in that year in Science and obtained the University gold medal. While preparing for his Master's degree he was engaged most of the time in reading classics of Mathematics and Physics. During this period his first original contribution entitled "The Unsymmetrical Diffraction Bands due to a Rectangular Aperture" was published in the *Philosophical Magazine*, London, in 1906. In January next year Raman got his M.A. degree with the highest distinction.

Lack of facilities for adopting a scientific career possibly forced Raman to sit for the Finance Service examination in 1907, in which also he secured the first place. A mere boy of 19, he joined the Indian Finance Service as an Assistant Accountant-General at Calcutta. A chance glance at the signboard of the Indian Association for the Cultivation of Science at 210, Bowbazar Street, on his way to office brought him into close contact with an Institution founded by an extremely farsighted medical practitioner, Dr. Mahendra Lal Sarkar, who wanted to promote fundamental research and educate the common people on the recent discoveries in the field of science on the lines of the British Association for the Advancement of Science in U. K. Raman lost no time in meeting the founder's son, Dr. Amritalal Sarkar, who was then the Secretary of the Institute and was able to get permission to work in the laboratories of the Association. He began his research activities there, working before and after his office hours and utilizing whatever facilities were available.

This was the beginning of a most fruitful and brilliant period of scientific pursuit in India which lasted for a little more than a quarter of a century (1907-33). Raman was so deeply engaged in research that his job became secondary to him and he stayed on in Calcutta to continue his researches, even refusing promotions to avoid transfer. He was transferred to Rangoon for a brief period but managed to get back to Calcutta. He took his residence in a none-too-comfortable locality near the Institute to devote more time to his work. At the beginning of his research career at the Indian Association for the Cultivation of Science, which possessed extremely meagre equipment and other facilities, Raman first studied a problem of 'Surface Tension' followed by another on 'Propagation of Light'. By this time he had sufficiently organised the laboratories where he undertook a series of theoretical and experimental investigations on problems in acoustics. The results of these researches were published in leading journals like the *Philosophical Magazine* and the *Nature*. The study of the vibration of different musical instruments specially engaged his attention and his work in this line created a good deal of interest in foreign scientific circles, so much so that in 1914 Kalahne brought out a review of Raman's work on the forced vibration of strings.

At this time Sir Asutosh Mukherjee, one of the greatest educationists of India and the then Vice-Chancellor of the Calcutta University, was

trying to transform the University into a real centre of learning by incorporating teaching and research facilities there. He had an uncanny talent for finding the right person. His discerning eyes were watching with great interest the enthusiasm and eminence of this young scientist.

With the creation of the Palit Endowment Fund Sir Asutosh requested this young Finance Officer to fill the Palit Chair of Physics and take the responsibility of organising and directing researches in Physics.

Raman, in a rare spirit of self-sacrifice, decided to exchange a lucrative official appointment for a University Professorship which did not carry very liberal emoluments.

He joined as Palit Professor of Physics at the University of Calcutta in 1917 and got permission to continue his researches in the Association laboratory. Two years later, after the death of Dr. Amritalal Sarkar, Raman was elected the Honorary Secretary of the Indian Association for the Cultivation of Science and continued to bear both these responsibilities till 1933. Not obliged to take up routine teaching work under the terms of his appointment, Raman did a fair share of teaching and this brought him into close contact with some of the brilliant young scientists of the day. A school of research in Physics thus rapidly grew up in Calcutta whose publications gained international reputation, bringing honour and recognition for Professor Raman. His work on acoustics and his interest in the various types of musical instruments kept him engaged for a few more years after joining the University. Under his able guidance the *Indian Journal of Physics*, published from the Association, became a standard journal of international renown.

In 1921 Raman went abroad for the first time as Palit Travelling Fellow of the Calcutta University, visiting some laboratories of Europe and America. The azure-blue of the sea, first observed during the ocean-crossing, suggested to him that the colour was incidental to the process of diffusion of sunlight in its passage through clear water. A plausible explanation of the phenomenon of the blueness of the sky was suggested earlier by the renowned British Physicist, Lord Rayleigh. On his return to Calcutta Raman investigated the Rayleigh scattering of various substances, including specimens of sea water from different places. He also started work on some problems in physical optics. Among his collaborators were Sisir Kumar Mitra and Bidhubhusan Ray, who were admitted to the D.Sc. degree of the Calcutta University. The University also conferred upon Raman the Honorary degree of Doctor of Science.

During his experiments on the phenomenon connected with scattering, Raman found that the relevant theory put forward by Lord Rayleigh and other workers did not seem fully to agree with his observations. According to the theory the scattered light should have the same colour or more precisely the same wavelength as the incident light. This seemed not to be the case when Raman, in collaboration with K. B. Ramanathan and K. S. Krishnan, examined a large number of purified colourless organic liquids in the blue light obtained by colour filters. They observed that besides the scattered light there existed a faint green colour in almost every case. Krishnan at first tried to explain the phenomenon as due to fluorescence from trace impurities.

At this time, in 1924, Raman's fame as a scientist was rapidly growing and in due recognition of this he was elected a Fellow of the Royal Society. Prior to him, only three other Indians had received this honour. Raman became preoccupied with experiments of X-ray diffraction of liquids and crystals as also with studies on magnetic and electrical birefringence. Around this time the Compton Effect was discovered. When X-rays of definite frequency or wavelength were allowed to interact with matter, a scattered X-ray having frequency less than the incident ray was observed. This was attributed to a billiard-ball-like collision of X-rays with electrons. Raman now focussed his attention on searching an analogous phenomenon in the optical region. With this end in view he started re-investigating the origin of the weak fluorescence in the green region observed earlier by Krishnan. In February 1928, using light from a mercury arc and the small Hilger Spectrograph to analyse the light, he observed some new lines

in the spectrum of the scattered light, in the early hours of a cold winter morning. In this first investigation the separation of the new lines from the exciting lines was not accurately known and Raman concluded in his first paper that the new radiation was exactly the optical analogue of the Compton Effect on the assumption that only a single new line was produced by each of the exciting lines. Subsequently, investigations carried out in collaboration with K. S. Krishnan proved that unlike the Compton Effect the momentum of the photon apparently does not play any noticeable role in the new phenomenon. The scattered mono-chromatic light ray in the incident beam may be split up into a number of components with wavelength greater or smaller than the original length. The interpretation of this phenomenon could be given as far as essential features were concerned in terms of the then accepted form of the quantum theory. The importance of this discovery was pointed out in an article published in the *Naturewissenschaften* in 1928 by Pringsheim who named this as the Raman Effect. As the significance of this discovery was realized by the scientific workers of the world it brought forth in its wake extensive applications of Raman Effect for elucidation of the constitution and properties of various substances—solids, liquids and gases.

Honours began to pour upon him from all quarters of the globe. He received the Matteucci Medal of the Italian Society of Science in 1928 and an Honorary Ph.D. degree of the Frieburg University in 1929. In the same year a Knighthood was conferred upon him. He also became the General President of the session of the Indian Science Congress that year. And in 1930 the Nobel Prize in Physics was awarded to him for his work on scattering of light and for the discovery of the effect known after him. He also obtained the Huges Medal of the Royal Society in 1930. The Corporation of Calcutta and the joyous citizens, under the Chairmanship of Dr. B. C. Roy, the then Mayor, accorded him a civic reception in the same year.

Hereafter Raman, in collaboration with two of his brilliant associates, Bhagabantam and Krishnan, worked on the measurement of photon spins, and magnetic properties of crystals.

In 1933 Raman was offered the Directorship of the Indian Institute of Science at Bangalore —a prize position for an Indian scientist. He left for Bangalore after a glorious and active span of twenty-six memorable years at Calcutta. There he founded the Institute of Physics in April 1933. After four years he stepped down from the administrative position and stayed on as the Professor of the Physics Institute. In 1934 he founded the Indian Academy of Science and remained its President till his death. Under his personal supervision the proceedings of the Indian Academy of Science came out in the form of an extremely regular scientific publication. Under his stewardship and owing to his detailed planning, slowly but steadily the Institute became one of the leading research centres of advanced Physics in the country. It was due to his inspiring guidance that an era of intensive research was ushered in and during the 15-year period from 1933 to 1948, as many as 491 original scientific papers were published from the department in different national and international journals. Studies were made on the scattering of light in liquids, mixtures and colloidal suspension particles and on Raman Spectra of different compounds. A significant contribution to the field of ultrasonics was made by Raman and Nagendra Nath by their theory of diffraction of light by ultrasonic waves. Attention was given to studies on crystal physics in which a new vista was opened by Raman's theory of atomic vibrations in crystals, attributing a finite number of discreet frequencies to the vibration spectrum of a crystal lattice. Interesting results were also obtained in the dynamic X-ray reflection studies in crystals. Investigations on the lattice structure of diamonds by Professor Raman, Dr. Nagendra Nath and other co-workers received an impetus due to the acquisition of a collection of diamonds by Raman. The colours of the plumage of birds and of iridescent shells formed the subject of other studies, which included the studies of some musical instruments. Raman's theory on the structure of diamonds predicting the existence of four possible forms of

it is being verified from experimental evidences.

In 1948 Raman founded the Raman Research Institute to provide a place in which he could continue his studies in an atmosphere more conducive to pure research than that found in most scientific institutions. To him the pursuit of science had been an aesthetic and joyous experience. The Institute became to him a haven where he could carry on his personal research work. With all its beautiful gardens, large libraries and extensive museums containing prize collections of butterflies, shells, snails, insects and above all of a large variety of gem-stones including a very large number of diamonds, the Raman Institute was the culmination of his dream. It was built to become the nucleus for the growth of a higher centre of learning.

The grateful nation after her independence made Raman the first National Professor (1948). The highest national award 'Bharat Ratna' was conferred upon him in 1954. In 1951 he was awarded the Franklin Medal of the Philadelphia Institute and won the International Lenin Prize in 1957.

After his first visit abroad in 1921, Raman had been to the different countries of the world on quite a few occasions, either as an invitee or as a representative of his country. These include the Congress of the Universities of the British Empire at Oxford in 1921; British Association and International Congress of Mathematicians, Toronto, in 1924; Centenary of the Franklin Institute, Philadelphia, 1941; Russian Academy of Sciences, 1925; Faraday Society Seminar on molecular spectra at Bristol, 1929; presentation ceremony of Nobel Prize, Stockholm, 1930; and International Congress of Crystallographers at Harvard, 1948. In 1925 he became a Visiting Professor in the California Institute of Technology. He was elected Honorary Fellow or Member of a number of learned societies like the Royal Philosophical Society, Glasgow; the Physical Society, Zurich; the Royal Irish Academy, Belfast; the Deutsche Academy, Munich; the Hungarian Academy of Sciences; the Russian Academy of Sciences; the Calcutta Mathematical Society; the Indian Chemical Society; and the Indian Mathematical Society. He was a foundation-member of the National Institute of Science (at present National Science Academy).

Among the large number of honorary doctorate degrees that Raman received, special mention may be made of the D.Sc. degree of the Sorbonne University, Paris, and the LL.D. of Glasgow.

The life story of Sir C. V. Raman would remain incomplete if mention is not made of his wife and life-long companion, Lokasundari Raman, whose constant and untiring care made it possible for the scientific genius to continue his work up to an old age.

Raman was a scientist *par excellence* but his other qualities of head and heart made him a giant among men. An erudite scholar, his scholarship did not lie confined in the domains of physical sciences alone. He was well versed in the literary and religious classics of the past. Even during his extremely terse scientific discussions he could quote from the Ramayana or the Mahabharata. He was a superb speaker and his speeches and discussions, spiced with ready wit and humour, were always a treat for the ear. A vegetarian and teetotaller all his life, he was a man of very simple habits and manners. His dress consisting of a turban and a long coat was the one common to the middle-class South Indian gentry. In his heart of hearts he had a deep sense of gratitude for two persons, Sir Asutosh and Dr. Mahendra Lal Sarkar, which he never failed to mention. He had deep regard for Tagore and Gandhiji. His observations about the Poet and his work at the time of Tagore's death, by their fine literary flavour, meticulous choice of words and sweet vibrancy of expression, bear eloquent testimony to the renowned Physicist's mastery and understanding of language and literature. He used to deliver Gandhi Memorial lectures every year on 2 October on the occasion of Mahatmaji's birth anniversary, the last one being delivered a little more than a month before his death.

Raman breathed his last on 21 November 1970 at the age of 82, and according to his desire his mortal remains were consigned to the flames in the spacious lawn of the Raman Institute.

Since his first scientific contribution in 1906 Raman had published till his death several

hundred papers in national and international journals. Among the books and monographs which he has written mention may be made of 'Molecular Diffraction of Light', 'Mechanical Theory of Bowed Strings', 'Theory of Musical Instruments', 'Physics of Crystals and Diffraction of X-rays'. His last monograph, 'The Physiology of Vision', was brought out two years before his death.

Raman was a votary of fundamental research. Although he believed that emancipation from poverty and want depended upon the progress of science, he was totally against any kind of regimentation. He was also very much antagonistic to the spending of astronomical amounts of money for placing men on the moon from which he believed no benefit would be derived. Pursuit of science was to him the pursuit of truth. He was not an atheist, as some people thought him to be. His way of appreciation of the existence of the Divine Presence was through the unravelling of the mysteries of the universe. God was, as he once said, constantly and continuously being revealed before him through the newer discoveries in astronomical and physical sciences.

[Jagjit Singh—Some Eminent Indian Scientists; The Jnan O Bijnan, March 1971 (Raman Memorial Volume); The Science and Culture, Vol. 37, May 1971 (Raman Number); C. V. Raman: A Tribute, Calcutta University, 26 November 1970; Nobel Prize Winners, Physics, Niels H.de V. Heathcote, H. Schumann, New York; Nobel the Man and His Prizes (edited by the Nobel Foundation), Elsevier Publication Company, New York, 1962.]

A. K. CHAKRABURTTY

RAMAN PILLAI, C. V.
—See under Pillai, C. V. Raman

RAMANANDA TIRTHA (SWAMI)
(1903-1973)

Swami Ramananda Tirtha was born in a middle-class Maharashtrian family on 3 October 1903 at Chinmalli, in the District of Gulbarga in the erstwhile Nizam's State (and now in Mysore State). His parents named him Venkatesh Bhawan Rao Khedikar. The name was changed when in 1931 he entered the Sanyasa Ashramam and was initiated into the Swami Ram Tirtha Cult.

Swamiji's student career was eventful. In his childhood he studied Marathi, Hindi, Sanskrit and Telugu and cultivated a special interest in Sanskrit literature. While studying in a High School at Sholapur he joined the non-cooperation movement in 1921. He joined the Tilak Mahavidyalaya at Amalner, and took his B.A. degree with Politics as his special subject. He later on took the M.A. degree from the same Vidyalaya on the basis of his thesis on the 'Evolution of Democracy'. As a student in the Mahavidyalaya he took part in the Mulshi Petha Satyagraha, whose aim was to get back to the peasants the lands confiscated in connection with the Hydro-electric Scheme for power supply to Bombay.

After graduation Swamiji became a close associate of N. M. Joshi, the veteran labour leader, and was initiated by him into the Trade Union Movement in which he worked till 1929. He helped Joshi in organising the Trade Union Congress, in drafting what later became the Indian Trade Union Act and in organising the eventful strike in 1929 of twenty thousand textile mill workers in Sholapur. He was arrested for the part he played in the strike and was kept in prison for several months.

Swamiji's direct connection with the labour movement was short-lived. He had a spiritual bent of mind and his interests lay in the fields of religion and education. They were strengthened when in 1929 he came into contact with Anant Rao Kulkarni, a patriotic young man with a spiritual bent of mind and the organiser of a school in Hipparga, Osmanabad district, Nizam's State. Swamiji went to Hipparga in 1929 for a change and as a result of his contact with Kulkarni he was initiated into the teachings of Ram Tirtha and his interest in education was roused.

From this time onwards Swamiji took upon himself the duty of spreading education and for this purpose started a number of schools and colleges, mostly in Marathwada. Several of these

institutions, especially those located at Nanded, Ambajogai and Hipparga, have achieved great reputation. Swamiji had been the Chairman of the Marathwada Private Colleges and High Schools Committee from 1954. He took a prominent part in the starting of the Marathwada University located at Aurangabad. In recognition of his services to the cause of education he was nominated a life-member of the Osmania University Senate. He had also been intimately connected with the 'Rashtra Bhasha Prachar Organisation' for the propagation of Hindi.

Two years after he went to Hipparga, in June 1931, the vow of Sanyasa was administered to him by Narayan Swami, the first disciple of Swami Ram Tirtha.

All these years Swamiji kept up his interest in politics. In the old Nizam's State the scope for political activity was limited. There was no freedom of speech or association. All the same, the more enlightened sections among the educated organised three Conferences, one for each of the three linguistic groups in the State—the Andhra, the Karnataka and the Maharashtra—and had their annual sessions in different places. In 1938 he accepted the Secretaryship of the Maharashtra Conference and thus started on his active political career in the cause of the freedom of the Nizam's State and of the country as a whole.

Shortly afterwards one State Congress took the place of the three Conferences. It was banned by the Nizam even before it was started. The leaders embarked on Satyagraha to defy the ban and Swamiji emerged as the dictator in 1939. In 1940 he was elected General Secretary of the State Congress. In the same year Gandhiji started the 'individual civil disobedience' movement and Swamiji offered Satyagraha with the blessings of Gandhiji. He was consequently kept in prison for fifteen months. He became the President of the State Congress in 1942, an office which he held in a most critical period up to 1950.

The State Congress faced a crisis in August 1947 when the British withdrew from the country. The Nizam refused to accede to India and preferred to remain independent. This was naturally resented by the State Congress. Under Swamiji's leadership it put forward two demands, one that the Nizam should immediately accede to India and the other that he should introduce responsible government. When the Nizam refused, the Congress launched a Satyagraha movement under Swamiji, for which he was kept under detention. He was released late in November after the Nizam entered into a Stand-Still Agreement with India.

Swamiji, however, started another Satyagraha movement for getting responsible democratic government. He was arrested and imprisoned in January 1948 and released in the latter part of September when in consequence of the Police Action Hyderabad became merged in the Indian Union. He was hailed throughout the State as one of its liberators. He was now gratified that his life's dominant ambition was realised. During this period he was a member of the Executive Committee of the All-India State People's Conference.

The achievement of freedom did not result in Swamiji severing his connection with politics. His political experience was invaluable. He served as a member of the Congress Working Committee during 1951-54, as the President of the Hyderabad State Congress Committee during 1952-54 and as the Chairman of the Reception Committee of the 58th Session of the Indian National Congress which met at Hyderabad in 1953.

He was also elected to the Lok Sabha twice—first in 1952 and again in 1957. In 1962 he voluntarily retired from politics in accordance with the principle that no Congressman should stick to office for more than ten years.

All his life Swamiji interested himself in a variety of activities. As President of the Hyderabad Khadi Samiti for several years he contributed richly to the development of the Khadi industry. In 1950 he started a periodical, the *Vision*, with a view to bringing about the political awakening of the people who continued to suffer under feudalistic conditions in the Hyderabad State. The venture was a short-lived one. During 1948-49 he was the Chairman of the Gandhi-Smarak Nidhi and Kasturba Smarak Nidhi Collection Committees. From 1950 to 1957 he was a member of the Gandhi Smarak Advisory Committee and of the Kasturba Smarak Advisory

Committee. He was the President of Hyderabad Adimajati Sevak Sangh in 1950-53, and of the Hyderabad Bhoodan Samiti from 1952. He was Chairman of the INA Relief Committee and of the Marathwada All-Parties Development Committee in 1955-57. He was also a member of the executive of the Lokamanya Centenary Celebration Committee. All this is a proof of the high regard which people had for him.

Swamiji continued to serve the country till his death on 22 January 1973. To him Sanyasa was not a stage of retirement but of selfless service in the cause of humanity.

[The Times of India Directory and Year Book, 1954-55; Parliament of India, House of the People Who's Who, 1952; Lok Sabha Who's Who, 1957 (published by the Lok Sabha Secretariat), New Delhi; Current Biography, Vol. I, No. 5, compiled by the Reference and Research Section of the Directorate of Information and Public Relations, Hyderabad.]

(R. Nāgeswara Rao) M. VENKATARANGAIYA

RAMANUJAN, SRINIVASA (1887-1920)

Srinivasa Ramanujan, one of the greatest Mathematicians India has ever produced, was born in a South Indian Iyengar Brahmin family at Erode on 22 December 1887. His father was an accountant (*gumasta*) to a cloth merchant at Kumbakonam. His maternal grandfather was an *amin* in the Munsiff's Court at Erode.

Ramanujan first went to school at the age of five. Two years later he joined the Town High School at Kumbakonam where he enjoyed a free studentship. During his school days his extraordinary powers began to be felt. He possessed an uncanny memory and could not only repeat the complete lists of Sanskrit roots but also could give the values of various mathematical entities to any number of decimal places. At this time he got hold of a copy of Carr's 'Synopses of Pure Mathematics' which he borrowed from the college library. This book completely captivated the young mind and Ramanujan became deeply engrossed in its pages. He found delight in verifying some of the formulæ given there and began to make new theorems and formulæ with which he entertained his friends. He passed the Matriculation examination in 1904 and won the Subrahmanyam Scholarship. He entered the Government College at Kumbakonam and began spending all his time in the pursuit of Mathematics—his only love. This sole preoccupation with one subject neglecting all others, specially the English language, had tragic consequences. He failed to get promotion to the second year of his College and lost the scholarship, which forced him to discontinue further studies for want of money. Thereafter he had to drift from place to place in search of a job. In the midst of this he appeared for the First Arts examination in December 1906, but failed, and that was the end of his student life. The next few years of his career was a long tale of fighting with poverty on one hand and simultaneous continuation of his independent work in Mathematics on the other. He jotted down his results in two big-sized note-books which in later times were found to be real treasure troves.

In 1909 he got married at the age of 22 and it became necessary for him to find some permanent employment. He came in contact with V. Ramaswami Aiyar, the founder of the Indian Mathematical Society, and at the instance of Shesu Aiyar became acquainted with Dewan Bahadur Ramachandra Rao, a great lover of Mathematics, who was then the District Collector of Nellore. Rao sent him back to Madras, undertaking to pay his expenses, so that this intellectual giant could continue his mathematical pursuit. But refusing to be a burden on others Ramanujan finally got a small job with the Madras Port Trust in 1911.

All this time, however, he never slackened his mathematical work. His earliest contribution to the *Journal of Indian Mathematical Society* was in the form of questions which appeared in 1911. His first long article on "Some properties of Bernoulli's numbers" was published in December of the same year. His methods, although novel, were extremely terse and his expressions not very clear. It was really difficult for ordinary readers

to follow his mathematical gymnastics. At this time he was working on theorems of Prime Numbers. The famous mathematician, Professor G. H. Hardy, in his tract on 'Orders of Infinity' had posed some problems which were yet to be solved. Ramanujan's works which contained solutions of the above were communicated to Professor Hardy at Cambridge. Thus began an acquaintance between the two which resulted in the full blossoming and appreciation of Ramanujan's talent and genius.

At this time Dr. G. T. Walker, Director of Meteorology, Government of India, and a former Lecturer of Mathematics at Trinity College, Cambridge, was introduced to young Ramanujan and his work by Sir Francis Spring, the Chairman of the Madras Port authority. He at once recognised the quality of Ramanujan's work and through his efforts a research studentship of Rs. 75/- per month was arranged for the young mathematician in 1912. He continued in this capacity for two years and all this time Professor Hardy was trying his best to take him to England. He arranged for Ramanujan a research scholarship at Trinity College and after overcoming many serious obstacles and difficulties, primarily as a result of Professor E. H. Neville's untiring efforts, Ramanujan finally arrived in England in April 1914. He had a scholarship worth £ 250, out of which his family in India was to get £ 50 for their support. In addition to this, he was awarded an exhibition (scholarship) from Trinity College of £ 60. This was really a lot of money for a man of extremely simple habits like Ramanujan, and he was able to save quite a bit out of it. As a scholar, he had no specially assigned duties and could work as he pleased. At his own instance he received tuition in some of the essential branches of Mathematics which had not been adequately covered in his text-book and, although a formality, he wished to qualify himself for a Cambridge degree as a research student. He devoted himself whole-heartedly to his research free from any trouble and anxiety. In collaboration with Professor Hardy and in the extremely congenial atmosphere for research, Ramanujan could now involve his intuition and inductive talent to produce discoveries in number theory.

When the First World War was ravaging Europe, Ramanujan was putting in extremely hard work in a climate which was so unlike his native sunny South Indian weather. His austere diet and religious observances brought about a deterioration in his health. In the spring of 1917 he fell ill with tuberculosis and had to be removed to a nursing home at Cambridge. Thereafter he was bedridden for a good length of time. He was kept at different sanatoria at Wales, at Matlock and in London for recovery. It was in the autumn of 1918 that his health showed signs of improvement. He at once resumed active work and at this time he was elected a Fellow of the Royal Society, at the age of 31, being the second Indian till then to get this honour. Stimulated by this, Ramanujan discovered some of his most beautiful theorems and in the same year (1918) became a Fellow of Trinity College. Early next year Ramanujan became well enough to undertake the voyage back home. On returning to India he again actively engaged himself in his researches. But his health broke down and this mathematical prodigy breathed his last in Madras on 26 April 1920.

Ramanujan was a Pure Mathematician of the highest order, whose prime interest was the theory of numbers. From the time man learnt how to count and became familiar with the integers, it was but natural for him to look for some generalities in properties in the entire classes of integers. Ever since, the mathematician started discovering that these integers could be partitioned in various ways, sometimes as sums of two or more primes, or as sums of squares, cubes or any other powers. And then it was the turn of the mathematicians to develop generalised proofs to such conjectures and this certainly required the deepest resources of modern mathematics. Some of these remained unsolved for centuries. The beauty of Ramanujan's intellect was that he not only gave novel and analytical proofs to some of these but also gave further twists to the problem in leading to further interesting and complicated correlations. And in this connection the development of a formula by Ramanujan in 1917 for partitioning of any number which can be made to yield the required

result by a series of successive approximations, may be cited as an impressive example. It is true that a born prodigy like Ramanujan could not develop his natural powers and gift due to lack of proper guidance in the formative period of his life. Yet nature did richly compensate him for his linguistic deficiency by giving him a stupendous memory which he put entirely at the service of the theory of numbers. He did not care much for literature or art and did not live long enough to build some sort of personal philosophy. As a Pure Mathematician he wanted to keep his work pure and uncontaminated from any kind of technological application. Yet slowly but surely, some of the finest gems of his creation, so long shining in their splendid but useless isolation, are, one by one, being applied to complicated technological theories. His work on Reimann's Zeta function has been applied in Pyrometry for the investigation into the temperature of furnaces. His mock-theta functions, modular equations, identities, theories of continued fractions and elliptic functions or some other of his numerous creations are being extensively studied with a view to ascertaining their application potentialities for understanding and regulating atomic furnaces. The collected volume of his papers, edited by Professor G. H. Hardy and others, which came out in 1927, bears eloquent testimony to the excellent work done by him within the life span of thirty-three years; and one cannot think of any greater tribute to the memory of this mathematical genius than those lines of Hardy, his discoverer and mentor, which read: "I still say to myself when I am depressed and find myself forced to listen to pompous and tiresome people, 'Well, I have done one thing you could never have done, and that is to have collaborated with both Littlewood and Ramanujan on something like equal terms'."

Deprived of formal education in early life, Ramanujan rose to a position equalled by few.

[Obituary Notices: Proceedings of the Royal Society, London, 1921, Vol. XCIX; Journal of the Indian Mathematical Society, 1920 (by P. V. Seshu Aiyar and by R. Ramachandra Rao); Jagjit Singh—Some Eminent Indian Scientists; Trevor I. Williams—A Biographical Dictionary of Scientists.]

A. K. Chakraburtty

RAMASWAMI IYER, C. P. (SIR)
—See under Iyer, C. P. Ramaswami (Sir)

RAMASWAMI NAICKER, E. V.
—See under Naicker, E. V. Ramaswami

RANADE, MAHADEV GOVIND (NYAYAMURTI) (1842-1901)

Ranade was born in 1842 at Biphad in Nasik district in a middle-class Chitpavan Brahmin family. His grandfather Amritrao had taken up service under the British and rose to be a Mamlatdar. His father Govindrao, who had started as a clerk in the office of the Deputy Collector at Ahmednagar, gave up this position in 1845 and entered the service of the ruler of Kolhapur State.

Mahadev attended the Rajaram High School at Kolhapur (1851-56), where Marathi was the medium of instruction. He began to learn English in 1853. In the year 1857, he came to Bombay and joined the Elphinstone Institute. In 1858 he joined the Elphinstone College. In 1859 he appeared for the Matriculation examination of the University of Bombay. He graduated with First Class Honours in History and Economics (1862), passed the M.A. examination, winning the Gold Medal for proficiency in History and Economics (1864) and in the same year passed the LL.B. examination with First Class Honours. He passed the Advocate's examination in 1871.

His first wife Sakhubai died in 1876 and he married for a second time. His second wife is known to history as Ramabai Ranade.

At the college Ranade was greatly influenced by the Principal, Sir Alexander Grant. Among his contemporaries were some great names like Bhandarkar, Pherozeshah Mehta, Dinshaw Wacha and others, all of whom he surpassed by his brilliance and learning.

He was a Junior Fellow (1860-63) and Assistant Professor of History and English at the Elphinstone College, Bombay (1868-71).

In 1871 he was appointed successively as Third Presidency Magistrate, Fourth Judge of the Small Causes Court and Acting First Class Grade Judge at Poona. In 1873 he was confirmed as First Grade Sub-Judge. In 1878 he was appointed Sadar Amin at Nasik and was transferred to Dhulia in 1879. In 1881 he was appointed Additional Presidency Magistrate, Bombay, and Sadar Amin at Poona. He was also entrusted with inspection duty in Poona and Satara districts under the Deccan Agriculturists' Relief Act. In 1884 he was appointed a Judge of the Small Causes Court at Poona. In 1885 he was appointed as Law Member in the Bombay Legislative Council by Lord Reay. In 1886-87 he was nominated by the Government of India as a Member of the Finance Commission on behalf of the Government of Bombay. In February 1887 he was made a C.I.E. in appreciation of his work as a Member of the Commission. In the same year he was appointed a Special Judge under the Deccan Ryots' Relief Act. In 1893 he was appointed a Judge of the High Court of Bombay. He held this position until his death in January 1901.

Ranade was a monotheist and the pure monotheism of the Upanishads influenced his religious views. He held the Indian saints in the highest esteem and exhorted the people to follow in their footsteps.

He was among the foremost reformers. He deprecated the caste system and untouchability, favoured the enhancement of the status of women and was a champion of widow-marriage. Ranade believed that unless social reform was achieved, there could be no real economic or political progress.

According to Ranade, Western education, liberal as it was, was as epoch-making as the establishment of a common government.

His ideas on national education are only a part of his more comprehensive view of developing the "whole man". He was convinced that physical instruction and physical development were the very foundations of culture and progress.

On the subject of primary education, Ranade pointed out that the moderate funds then devoted to the cause of higher education in India should not be diverted to support primary education, because there would then be no progress in the country. In his opinion, the simplest rudiments of knowledge were sufficient for the agrarian population, it being more important to feed and clothe them better.

Ranade opined that the Indian character being deficient in many respects, nationalism, just emerging as a force in the late nineteenth century, was the happy result of foreign domination. Ranade had firm faith in the salutary character of the British connection and believed that it was to India's benefit, although he was not blind to the drawbacks of Imperialism.

Ranade's method for the conduct of the nationalist movement was unique. He would have the people remove their own inherent defects first, and when that was achieved, the movement would be so irresistible as to make the continuance of British rule impossible and even unnecessary.

Agriculture, industry and trade, all progressing side by side, was what Ranade desired. In his opinion, we must either "industrialise or perish". But considering the large scale on which capital investment was needed to work a mechanised industry, he felt that the financial organisation, most appropriate to the early stage of Indian industrialisation, was the joint-stock company. Ranade also proposed schemes to emancipate the ryot. He proposed agricultural banks in order to save the ryot from the money-lender.

From 1864 to 1871, Ranade was editor of the English columns of the *Induprakash*, Bombay, an Anglo-Marathi daily devoted to the cause of many-sided reform, although its main emphasis was on social reform. From 1878 to 1896 he regularly contributed to the *Quarterly Journal of the Sarvajanik Sabha*, Poona. This Journal, too, was devoted to the cause of multiplex development and social services. It served for nearly eighteen years as a vehicle of almost international communication for the movements favoured by Ranade.

He made use of the public platform through his work for the several bodies with which he was

connected in one way or another. Under the auspices of the Sarvajanik Sabha Ranade delivered lectures on several topics, chiefly commercial and economic. They were meant to spread information on these issues and also to rouse enthusiasm for the cause of India's economic progress and to popularise the "Swadeshi" idea. He also delivered speeches as a Member of the Indian National Social Conference, as a Member of the Provincial Social Conference and as a Member of the Prarthana Samaj, Bombay. His speeches at the Prarthana Samaj, at the Indian National Social Conference and at the Provincial Social Conference were all devoted to the cause of religious and social reform. The central thesis of Ranade was that we should introduce reform in such a way that no violence was done to ancient customs and traditions.

Although Ranade was a founder-member of the Indian National Congress, he had to work, being an official, mostly from behind the scenes. He did not make any major speech but his influence was all pervasive.

Ranade led a simple life. From early childhood, he displayed a love of justice, compassion for everyone, belief in the equality of human beings and extreme piety. Sir Pherozeshah Mehta characterized him as "the modern rishi". Among his publications may be mentioned: 'Sarvajanik Sabha Report on Material Conditions in Maharashtra' (1872); 'Revenue Manual of the British Empire in India' (1877); 'A Paper on the Finance Administration in the Bombay Presidency' (1878); 'Essays in Indian Economics' (1899); and 'Rise of the Maratha Power' (1900).

[B. R. Ambedkar—Ranade, Gandhi and Jinnah; Surendranath Banerjea—A Nation in Making; Annie Besant—How India Wrought Her Freedom; S. R. Bhandarkar—Hundred Years of Education in Bombay; D. Mackenzie Brown—The Nationalist Movement: Indian Political Thought from Ranade to Bhave; G. L. Chandavarkar—A Wrestling Soul; N. G. Chandavarkar—Writings and Speeches; C. Y. Chintamani—Indian Social Reform; —Indian Politics Since the Mutiny; S. R. Dongerkery—A History of the University of Bombay; Speeches of the Honourable Mr. G. K. Gokhale, C.I.E.; P. K. Gopalkrishnan—Development of Economic Ideas in India; T. N. Jagadisan (Ed.) —The Wisdom of the Modern Rishi; D. G. Joshi—Writings and Speeches of G. V. Joshi; D. G. Karve—Ranade: The Prophet of Liberated India; J. Kellock—Mahadev Govind Ranade; M. B. Kolaskar (Ed.)—Religious and Social Reform (essays by Ranade); G. A. Mankar —Mr. Justice M. G. Ranade: A Sketch of the Life and Work; R. P. Masani—Dadabhai Naoroji; A. C. Mazumdar—Indian National Evolution; H. P. Mody—Life of Sir Pherozeshah Mehta; K. Natarajan—A Century of Social Reform in India; T. V. Parvate—Mahadev Govind Ranade; —Gopal Krishna Gokhale; —Bal Gangadhar Tilak; M. G. Ranade—Essays in Indian Economics; —Rise of the Maratha Power; V. S. Srinivasa Sastri—Gopal Krishna Gokhale; —My Master Gokhale; Chimanlal Setalvad—Recollections and Speeches; P. Sitaramaya—History of the Indian National Congress; H. Tyabji—Badruddin Tyabji; W. W. Wedderburn—Allan Octavian Hume; Kamalabai Deshpande—Striyanchya Kayadyachi Vatchal; S. D. Javdekar—Adhunik Bharat; D. V. Kale (Ed.)—Ranade Birth Centenary Special Issue of the Sahyadri (a monthly periodical); N. C. Kelkar—Gatagoshti; N. C. Kelkar (Ed.)—Lokamanya Tilakanche Kesarintil Lekh, Vol. 4; P. B. Kulkarni—Nana Shankarshet Yanchen Charitra; G. T. Mudholkar—Vishnu Krishna Chiplunkar; A. A. Moramkar (Ed.) —Some Issues of the Vividha-Dnyana-Vistara; H. V. Mote—Shejvalkaranche Lekh (2 volumes); Padhye-Tikekar—Ajkalcha Maharashtra; N. R. Phatak—Arvachin Maharashtrantil Saha Thor Purush; —Nyayamurti Mahadev Govind Ranade Yanche Charitra; A. K. Priolkar—Dadoba Pandurang Yanche Charitra; Ramabai Ranade —Amchya Ayushyantil Kanhi Athavani: Nyayamurti Ranade Yanchi Dharmapar Vyakhyane; Ramabai Ranade Birth Centenary Special Issue of the Anuradha, 1962; G. B. Sardar (Ed.) —Maharashtra Jeevan; D. G. Vaidya—Nyayamurti Chandavarkar Yanche Charitra.]

(L. De Souza) N. R. PHATAK

RANADE, RAMABAI (1862-1924)

Ramabai was born on 25 January 1862, twenty years after her illustrious husband, the Justice Mahadev Govind Ranade, one of the pioneers of the age of the Indian Renaissance. Her father, Mahadeo Manikrao Kurlekar, a famous Ayurvedic Doctor, arranged her marriage in 1875 when she was but eleven. Ranade was thirty-one. He was a well-read scholar and the most revered leader of the progressive group in Maharashtra. Though he was married against his own will, Ranade ever remained her friend, philosopher and guide till his death in 1901.

A true reformer, Ranade insisted on her educating herself, which she did in the face of the bitter opposition of the older ladies in the house and around. Ranade himself practically coached her in the rudiments of social service. Soon she was well up in Marathi, Bengali, Sanskrit and English and also in Mathematics, History, Geography and current politics. Till the end she kept herself so well informed that in 1917 she could study international problems like the Labour System in the Fiji Islands. She held public meetings, actually created public opinion against the sufferings of Indian labourers there, and sent resolutions to the Viceroy and his wife.

In 1904 she presided over the first meeting of the Bharat Mahila Parishad, affiliated to the Rashtriya Samajik Parishad. Further in 1908, 1912 and 1920 she was the President of the Parishad Sessions held at Surat, Bombay and Sholapur.

She was the President of the Bombay Sevasadan from 1908 till her death in 1924, and of the Poona Sevasadan from 1909. Even in her early years in 1881 she took part in the Prarthana Samaj Prayer meetings. By 1885 she was on the committee selecting women candidates for training. She was a founder-member of the Arya Mahila Mandal. The Seva Sadan founded with the help of Dr. Dhondo Keshao Karve and others, however, remains her chief work.

Ramabai was closely connected with private classes where Hindu Women received a varied education. After 1904 she was at the head of most of such institutions, both in Bombay and at Poona. She established the 'Hindu Ladies Social Club' where women studied Sewing and First Aid along with Marathi and English. She taught in the Seva Sadans, helped them financially and established their hostel. To meet the need for medical aid to women the Seva Sadan arranged in 1911 for the training of nurses in the David Sassoon Hospital and soon started a boarding house for lady students of medicine. Later, the Sadan started Teachers' Training Classes, Public Health Schools, Departments of Medical Service and of Industry, Special English Classes and Courses in Home Science and First Aid.

Ramabai worked in the Central Famine Relief Committee in 1912. She visited the female inmates of the Yeroda Jail every fortnight and the children in the Reformatory School when time permitted.

After a long struggle of six years under Ramabai's leadership in Bombay, women's franchise was achieved in 1923. She publicly denounced the Government for the ill-treatment of Indian labourers in the Kenya Colony. She openly declared that just as the people have obligations towards the Government, so the Government has obligations towards the public and must grant them their legitimate rights. Such thoughts and ideas were expressed from public platforms which she used extensively all along her career.

Last but not the least, she will be remembered as the authoress of her own life-story, 'Amchya Ayushyatil Kanhi Athawani', which started a galaxy of Marathi autobiographies written by eminent women writers.

[Ramabai Ranade—Amchya Ayushyatil Kanhi Athavani (including the biographical sketch of Smt. Ramabai by M. S. Vidvansa); Personal knowledge of the Contributor.]

(Saroj A. Deshpande) ASHOK DEVDATT TILAK

RANBIR SINGH (1907-)

Ranbir Singh, a prominent living political leader-cum-journalist from Punjab, started his political career as early as 1926. He was born in

the family of Lala Khushal Chand of the *Daily Milap*, who is now Shri Anand Swami Saraswati (a Sannyasi). Ranbir Singh was born in 1907 in Jallalpur Jattan, District Gujrat (now in Pakistan). He got all his early school and college education in Lahore at the D.A.V. School, D.A.V. College and Law College.

As early as his college days, Ranbir became a prominent student leader. He was elected Secretary of the Lahore Students' Union in 1926 and continued to hold this office till 1930. It was also during his college career that he came into contact with eminent freedom-fighters like Netaji Subhas Chandra Bose, Bhagat Singh and others.

In 1927 he joined the Hindustan Socialist Republican Army. Many great heroes like Bhagat Singh, Sukh Dev, Raj Guru, Chandra Shekhar Azad, Ram Prasad Bismil, Ashfaqullah and Bhagwati Charan belonged to this organisation. In 1928 he was elected General Secretary of the All India Students' Convention in Lahore, which was presided over by Subhas Chandra Bose. In 1930, when he was studying in the Law College, Lahore, he was involved in the Punjab Governor Shooting Conspiracy Case along with Durga Das Khanna and Chaman Lal and was arrested as a suspect.

Ranbir Singh, along with the other two (Durga Das Khanna and Chaman Lal), was charged with: (a) conspiring to murder the Governor, and (b) abetting the murder of a Police Officer and the wounding of certain other people. All of them were awarded the death sentence in 1931. On being allowed to appeal to the High Court, the charges levelled against them were not proved and consequently all of them were released. However, in the course of the trial (which lasted for about nine months), they were all confined in condemned cells reserved for people sentenced to capital punishment.

Soon after his release, in September 1932, Ranbir was re-arrested by the Punjab Government, under the Punjab Safety Act, and was detained in the Lahore Fort. At the end of this detention, he was again taken into custody under Regulation III of 1818 of Bengal and was released only in October 1933. During his period of detention, Ranbir remained in Lahore and Muzaffargarh jails.

A confidential report of the Punjab Government of those days refers to Ranbir in the following words:

"If Ranbir remains out of the prison, no British Officer in Punjab or North West Frontier Province is safe. He alone can upset the whole system of Government."

In December 1933 Ranbir joined his father's Urdu paper, the *Daily Milap*. Henceforth, journalism became his chief weapon for fighting the nation's struggle for freedom. After the partition of India, he shifted to Delhi and in 1953, on the retirement of his father, he became the Chief Editor of his paper. He is now editor of the Hindi edition of the *Milap* also.

Since independence Ranbir has occupied important positions in the All India Newspaper Editors' Conference. He became its Treasurer in 1953, General Secretary from 1957 to 1964 and its President in 1967. Since 1947 he also travelled widely throughout the world and has more than thirty-five books to his credit, apart from thousands of edtorials in his own newspaper, the *Daily Milap*.

[The numerous books by Ranbir Singh; The Daily Milap Files; Who's Who in the Freedom Movement in the Punjab Files, preserved in the Punjab State Archives, Patiala; Personal interview with Ranbir Singh.]

M. S. Ahluwalia

RANDHIR SINGH (BHAI) (1878-1961)

Bhai Randhir Singh was born in 1878 in the village of Narangwal in the Ludhiana district in the Punjab. His father, Sardar Natha Singh, was a District Inspector of Schools, Legal Remembrancer of Patiala and a Judge of the Nabha High Court. He was a great scholar of Persian, Urdu and Punjabi. Randhir Singh's mother, Punjab Kaur, was a devout lady, belonging to the historic family of Bhai Bhagta, a disciple of Guru Arjun.

Bhai Randhir Singh was a graduate of the Christian College, Lahore. The missionary zeal of his teachers and professors had left a life-long impression upon his mind.

After his graduation, Bhai Randhir Singh was married in 1903 to Kartar Kaur, who came from a peasant family in the village of Gomti in the Nabha State.

Randhir Singh came into close contact with the popular Sikh leaders, Sant Attar Singh, Baba Kharak Singh, Master Tara Singh, Sir Jogindra Singh and Dr. Trilochan Singh. He was very much influenced by their thinking on reformist lines and started taking part in the Singh Sabha movement at an early stage.

He had a flair for writing and for composing poems. He came into prominence among the Sikh reformists by writing his first book in Punjabi in 1905. He took a vow to write only in his mother tongue, Punjabi. He was fond of reading books on Sikh religion, philosophy, history and scriptures. Towards history he was very critical, but towards scriptures very devout. Through his own efforts he acquired a tremendous amount of knowledge of the traditional schools of Sikh theology. As a result of his reading and thinking about religion, he became intensely religious. Abstemious and a strict vegetarian, he was very active in the field of religion, education and cultural affairs. By temperament he was assertive and uncompromising in matters of his own convictions. He was truthful, sincere and very responsive to genuine affection, always prepared to sacrifice his life for faith and freedom.

Though Bhai Randhir Singh was a puritan, he was opposed to the caste system and untouchability. He favoured widow-marriage and advocated equality for women. In the early Sikh movement, he founded the first girls' school in Ludhiana and encouraged women to take up careers in teaching and nursing.

He insisted that religious education should be an essential part of the school curriculum. He was extremely orthodox, which was a reaction to the moral degradation, the lowering of the Sikh character and weakening of the hold of the Sikh tradition on the masses, during the last days of Ranjit Singh's rule. He accepted all the innovations of western civilisation for a progressive social and cultural life but discouraged the imitation of Anglo-Indian manners and ways of life. He believed that education should be completely oriented to national influences—all foreign influences that undermine our national culture should be eliminated—and it should be free, compulsory and imparted through the mother tongue.

Bhai Randhir Singh was a nationalist who believed in securing freedom for the country and guaranteeing cultural and religious freedom for all minorities within the Indian Union. He never harboured hatred towards foreigners as such. His religious and spiritual outlook impelled him to treat all human beings as equal.

During the early phase of his life Bhai Randhir Singh worked as a Tehsildar for a couple of years. Later on he was attracted to the Khalsa College at Amritsar, the fountainhead of all progressive activities among the Sikhs and joined the College as a Lecturer in Divinity and as Hostel Superintendent.

On the eve of the First World War, Bhai Randhir Singh felt highly provoked over the outrageous behaviour of the British Government officers, who, with malicious intent, had ordered the demolition of the outer wall of Rikabganj Gurudwara at Delhi. He resolved to make a common cause with the band of revolutionaries who were planning and striving hard to uproot the British Government from the Indian soil.

The leaders of the Ghadar Party approached Bhai Randhir Singh with confidence and hope as a devout Sikh commanding a large following among the Sikh masses. At the Chamkaur Sahib meeting Bhai Randhir Singh pronounced that the Sikhs were determined that if the outer wall of Rikabganj Gurudwara was demolished, they must mount the altar and face martyrdom for the sacred cause of Sikhism. He told the assembly in confidence that the leaders of the Ghadar Party had approached him for his whole-hearted co-operation in staging a successful armed revolt after securing the help of Bengali revolutionaries who had agreed to supply arms. On 14 February 1915, Bhai Randhir Singh called a

meeting of his trusted followers in the village of Gujarwal. One hundred persons responded to his call. In the closed-door meeting he declared: "Now is the opportune moment for an armed revolt. The armed forces are ready to take the lead. Information regarding the exact date for revolt will be conveyed later on."

When the date for revolt was fixed in co-operation with the armed forces, Bhai Randhir Singh, along with his band of trusted fighters, reached the spot for active participation. Their plan for an armed revolt, however, proved abortive. The information leaked out and all the organisers were arrested. Bhai Randhir Singh was punished with life imprisonment and confiscation of his property for the crime of conspiring to wage war against the British Government in India. In the course of his imprisonment for seventeen years, he had to undergo innumerable sufferings to secure the right to live as a human being and as a true Sikh.

On his release from jail, political and revolutionary life lost all its charm for him. The non-violent movement of the Congress and its leaders could not attract him either. He believed that the Congress movement was subconsciously communal, anti-Sikh, anti-Punjabi, even anti-Bengali. He felt that the Congress leaders were running down the revolutionaries because of their violent activities and belief in the use of arms to win freedom. However, he had high regard for Subhas Chandra Bose for his exploits as a revolutionary and for his bold thinking.

The Sikh community honoured him as a strong advocate of the Khalsa Panth. He was the only Sikh in the last one hundred years or so who was honoured by all the four Takhats—Panthic seats of the Sikhs—for his contribution to the cause of freedom and faith. The Sikhs from Canada presented him an address and awarded him a gold medal for his participation in the revolutionary movement. He acquired great fame as a Sikh saint and 'Kirtankar'.

He strongly disapproved of the Congress policy of utter negligence towards the families of the revolutionaries who had mounted the gallows and suffered lifelong imprisonment. The confiscated property of Bhai Randhir Singh was returned to him only after 1955-56.

Bhai Randhir Singh died on 16 April 1961, leaving a son and a daughter.

[Jail Chithian of Bhai Randhir Singh (Giani Press, Ludhiana); Bhai Randhir Singh's Autobiography, in Punjabi and English; Statements of Sardar Balbir Singh, S. Gurdit Singh and Dr. Trilochan Singh (Translator of Randhir Singh's autobiography); Rangale-Sajjan: His Work; Punjabi Rattan (in Punjabi); Randhir Singh's Janam Kundali.]

(S. D. Gajrani) PRITHVI SINGH AZAD

RANGA IYER, C. S.

—See under Iyer, C. S. Ranga

RANGA, N. GOGINENI (1900-)

Popularly known as Ranga, Nidubrolu Gogineni Ranganayakulu was born to a middle-class peasant family in the village of Nidubrolu in the fertile Guntur district of Andhra Pradesh on 7 November 1900. The family, Khamma Hindu by caste and religion, had actually migrated from Goginenipalem in Krishna district where Ranga's father had been the Tehsildar. Misfortune overtook the young Ranga when early in life he lost both his parents and his early upbringing was in the hands of a widowed aunt.

At twenty-five Ranga married Bharati Devi, ten years his junior, who also came from a middle-class peasant family in the neighbouring village of Machavaram.

Ranga's schooling and college education was completed in Guntur district. In 1920, he joined Oxford with the intention of appearing for the I.C.S., but he gave up his plans for the I.C.S. and got a B.Litt. for his thesis on 'The Economics of Handloom'.

It was while at Oxford that Ranga came under the influence of socialist thinkers like G.D.H. Cole, H. H. Brailsford, Miss Wilkinson, Dr. Radford and others. The socialist ideas he imbibed from them were to remain with him

even when he rejected socialism later in his life.

During his education at Guntur Ranga was influenced by a librarian and a social reformer. From the former he developed a thirst for literature and he avidly devoured the Ramayana, the Mahabarata and Plato's 'Republic', among other books. He thrilled with pride at the grandeur that was Vijaynagar. Nearer his own time, he was influenced by the speeches of Bipin Chandra Pal and other Indian revolutionaries. The social reformer profoundly influenced Ranga particularly on the need to fight social injustices.

Thus, the socialist ideas imbibed from Western socialist thinkers merged with the early training at Guntur to produce the amalgam that is Ranga, who emerged as the doughty champion of the peasantry.

While at Oxford, Ranga toured various countries of Europe to study the working of *ryot* associations, socialist organisations and co-operative movements. The Indian freedom struggle also attracted his attention and, while in England, he became a member of the Colonial People's Freedom Front and the African, Asiatic and European People's Congress. He returned to India as a champion of the downtrodden peasants and to participate in the freedom movement.

Ranga entered the academic profession as Head of the Department of History, Pachaiyappa's College, Madras. But not for long. Three years later, he resigned his position to contest an election to the Central Assembly. He lost, but did not go back to teaching. From then on, the fight for national freedom and the amelioration of the lot of the peasantry became his sole concern.

Ranga, along with many of his associates, had to undergo several imprisonments for his part in the freedom struggle. He was a member of the A.I.C.C. for many years, President of the Andhra Pradesh Congress Committee in 1946 and one of the Secretaries of the Congress Legislature Party. He split with the Congress, temporarily in 1952 (and founded the Krishikar Lok Party), and permanently in 1959 when the Congress Party adopted the resolution on Joint Co-operative Farming. Ranga was one of the founders of the International Federation of Agricultural Producers and led delegations to the London, Hague and Guelph (Canada) Conferences of the Federation. In 1954 he was invited to address the Fourth Congress of the International Peasants' Union.

In 1959, along with Rajaji and the present Contributor, Ranga joined in establishing the Swatantra Party and had been its President since its birth. He had been the leader of the Swatantra Group in Parliament from that date except for brief periods in 1962 and again in 1967 when he had the misfortune to be defeated in the General Elections. He was, however, returned to Parliament in later by-elections. In 1973 he left the Swatantra Party and rejoined the Congress.

Ranga and the Indian peasant are synonymous. The peasant is his one passion in life. His resignation from the Congress Party, rejoining it a few years later and again resigning from it, might look to some as opportunistic. But to understand Ranga's action, it is necessary to realise that his loyalty to the Indian peasant transcends all other loyalties and any action by any group which he considered harmful to the peasantry invoked his opposition.

He has campaigned against untouchability and, as early as 1923, he allowed the Harijans to draw water from a well belonging to his family. He is against *purdah* for women and set an example by sending his wife and sisters to the Sharda Niketan at Guntur. He was instrumental in starting the Andhra Provincial Women's Political Camp. A firm believer in the Panchayat system, he helped in starting 700 village Panchayats in Guntur district itself. It was the Bardoli Satyagraha which inspired him to start the Kisan movement. He founded the Indian Peasants' Institute at Nidubrolu, with a library and a journal, to champion the cause of the Indian peasantry. He opposed the zamindari system as an unmitigated evil. A champion of the handloom industry, he presided over a number of conferences, particularly the All India Industrial Congress. When famines broke out, Ranga was among the first to arrive on the scene and he has consistently advocated famine insurance.

Ranga supported the formation of linguistic States. After he became the President of the Andhra Provincial Congress Committee in 1945, he took an active part in the agitation for a separate Andhra Province.

Dressed in a khadi dhoti and kurta, Ranga's image presents a peasant's image. Mild-mannered, unless provoked, Ranga and the present Contributor have had many a verbal duel but these differences have never affected their personal relations.

Ranga was for some time the leader of the single largest Opposition Group in Parliament. He has been on the threshold of power on quite a few occasions but power has eluded him both because of the strong views he holds and because of caste conflicts which on more than one occasion proved a determining factor, especially in his home State of Andhra.

[Venkatanarasayya, Jasti and Venkatasubrahmaniam, Dhulipala—Acharya Ranga Jeevitakadha, Pedapudi, 1947; Venkatasubbayya, Correpati—Acharya Ranga (a biography), Bezwada, 1948; N. N. Mitra (Ed.)—The Indian Annual Register, Vol. II, 1936; Personal knowledge of the Contributor, a close political associate of Ranga.]

(B. Kesavanarayana) M. R. MASANI

RANGACHARIAR, T. (1865-1945)

T. Rangachariar was born on 27 November 1868 in the village of Ombalapadi, two miles north of Papanasam in the District of Tanjore. His father was a small landholder and his mother belonged to the Vadakalai persuasion of the Vaishnava community. Rangachariar was only fourteen years old when he married Kanakavalli, daughter of Rajagopala Ayyangar, who was a school-master.

Rangachariar had his early education at the village school run by an old uncle of his. His primary education was at the Anglo-Vernacular School at Kapistalam, the seat of the famous Moopanar of the Tanjore district. He studied for a term at the Native High School in Kumbakonam, next at the Pachaiyappa's High School in Chidambaram. He had his collegiate education at the S.P.G. College in Trichinopoly, where he matriculated and he took his F.A. and B.A. degrees in 1886 with Sanskrit as an optional language and Mathematics as an optional subject. After this, he joined the Madras Law College where he took his B.L. degree in 1890. He had close associations with some of the leading lawyers, like Krishnaswamy, P. R. Sundaram Aiyar and Sankaran Nayar.

Between 1886 and 1888, Rangachariar was employed as a school teacher in the Alandur and Trivellore Schools. He began his independent law practice in 1896. He was apprenticed to H. G. Wedderburn, the then Advocate-General, and later to Bashyam Iyengar. He soon distinguished himself as an able lawyer. He conducted several leading political cases with a spirit of commendable nationalism, such as the G. Subramania Case and the Chidambaram Pillai's Case.

Rangachariar held many positions of responsibility and honour in public life. For several years, he was the Secretary of the Madras Mahajana Sabha, Chairman of the National Fund and Industrial Association. For fourteen years he was an elected member of the City Council. He was one of the General Secretaries of the 1914 session of the Indian National Congress held at Madras. In 1916 he was elected to the Madras Legislative Council, defeating Sir Theagaraya Chettiar. He was also elected to the Central Assembly and was its Deputy President for a session. He was President of the Indian Telegraphs Committee and a member of the Frontier Committee, Railway Financial Committee and Racial Distinctions Committee. He was also President of the Second Presidency Co-operation Conference. As a representative of the Government of India, he visited England in connection with the Kenya question, and Australia on the occasion of the opening ceremony of Canberra. He published a book on the village panchayats. The title of Rao Bahadur was conferred upon him on 1 January 1919 in appreciation of his able services in the Madras Legislative Council and that of Dewan

Bahadur on 1 January 1924 for his valuable work in the Legislative Assembly.

Rangachariar's innate independence and sense of nationalism tended to make him an ardent Congressman. "The primary object of the Congress is, I take it, that a fairly representative gathering of educated Indians should openly, freely and frankly discuss the grievances of the poor in the country." (The *Hindu*, 14 October 1908). He was the leader of the Nationalist Party and also the Leader of the Opposition in the Assembly. In the Central Assembly he fought for equal rights for Indians. "Fight for your equal rights," thundered Rangachariar, "don't fight for difference of pay, difference of treatment, don't ask for pay as a European and claim privileges as an Indian. Consider yourself first as an Indian." (Proceedings of the Central Legislative Assembly, February 1923).

Rangachariar strongly advocated the need for at least one Indian in the Executive Councils of the local Governments. He was against separate electorates for Muslims. He said that our public life is really feeble and ineffective because it is so faint-hearted and soulless. He stressed the need for more discipline in public life. "There must be greater realisation of responsibility on the part of the leaders... the tendency to create a bureaucracy among our own ranks must receive a severe check. All our petty personal differences must sink, all our squabbles must vanish, if we are to march onwards to the realisation of the destiny intended in the new and important chapter opened to the people of this country by the reforms that are being inaugurated," he said. He held the opinion that every effort ought to be made to revive the textile industry in this country on modern methods. "You should make the people understand that it is their duty to prefer homemade clothes to foreign ones even at considerable sacrifice...," he said.

Dewan Bahadur Rangachariar died on 4 August 1945 at the age of eighty. He was a great freedom-fighter, a famous lawyer, a social reformer and a writer, too.

[Proceedings of the Madras Legislative Council, 1916-19; Proceedings of the Central Legislative Assembly, 1929; Who's Who in Madras, 1929; The Hindu Files; Pattabhi Sitaramayya—History of the Indian National Congress, Vol. I; Life-Sketch of T. Rangachariar, Madras, 1927.]

(Emmanuel Divien) B. NARASINGARAJAN

RANGACHARLU, C. V. (1831-1883)

Rangacharlu was one of the first batch of nation-builders in modern India. Regarding himself as under a challenge to prove how he could serve his country in return for the benefits of education in English which he had received, he found in the Dewanship (Chief Ministership) of Mysore an ample opportunity for constructive statesmanship.

C. V. (Chettipaniam Veeravalli) Rangacharlu was born in the village of Chettipaniam in Chingleput district near Madras. He was born in 1831 in a middle-class Brahmin family of the Srinivaisnava persuasion and had his early education in the traditional type of pathashalas (*pallikkoodam*) in his village. His father, Raghavacharlu, was an official in the office of the Collector, Chingleput district. Rangacharlu's further education was in Madras in the Pachaiyappa's School.

Rangacharlu passed what in those days was called the proficiency examination, the subjects for study being English Literature, Geography, Histories of Greece, Rome and England as well as India, Bacon's Essays, General Philosophy, Mathematics and Science. He was a pupil of the famous educationist E. B. Powell. Among Rangacharlu's contemporaries at school were Raja Sir T. Madhava Rao, Sir Seshaiya Sastri and Sir Vembakam Rama Iyengar, all Powell's boys.

Rangacharlu started service as an Accountant in the office of the Collector, Madras, and rose to the responsible position of Tahsildar in 1856, and Deputy Collector of Rajamahendry (in Andhra Pradesh) in 1859. In 1864 he was Assistant to the President of the Indian Railways Commission. In 1868 came to him the opportunity of serving in an Indian State and proving his mettle.

Mysore had been taken under British administration in 1831 on grounds of alleged maladministration under the Prince's rule. British officers were appointed to set matters right. About 1868 one such officer was Major Elliot. On the recommendation of G. N. Taylor, whom Rangacharlu had served in the work of the Inama Commission in Madras, Rangacharlu was appointed Assistant to Major Elliot in the work of looking into the affairs of the Palace. He was instrumental in bringing about economies and restoring the affairs of the Palace to good order. When performing these offices Rangacharlu had to incur the displeasure of certain classes of people whom his economies affected. In 1868 he was appointed Comptroller of the Palace and Assistant to the Maharaja's Guardian, Sir J. D. Gordon. Ten years later, he was appointed Revenue Secretary to the Government of Mysore.

In 1881 the British Government, after fifty years of administration through its own agents, decided to restore the local royal dynasty to power and Maharaja Chamarajendra Wadiyar was placed on the throne of his ancestors on 25 March 1881. Preliminarily to this much correspondence had taken place between the Chief Commissioner, Sir J. D. Gordon, and the Secretary of State for India in London about the guarantees for good government which were to be obtained from the new Ruler, and in this correspondence Sir J. D. Gordon had the hearty and thoughtful collaboration of his Assistant, Rangacharlu. Among the measures proposed were the acceptance of an Instrument of Transfer requiring: (1) that the system of administration and laws introduced by the British should not be materially changed except with the previous consent of the British Government; (2) that there should be a Council of Ministers; and (3) that there should be an independent judiciary. There was a fourth suggestion made by Sir James Gordon to the effect that there should be an Assembly representative of influential elements of the public to express opinion on legislative measures and Government policies. This fourth idea was considered premature by the Secretary of State. The rest met with his approval and in accordance with the recommendation about a Council, Rangacharlu was appointed Dewan (Chief Minister) and head of the Council of Ministers. The other Members of the Council were Purna Krishna Rao, A. Ratnasabhapati Mudaliar and T. R. A. Thambu Chetty.

One of the first ideas Rangacharlu took up for action was the one to which the Secretary of State had demurred—the formation of a popular Assembly. He had been a keen student of Aristotle's 'Politics', John Stuart Mill's 'Representative Government', Earl Gray's advocacy of Parliamentary reform, Lord Brougham's views on Parliamentary Government and other literature of political reform of the Gladstonian Era. The idea of an Assembly as an exponent of popular needs and grievances in administration and legislation had appealed to him strongly, and almost on the morrow (29 March 1881) of his taking office he gave practical shape to the idea. He had to do it without fanfare and with much tact. Purporting to meet representatives of the people who had gathered at the capital of the State for the installation ceremony of the Maharaja, the Dewan met them as though informally for a friendly conversation about popular conditions in the State in the moffussil. That was the real beginning of what later on came to be called the Mysore Representative Assembly (August 1881).

The Government Order of 25 August 1881 formally constituting the Representative Assembly contains phrases significant of the democratic spirit of the new Government. After establishing the institutions necessary to ensure a pure and efficient administration, Rangacharlu turned his attention to the development of the material resources of the State. The work in this field consisted chiefly in (i) the exploitation of forest wealth, (ii) the extension of railways, and (iii) the starting of manufacturing firms.

Rangacharlu's speech at the first session of the Representative Assembly on 7 October 1881 presents a synoptic view of the plans he had for the development of the State. Placing before the people the important truth that the prosperity of the country can never be assured until the labour of its people yields a surplus over and above the food consumed by them, he pointed out

"that improvement in this respect can only be effected by diminishing the proportion of human labour employed by application of machinery and capital." His Government, therefore, proposed adoption of improved methods of agriculture, use of irrigation facilities and the use of land for cultivation of important articles of export, if the ordinary foodgrains could be more cheaply obtained from elsewhere. For the development of industries, the Government were desirous of organizing a large association of private gentlemen who are likely to interest themselves in it. The development of industries of forest produce, gold, paper, wool, coffee, sugarcane, silk and cinchona, for which Mysore had facilities, were advocated, and basic to all this development of agriculture and industries, he regarded the opening out of the Province by means of Railways, with the revenue surplus as well as capital raised from English Companies on a guarantee of 4% interest.

The second address at the Assembly on 26 October 1882 is an eloquent plea for the establishment of representative institutions in the country and contains a complete programme for the establishment of Municipal and Local Fund Boards: Above all, he pointed out that whatever Government or a few outsiders could do must be small compared with what the great mass of the population engaged in industrial pursuits could accomplish in their several occupations when urged by a desire for advancement.

The principle followed in regard to finance is that Governments wishing to adjust their expenditure to the revenue should direct their efforts to a proper retrenchment of the expenditure rather than depend on any vague expectation of deriving an increase of revenue from an impoverished country. The revenue and expenditure for the period of Rangacharlu's administration and the period prior to his, with a distressful famine intervening, are as shown in the table given in the previous column.

	1874-75	1880-81	1881-82
Revenue	109,50,000	1,01,00,000	108,50,991
Famine of 1878-79			
Expenditure	109,50,760	1,00,96,281	119,33,157 (includes the expenditure on construction of the railways).

Rangacharlu inspired the starting of the first women's educational institution in Mysore, the Maharani's High School (now College). By his initiative the great drama of Kalidasa, 'Shakuntala', was got translated from Sanskrit into beautiful Kannada by Vidwan Sri Basappa Sastri.

In private life Rangacharlu did not deviate from the tradition always. But this is not to suggest that he was an obscurantist and opposed to social reform. His religion showed no aggressiveness.

Rangacharlu was a man of simple habits in food and dress, conforming in the main to the traditional habits of his social class. He was of an austere temperament and somewhat impatient of sloth and slovenliness. He was happily married.

Rangacharlu published some political pamphlets on topics of his day: 'On Bribery' (1856) and 'Fifty Years' British Administration of Mysore'. He wrote many such papers but they are not published.

Rangacharlu was just fifty-two years of age when he died in Madras after some two weeks of illness on 20 January 1883.

[D. V. Gundappa—Life of Dewan Rangacharlu; G. A. Natesan—Dewan Rangacharlu; —Indian Statesman; G. Parameswaran Pillai —Representative Indians; Mysore Representative Assembly Proceedings, 1881-82; Personal knowledge of the Contributor.]

(Emmanuel Divien) D. V. GUNDAPPA

RANGASWAMI IYENGAR, A.

—See under Iyengar, A. Rangaswami

RANGAYYA NAIDU, GADDE (1870-1955)

Gadde Rangayya Naidu was born of fairly rich parents in the small village of Mushtikuntla, Tiruvur taluka, Krishna district, Andhra Pradesh, in 1870. His family enjoyed a high social status. He belonged to the Naidu community.

Not much is known about his education. It was mainly through his own efforts that he attained scholarly proficiency in Telugu, his mother-tongue. He also acquired a knowledge of English, Hindustani and Tamil. He made a special study of Hindu religious literature and cultivated a liberal and tolerant outlook. He was for removing all barriers of caste. He, however, resented the proselytising activities of Christian missionaries.

He entered the service of the Madras Southern Mahratta Railway in 1897 and remained in it till he retired in 1913. It was this that took him from his native district to the city of Madras, which consequently became the centre of his public activities. He became a prominent spokesman of the interests of the Andhras in that city. They constituted an appreciable section of the city's population in those days.

He was a staunch nationalist and he became closely associated with the work of the Indian National Congress from 1919, the year which witnessed a new stage in the struggle for national freedom with the assumption of its leadership by Gandhiji. He was either the Secretary or the President from time to time of the Andhra District Congress Committee in the city of Madras. He also served as a member of the Andhra Provincial Congress Committee, of its Working Committee and of the All-India Congress Committee for several years.

He took an active interest in the Andhra movement which stood for the creation of a separate Andhra Province on a linguistic basis. The speech which he delivered while welcoming the delegates to the Andhra Conference held in 1924 in the city of Madras and the resolution which he moved at the Conference condemning the atrocities committed by the Police in dealing with the forest satyagrahis in Palnad and in shooting to death K. Hanumanthu, their leader, attracted wide public attention. Equally noteworthy was the speech he delivered at the Eluru Session of the Andhra Conference in 1926. He emphasized the view that the Conference should devote its attention not only to the demand for a separate Province but also to matters concerning art, literature, education and industries and that separate departments should be created for this purpose.

In the second and third decades of the present century there came into existence in Andhra a vigorous Library movement. Rangayya Naidu was one of those who made a substantial contribution to its growth.

As a Congressman he participated in the Satyagraha Campaign in 1930-32 and was sentenced twice to imprisonment.

He was elected to the Madras Municipal Corporation from the division of which he was a resident. As a Councillor he took keen interest in providing his division with many amenities of a general character and with better water supply and roads. His efforts at improving its sanitation were so successful that it was adjudged in 1932 to be the best from the sanitary point of view and secured the gold medal awarded by the Corporation.

In 1937 he was elected on the Congress ticket to the Madras Legislative Council as the representative of the city of Madras and he proved to be a tower of strength to the Congress Ministry of C. Rajagopalachari.

Rangayya Naidu was an effective speaker, especially in Telugu. He had very wide interests in life. He was an ardent worker in the field of social reform and in the uplift of Harijans. He was a strong believer in national education and in the craft-centred basic education advocated by Gandhiji. He worked for Hindu-Muslim unity. He pleaded for the adoption of Hindustani as the national language. At one time he tried to bring non-Congress leaders like Raja Ramarayaningar into the Congress. He identified himself with the Congress ideology and walked closely in the footsteps of Gandhiji. He was known for his simplicity in matters of food and dress and in all other habits of life.

[The Hindu, Madras, 20 October 1924,

1 December 1926 and 16 June 1955; The Krishna Patrika (A Telugu weekly), 24 October 1925; Directory of the Madras Legislature, 1938 (published by the Madras Legislature Congress Party), Madras, 1938.]

(R. Nageswara Rao) M. VENKATARANGAIYA

RANGAYYA NAIDU, P.
—See under Naidu, P. Rangaiya

RANI GAIDINLIU (1915-)

Rani Gaidinliu was born on Thursday, 26 January 1915, at the Kabui Naga village of Nungkao in the Trans-Barak basin in the West District of Manipur State. She was the third daughter of the eight children of Lotthonang. Her family belongs to the influential ruling clan of the village. From childhood, Gaidinliu was an independent and strong-willed girl, whose Amazonian way of doing things raised eyebrows among the womenfolk of the village. At the age of thirteen, she was associated with Jadonang (1905-31), who tried to drive away the British from Manipur. She became his lieutenant in his social, religious and political movement. However, before launching his movement, Jadonang was arrested and hanged by the British on 29 August 1931 at Imphal. Jadonang gave the idea, and it was left to Gaidinliu to translate it into action.

After the execution of Jadonang, Gaidinliu took up the leadership of the movement for independence. The British had let loose a reign of terror in the Hills. They imposed collective fines on the rebel villages and guns were confiscated. The British rule in Manipur Hills was arbitrary and oppressive. Gaidinliu told her followers, "We are a free people, the white men should not rule over us, we will not pay house tax to the Government, we will not obey their unjust laws like forced labour and compulsory porter subscription." The officials of the Government were very high-handed. Gaidinliu concentrated her rebellion in the Trans-Barak basin. Her movement had socio-religious and political aims. Socially, it aimed at the integration of the three Naga kindred tribes (Zemi, Liangmei and Rongmei) known as Zeliangrong; she wanted to preserve the traditional Naga culture, she does not like any alien religion. Her religion is called 'Haraka', meaning 'not impure'.

Her political programme was the translation of Jadonang's idea. Jadonang had earlier come to know of Mahatma Gandhi, but it was Gaidinliu who used the name of the Father of the Nation in her political propaganda. She told her followers about the agitation launched by the Congress under the leadership of Gandhiji. The people looked to her for leadership after the death of Jadonang. They believed in what she said and their love and reverence were so enormous that to them she was a sort of goddess incarnate who was going to deliver them from the life of bondage and misery. Gaidinliu always denied that she was a goddess. It was because of this over-enthusiasm of her followers that the British authorities and many writers following them, out of ignorance, say that she installed herself as a goddess, which is far from the truth.

After the execution of Jadonang, the whole disaffected areas comprising the present Manipur West-District, Southern Nagaland and North Cachar Hills of Assam were alight with rebellion. Gaidinliu went underground to direct the rebellion. And the British Government was greatly alarmed at this unprecedented uprising under the leadership of a "surly girl" of seventeen. It was not a mob action of every "crook and gangster", as Ursula Graham Bower ('Naga Path', p. 46) thought, nor of "ruffians", as Stephen Fuchs ('Rebellious Prophet', p. 151) writes, nor was Gaidinliu "the hub of a money-spinning God racket" ('Naga Path'). It was a well organised and popular political rebellion. The people gave money for the cause and a large number of fighting men volunteered for the fight against the British authorities of Manipur and Naga Hills. Gaidinliu was the only hope for their freedom.

Then the British Government decided to suppress the rebellion and capture Gaidinliu, the hunt for whom was, in the words of Bower,

"something almost comparable to the hunt for Prince Charlie". Apprehending the grave danger of this rebellion the Assam Governor-in-Council ordered that the operations against Gaidinliu were to be centralised under the direct control of Mr. J. P. Mills, the Deputy Commissioner of Naga Hills, who could use the men of the 3rd and 4th Assam Rifles; the S.D.O. of North Cachar Hills and an officer of Manipur State were to assist him. Troops were sent out to all the three districts; outposts were established at strategic points in the centres of more affected areas of Manipur and Assam. Searches for Gaidinliu were instituted; her photos were widely distributed throughout the three districts. All the girls having the name of Gaidinliu were interrogated and it is said many girls having similar names had to change their names. Even Gaidinliu had to adopt the name of "Dilenliu". Mr. Harvey, the President of Manipur State Darbar, offered a reward of Rs. 200/- for the arrest of Gaidinliu; this amount was subsequently raised to Rs. 500/- and any village giving the information about her was promised a remission of ten years' taxes. But every man and woman in the area was a sympathiser. Gaidinliu went into hiding in North Cachar Hills, and Masang of Kepelo, her agent, did his best to keep her movements and whereabouts a complete secret.

The Manipur Government meted out serious punishments to the supporters of the rebellion. Several villages were burnt down. The sepoys of the Assam Rifles had an encounter with the rebels in North Cachar Hills on 16 February 1932. Long and difficult operations followed in the attempt to arrest this young rebel leader. In March 1932, a large force of Nagas attacked in broad daylight the Assam Rifles outpost at Hangrum. Unfortunately, they were using only *daos* and spears which were no match at all for the rifles of the defenders. The outpost opened fire which caused some casualties among the Nagas who ultimately retreated. For this attack, the village of Bopugwemi in Naga Hills was burnt down. Gaidinliu moved eastwards and reached the edge of the Angami country. Her influence also reached the Maram Nagas of Mao area in northern Manipur. Even in Kohima, the headquarters of the Naga Hills, her sympathisers were many. The "Gaidinliu water" was sold at high prices to many Angami villages. Mr. J. P. Mills, the Deputy Commissioner, who reported earlier that the "real danger of the movement is the spirit of defiance now abroad," had to act promptly to prevent any alliance between Gaidinliu and the powerful Naga village of Khonoma which staged a great uprising in 1879. Many spies of Gaidinliu were working at Kohima itself to check the movements of the detachments of the Assam Rifles.

In October Gaidinliu moved into Polomi village and started the construction of an amazing wooden fortress after the pattern of the Assam Rifles pallisade at Hangrum. Gaidinliu told her followers that the next two months would be a crucial period; either she or the British would win. She was prepared to make the last trial of strength between the Assam Rifles and her 'army'. The fortress, which was being constructed, would accommodate, when completed, four thousand warriors and would be a formidable one. In the meantime, Mr. Mills, getting the intelligence reports, despatched a strong force of Assam Rifles under the command of Captain Macdonald, accompanied by Mr. Hari Blah to Pulomi. The fortress was not yet ready and the rebels did not take any precautionary measures. Captain Macdonald made a surprise attack on Pulomi village at dawn on 17 October 1932. The rebels were completely surprised and could not offer any effective resistance. They surrendered and Gaidinliu was arrested from a house. She was taken to Kohima and brought to Imphal for trial. Mr. Higgins, the Political Agent, sentenced her to life imprisonment. She spent fourteen years in British Jails, one year at Gauhati, six years in Shillong, three years in Aijal, Mizo Hills, and four years at Tura, Garo Hills.

All of her followers were arrested and imprisoned. However, Gaidinliu imprisoned was more popular than Gaidinliu at large. The movement was continued by other followers in subsequent years. Pandit Jawaharlal Nehru learnt about Gaidinliu and her movement when he visited Assam in 1937. He was impressed by her activities and at the same time shocked that a young

girl of twenty should suffer so much. He described her as the Rani of the Nagas; since then the title of Rani has been popularly appended to Gaidinliu.

In 1937 the Congress Government tried to release her, but failed as Manipur was not a British Province. Pandit Nehru requested Lady Astor, the famous lady member of the British Parliament, to take up the case of Gaidinliu. In her letter to Pandit Nehru in May 1939, Lady Astor stated that the Secretary of State for India had turned down her request to release Gaidinliu and the British felt that "the movement has not yet died down, and would break out if she were released as she is at present considered a potent source of danger to the peace of Manipur State and the Province of Assam." Pandit Nehru well publicised the case of Gaidinliu and commented: "Perhaps she thought rather prematurely that the British Empire still functioned effectively and aggressively, it took vengeance on her and her people. Many villages were burnt and destroyed and this heroic girl was captured and sentenced to transportation for life. And now she lives in some prison in Assam wasting her bright young womanhood in dark cells and solitude. Six years she had been there. What torment and suppression of spirit they have brought to her, who in the pride of her youth dared to challenge an Empire."

She was ultimately released from Tura jail when India became independent in 1947. She was not allowed to return to Manipur and had to stay at Vimrap in Mokokchung district of Nagaland. She was given some pension by the Government. For about fourteen years she retired from active political life. But the Naga troubles started in 1956. She and her religious cult (Haraka) were attacked and criticised by the underground Nagas who spread all sorts of insinuating rumours through their agents. So in 1960, her followers took her into the underground and she created a private army of one thousand men with 400/500 Rifles to defend her religion, ensure her own security and press her demand of a Zeliangrong Administrative Area, comprising the Zemi, Liangmei and Rongmei Naga areas of Manipur, Nagaland and Assam. After six years of hard underground life, she was called out by the Government from her hideout and she came to stay at Kohima in 1966. Now she is devoting herself to the work of keeping peace and the development of her people.

Rani Gaidinliu is a nationalist. She was a personal friend of Pandit Jawaharlal Nehru and Mrs. Indira Gandhi. She was awarded the Tamrapatra as a freedom-fighter by the Prime Minister. She is a gifted lady. Her life is a good example that in an independent and democratic India the Nagas have a place of honour and respect.

[Robert Reid—A History of Areas Bordering Assam, Shillong, 1942; J. Roy—A History of Manipur, Calcutta, 1958; Ursula Graham Bower—Naga Path, London, 1950; Stephen Fuchs—Rebellious Prophets, Bombay, 1965; F. S. Downs—Mighty Works of God: A Brief Historical Account of the Baptist Church in the North Eastern Region of India, Gauhati, 1970; A History of Freedom Movement, Home Department, Manipur Secretariat; Ramkhun Mpamei—A Study of the Establishment and Expansion of the Baptist Church Among the Zeliangrong Naga in Manipur (1914-65), Jabalpur, 1969; The Manipur Administrative Reports, 1931-32.]

GANGUMEI KABUI

RANKA, POONAM CHAND (1878-1973)

Poonam Chand Ranka was born in a conservative Jain business family of Todapur, District Jalgaon (Maharashtra) V.S. 1956 (corresponding to 1878 A.D.). His father, Seth Shambhoo Nath Ranka, was the head of the *Thankwasi* sect and a *Pancha* in the village. The family originally hailed from Rajasthan.

He was married in his eighteenth year to Suraj Bai, a daughter of a big businessman. After her death he married for the second time.

Poonam Chand came to Nagpur at the age of six as he had been adopted by one of his relatives. He did not receive any formal school education and devoted his early years to acquiring necessary training for conducting his family business. As he

came of age, he began shedding off the early religious influence of the *Thankwasi* Jain Munis and there came a radical change in his outlook which determined his future course of life. He felt the impact of political renaissance of the years 1919-20 while he came in contact with Congress leaders like Pandit Sunder Lal and Mahatma Bhagwandin. Consequently, he began neglecting his family business and became an active worker of the Congress.

In 1920, under the spell of Gandhiji's call for the boycott of foreign goods, he closed down his business of foreign cloth which caused him great financial loss. The following year, he participated in the demonstrations organized against the visit of the Prince of Wales. He lent financial support to the famous Flag Satyagraha of Nagpur in 1923, and actively participated in it. Again in 1928 he participated in the demonstrations against the Simon Commission. He was imprisoned for the first time in 1930 in connection with the Salt Satyagraha. Later on, in the same year, he successfully led the Jungle Satyagraha against the prohibitory orders of the administration which deprived the local tribes of their subsistence dependent on cutting and selling of wood from the forest.

In January 1932 he, along with Abhyanker, was sent to jail for defying a ban on the holding of public meetings. Again in 1933-34 he landed in jail in connection with the Civil Disobedience Movement. Both in the Individual Satyagraha (1940) and in the Quit India Movement (August 1942) he courted arrest. Prior to independence he wielded great influence in the Provincial Congress Organization of Nagpur. He remained its President for about thirteen years and General Secretary for eight years.

After independence he played a leading role in the Vidarbha Movement in the early fifties, but being greatly influenced by the Gandhian way, he retired from active politics. He established the 'Abhyanker Bhawan' in Nagpur to perpetuate the memory of the great Congress leader of the region, which is being used for the propagation of the Gandhian ideas and ideals. He had also close associations with the Sarvodaya Movement of Vinobaji.

Himself a liberal-minded person, Poonam Chand Ranka desired the young people to fight the age-old customs and social evils. He had firm faith in Gandhiji's principles of education. He was a firm believer in the *Panchayati* system at the village level for governance. He was opposed to modern machine civilization. He had always fought against the growth of fissiparous tendencies in his party circles in the Central Provinces.

Ever since his joining the Congress till the middle of the fifties he worked as a loyal Congressman and participated in all its agitations. He had always been the leader of men—fighting for the legitimate rights of the people and defying injustice. He was a true disciple of Gandhiji and a social worker.

[Personal interview of the Research Fellow with Poonam Chand Ranka in Nagpur on 26-29 September 1967; Personal interview of the Research Fellow with M. J. Kanetkar (a senior Congress Leader from Nagpur and an old friend of Ranka) in Nagpur in October 1967.]

(L. Dewani) G. N. SHARMA

RANO, DADA (? -1905?)

Rano Dada belonged to the same clan of Dipajee Rano (see next entry). He was perhaps Dipajee's grandson.

After coming to terms with Dipajee, the Portuguese, after a period of ten years or so, again persecuted the Ranas. Kusteba and Gala Shaba were killed by treachery. Taking advantage of internal quarrels developing between some Rana families, they grabbed some of their lands. The State imposed a system of land tenure in the following manner: part of the lands were rented out by auctioning and the rent for highlands and areca groves was fixed by appraisers appointed by both the parties and the Government.

This system admitted of innumerable drawbacks. Auctioning deprived the tenant of the continuity of tenure, with the result that he did not take any interest in the land cultivated by

him. On the other hand, the valuers were never impartial. They sometimes favoured the tenant, sometimes oppressed him, according to their whims and private advantages. To end this kind of uncertainty, the Ranas proposed to the Government in 1880 that the villages should be leased to them perpetually at the rate of rent then current plus one quarter of it. This provoked the ambition of the rich and powerful Nadkarnis (Brahmins) and merchants of Sanquelim Bazar, who applied in their own names and in the fictitious names of Ranos for the best and more extensive lands. This game went on for more than sixteen years, the Nadkarnis getting always the better lands, thanks to powerful contacts they had with the authorities. This humiliated and irritated very much the inhabitants of Satari.

In September 1895 the administrator of *Mahal* was intending to give possession of the lands to the Nadkarnis. But the Governor, Viscount of Ourem, son of the first Viscount of Dipajee's time and who had felt the bravery of the Ranos, fearing trouble, ordered suspension of the formal delivery of possession. This created annoyance on both sides, for everyone wanted the matter to be settled expeditiously.

The Maratha sepoys rose in revolt against the Portuguese on being compelled by a Ministerial order to proceed to Africa to quell a revolt there. On the night between 13 and 14 September 1895, 298 soldiers ran away from Panjim with arms and ammunition. The Government set on their heel a force of ninety soldiers who allowed themselves to be imprisoned by them and enhanced their ranks. The Ranas, under the leadership of Dada Rano, took advantage of the situation and expanded the ranks of the disgruntled in order to avenge the benefits conferred upon the Nadkarnis.

On 14 October 1895, Dada Rano collected more than 800 men and invaded Bardez. While heading for Mapusa, they broke open the safe of the Church of Tivim and took all the treasures. At Mapusa they made a surprise attack on the garrison and took them captive. Similarly they overpowered the President of the Municipality and the Treasurer of Fazenda and ransacked both the treasuries. From there they proceeded to Dargalim and on the way broke open and robbed the safe of the Comunidade of Colvale. The only place where they met with resistance was at Aldona, where armed villagers repulsed the attack by killing sixteen of them and capturing two. The rest fled in panic.

The Governor proclaimed martial law in the whole of Goa and dispatched a regular force of about 450 soldiers against the rebels. They had to withdraw in panic, leaving behind two pieces of artillery, in view of the superiority of the Ranas. The capital city of Panjim was also in panic, as the rebels were expected to attack it at any moment. Barricades were put up on the roads and frantic telegrams were sent to Lisbon asking for reinforcements. The European officers informed the authorities in Portugal that all Goans were united behind the Ranas and that none could be trusted.

On 13 November an expeditionary force came out from Portugal, under the Prince Dom Afonso Henriques. The Viscount of Ourem was replaced by his predecessor, Rafael d'Andrade, as Governor. The Prince marched with his troops to Satari on 25 November and remained there for one month. Some villages were razed to the ground, but the enemy was not found. Three hundred Ranas attacked Ponda, Canacona and Sanguem, where they were repulsed by a dozen courageous soldiers.

The Prince returned to Panjim and took over as Viceroy from Rafael d'Andrade. Assured of the impossibility of gaining total victory over the guerrillas, he devised measures to bring about peace. On the eve of his departure to Lisbon on 27 May 1896, he granted amnesty to all the rebels who did not accept it. On 29 May the Royal Commissioner, Neves Ferreira, ordered that any man found in the act of robbing, killing or helping the rebels in any manner, should be straightaway killed. This order gave rise to many abuses, for anyone was denouncing any other man of helping the rebels. People were asked to open graves in which they themselves were buried. Sometimes persons were buried when they were not even dead. Some of these facts were reported even in the Lisbon Press.

A relative of Dada Rano, by name Raujee, was shot dead in cold blood, while being led to prison in Mapusa. The Ranas attributed this crime to a member of the Braganza family of Nadora (Pangues). They avenged this death soon. There was a family festivity in their house. The Ranas surrounded it and took captive all the male members of the family, leaving alone the women-folk. They were all put to death. The Ranas committed many other atrocities.

A reference is also due to the sympathy extended to the Ranas by fellow Goans. The only high Indian official at the time, ex-deputy Bernardo Francisco da Costa (75), who was Inspector of Schools, was sent to Diu, where he died on the next day of arrival. His nephew, Deputy Constancio Roque da Costa, raised an alarm in Portugual about the barbarities being committed in the name of defence. The Viscount of Bardez, Dr. I. C. Carvalho (a Goan), ran away to British India and his son-in-law and other relatives were arrested on the suspicion of being friendly to the Ranas. The revolutionary priest, Father Alvares, editor of the *O Brado Indiano* (The Indian Cry), was arrested and tortured for having written in favour of the Ranas. (This priest led a colourful life, he left the Catholic Church and became a Bishop of the Syrian Church, and did a lot of social service). The publication of all the journals was suspended for many years, because the Government found their views unpalatable.

Unable to control the situation created by their injustices, the new Governor-General Jose Joaquim Machade, who arrived in September 1897, brought it to an end by the concession of a fresh amnesty on 9 September and by ordering redistribution of lands on an equitable basis. At the same time he put the entire *Mahal* under a tight military control. This was obviously meant to prevent the Ranas from revolting any more. This could not have been relished by the brave people.

In November 1901 someone shot to death Lt. Bastes s Silva, Secretary of the Military Command and Commandant of the 2nd Line. As a result of this incident, Dada Rano and his companions of old campaigns were arrested, tried in Extraordinary War Council in the Fort of Aguada and exiled to Timor, where they spent the rest of their days. Dada died in 1905 or 1906.

[Bruto da Costa, A.—Goa Sob A Dominacao Portuguesa (in Portuguese); Kamat, Janardan Vishnu—Sattareentil Pannasi, Bombay; Saldanha, Fr. Gabriel—Historia de Goa (in Portuguese); Sukhathankar, Vinayak Sadashiv—Sahidrichay Payathyashin, Bombay; Danaeet, Yashwant Phonda and Wagale, Ramachandra Govind —Gomantakacha Pracheena Ani Arvacheena Itihas, Bombay, 1873; Estevo, Sarto—Goa and Its Future, Bombay, 1966; Palekar, Waman Narayan—Kshatratejacha Pratap Athava Govyanteel Ranyanchy Bandachi Dhamdherom, Belgaum, 1927; Pendse, Lalji—Maharashtra-chen Mahamanthan, Bombay, 1965; Sunvardekar, Balkrishna Waman—Gomantak Parichaya, Bombay, 1930; Sukhathankar, J. S.—Portuguese Sattevirudha Zalele Uthav, Bombay, 1954; The Bombay Gazette, 15 January 1896; Government of Bombay Political Department—Vol. VII/1870, Vol. IX/1871, Vol. VII/1882 and Vol. 137/1913.]

(C. B. Khairmoday) EVAGRIO GEORGE

RANO, DIPAJEE (1797 ?- ?)

Dipajee Rano belonged to the famous Rano clan; they were Kshatriyas who were supposed to have come down to Goa from Shingapur of Rajasthan. They were vassals of the Bhonsles of Savantwadi and came under the Portuguese in 1747. They revolted against the Portuguese at least twenty times from 1782 to 1820.

Dipajee's date of birth is not known but it is assumed that he was born about 1797. Similarly the date of his death could be only after 1856, in which year the Portuguese settled their differences with him. Detailed information about his close relatives is not available. A nephew of his, Appa Rano, married at Sattari Fort the daughter of Babaji Desai of Chikhali near Belgaum Border. He had relatives in Goa, Sawantwadi, Belgaum and Kanara.

After the revolt of Bapu Rao and his com-

panions in 1845, the most important revolt led by Dipajee Rano broke out on 26 January 1852. The Ranas resented the interference of the foreign Government into their affairs. The Portuguese had created animosity among the local people by their forced conversions to Christianity and other oppressive measures. They lived as a class apart, as the rulers, and did not mingle with the Indian people.

The conflict between the Portuguese and the Ranas arose mostly because of the right of collecting the revenue of their villages and the highhandedness of the authorities.

The immediate provocation for Dipajee's revolt was the action of the Governor, Viscount of Ourem, who levied new taxes on agricultural lands and abolished the various privileges and exemptions enjoyed by the Dessais (noblemen) of Divchol and Sattari, known as *mokashas*, *inams* or *ketumbans*. The discontent created by the promulgation of those measures and still more by the abuse of power by those who executed them produced this daring revolt. Dipajee himself had been slapped by a petty Government forest-guard for having refused to part with some fishes that he was carrying with him.

The rebels, commanded by Dipajee Rano, took possession of the fortress of Nanuz by a cunning strategy. A small force under the command of a Portuguese captain marched against the rebels, but was routed at the very first encounter.

At the beginning of February, a more numerous force was sent against the rebels. The Ranas, familiar with the routes and the hiding places in the impenetrable forests, not only succeeded in killing a number of Government troops but seized the ammunition which was kept at the post of Quelaundem.

The Governor proposed peace to Dipajee Rano, with the promise of amnesty and several other concessions; but the proposal was not accepted, and the rebels attacked Cumbarjua and invaded Sanguem and Quepom. Exasperated, the Viscount of Ourem himself proceeded to Satari with 3,000 men, after having suspended the constitutional rights and taken a loan of 600 thousand xerafins for war expenses. He went from place to place for about a fortnight but did not meet the "enemy". The fearless Ranas continued their guerrilla warfare from their hiding places.

Meanwhile, a retired Officer, Jose Paulo de Oliveira Pegado, met Dipajee with the Governor's permission and succeeded in persuading Dipajee to meet the Viscount, but the latter insisted that he should bring along all his lieutenants. Dipajee did not agree to this and returned to his hiding place at Gangem. Pegado had kept his three sons as hostages for the safe return of Dipajee.

Hostilities continued till the return of Viscount of Ourem to Portugual. Everyone was tired of this conflict. The Government Council signed with Dipajee on 2 June 1855 a declaration ending all hostilities. The next Governor, Viscount of Torres Nevas, not only accepted this declaration, but acknowledging that grave injustices had been done to the Ranas, returned to them the *mokashas* and other privileges and made Dipajee a Captain in the army, his nephew, Apajee a Alfores, and his relation, Raujee, a Lieutenant.

Thus ended this great revolt showing once again that the Ranas were a brave and fearless people, extremely jealous of their rights and privileges. But their difficulties did not end for ever. Ten years later the legendary Kustoba rose in revolt against an injustice inflicted upon him. And many more followed till 1912, throwing to the fore leaders of the standing of Dada Rano, Morio Savant and Gil Savant.

[Bruto da Costa, A.—Goa Sob A Dominacao Portuguesa (in Portuguese); Kamat, Janardan Vishnu—Sattareentil Pannasi, Bombay; Saldanha, Fr. Gabriel—Historia de Goa (in Portuguese); Sukhathankar, Vinayak Sadashiv—Sahidrichay Payathyashin, Bombay; Biographia Goana; Bomar Behram, B. K.—Goa and Ourselves, Bombay, 1954; Estevo, Sarto—Goa and Its Future, Bombay, 1966; Jog, D. V.—Gomantak Itihas Darshan, Poona; Menezes, Dr. Juliano—Goa's Freedom Struggle, Bombay, 1947; Naik, Danaeet, Yashwant Phonda and Wagale, Ramachandra Govind—Gomantakacha Pracheena Ani Arvacheena Itihas, Bombay, 1973; Pai, D. V.—Jalata Gomantak, Belgaum, 1949; Re-

cords of the Government of Bombay: Secret Department Volume No. 155, I/1852; —Political Department Volume No. 155, 852/1852; —No. 65, 1852; —No. 1854/114/1325.]

(C. B. Khairmoday) EVAGRIO GEORGE

RAO, B. RAMAKRISHNA
—See under Ramakrishna Rao, Burgula

RAO, B. SHIVA (1891-)

Benegal Shiva Rao was born at Mangalore on 26 February 1891, the fourth and youngest son of Dr. B. Raghavendra Rao and Radhabai. His father was a Government doctor in the Provincial Medical Service of the pre-independence Madras Presidency, and lived up to the age of eighty-nine. His mother was eighty-two when she passed away in 1947.

Shiva Rao's brothers, who are no more, were all outstanding men. The eldest, B. Sanjiva Rao, was a distinguished educationist. The next brother, B. Narasinga Rao, was a great judge, who after retirement served as Constitutional Adviser to the Indian Constituent Assembly, represented India at the United Nations and was elected to the International Court of Justice at the Hague. The third brother, B. Rama Rao, held several important positions including that of Agent-General to the Government of India in South Africa before becoming Governor of the Reserve Bank of India.

Shiva Rao had his early education in Madras. After graduation from the Presidency College, he came under the influence of Mrs. Annie Besant and joined the Central Hindu School at Varanasi as a teacher in 1910. He took his M.A. degree in English from the Allahabad University in 1917 and joined Mrs. Besant's daily paper, the *New India*, in Madras as a Sub-Editor.

During the next two years, Shiva Rao organised a number of branches of the Home Rule League in many places in South India. Towards the close of the First World War, he became associated with the first trade union in this country, the Madras Labour Union of Textile Workers, and for a decade he gave most of his spare time to building up trade unions in different industrial centres in South India like Coimbatore, Madurai, Ranipet, Tuticorin, Nellikuppam and Nellimarla.

In 1924 Mrs. Besant deputed Shiva Rao to serve Sir Tej Bahadur Sapru as his secretary in the preparatory work on the Commonwealth of India Bill, the first comprehensive measure to be drawn up by Indian leaders to secure Dominion Status for India. He also assisted Sir Tej Bahadur during his membership of the Muddiman Committee at Simla in the same year.

After the completion of the work on the Bill, Shiva Rao accompanied Mrs. Besant to England in 1925-26, addressing a number of meetings in London, Manchester, Liverpool, Bradford, Edinburgh and other places on the need to grant India freedom. On returning to India, he was again associated with Sir Tej Bahadur Sapru when he was a member of the All-Parties Nehru Committee in 1927-28. Shiva Rao was a member of the Indian workers' delegation to the International Labour Conference at Geneva in 1929 and again in 1930. After the 1930 session, he went to London and was nominated, with N. M. Joshi, to the Round Table Conference on Indian Reforms to represent the interests of the industrial workers. He was a delegate to the R.T.C. at the first and second sessions of the Conference and later gave evidence before the Joint Parliamentary Committee on the Government of India Bill in 1934.

As long as the *New India* was in existence Shiva Rao functioned as one of its leader writers ultimately becoming its Joint-Editor. For two or three years after the closure of the paper, he gave much of his time in Madras to the building up of a movement to encourage cottage and rural industries. This activity attracted Mahatma Gandhi's attention and he was invited, on Gandhiji's release from detention in 1934, to go to Wardha to assist him in the formation of the Village Industries Association.

In 1935, Shiva Rao became the New Delhi correspondent of *The Hindu*, Madras, a position which he held for the next twenty years. A year later, he was associated in a similar capacity

with the *Manchester Guardian*, until ill-health compelled him to give up his connection with the paper in 1953. On the eve of the Second World War he became the New Delhi correspondent of the *Baltimore Sun*, a position which he held through all the years of World War II.

In the functioning of the Press Advisory System, which was established during the Second World War by the All-India Newspaper Editors' Conference, Shiva Rao played an active part as a leading member of the Central Press Advisory Committee at New Delhi.

In 1945 he went as a member of the Indian delegation to the Pacific Relations Conference at Hot Springs (Virginia, U.S.A.). He represented *The Hindu* and the *Manchester Guardian* at the time of the formation of the United Nations in San Francisco. Impressed during his stay at San Francisco in 1945 with the feeble representation of Asia and Africa in the United Nations, he placed before the Indian Council of World Affairs in New Delhi a proposal for holding an Asian Relations Conference to make the voice of these two Continents felt in moulding the policies of the U. N. Pandit Jawaharlal Nehru warmly welcomed the suggestion and took the lead in the organisation of the Conference which was held in Purana Quila, New Delhi, in April 1947. Shiva Rao was one of the two General Secretaries of the Conference.

Shiva Rao was elected a member of the Constituent Assembly in July 1946. From 1947, for five consecutive sessions, he was on the Indian delegation to the U.N. General Assembly, playing a leading role in the Committee on Non-Self-Governing Territories. In 1952 he was elected on the Congress ticket from Mangalore to the Lok Sabha. A prolonged illness, however, prevented him from taking an active part in the proceedings of the Lok Sabha except for the last eighteen months of his term. In 1957 he was elected from Mysore State in a bye-election to the Rajya Sabha, occupying that seat for three years.

On retirement from Parliament, Shiva Rao edited the papers which Sir B. N. Rau had prepared for the use of members of the Constituent Assembly, adding two chapters, one a biographical sketch of Sir B. N. Rau and the other giving a survey of the main events that led up to the formation of the Constituent Assembly. This volume, entitled 'India's Constitution in the Making', paved the way for a much bigger project—a comprehensive survey of the working of the Constituent Assembly—that Dr. Rajendra Prasad, then President of the Union, invited him to undertake.

Shiva Rao was a member of the University Grants Commission for six years from 1962.

Among his publications are: 'The Industrial Worker in India' (1938), 'On the Frontier' (1938) and 'The Problem of India' (1926).

[B. Shiva Rao—The Industrial Worker in India, 1938; —On the Frontier, 1938; —The Problem of India, 1926; Proceedings of the Round Table Conference, 1930-31; The Times of India Directory, 1964-65; The Hindu Files; The Indian Review Files.]

(Emmanuel Divien) V. K. NARASIMHAM

RAO, E. RAGHAVENDRA (DR.)

—See under Raghavendra Rao, E. (Dr.)

RAO, GOPAL SINGH (OF KHARWA)

—See under Gopal Singh, Rao (of Kharwa State)

RAO, K. NAGESWARA

—See under Nageswara Rao, Kaseenadhuni

RAO, M. KRISHNA

—See under Krishna Rao, Mutnuri

RAO, M. NARASINGA

—See under Narasinga Rao, Mandumulu

RAO, MADHAVA VISWANATHA PATANKAR (1850-1934)

V. P. Madhava Rao was born on 10 February 1850, at Kumbakonam in Thanjavur district of Tamil Nadu. His father, Viswanatha Rao, was a member of the Subordinate Judicial Service in

the old Madras Presidency, and his mother was Saraswathi Bai *née* Ammayya.

His ancestors came to Thanjavur in the second half of the seventeenth century along with many Maharashtrians who followed Vyankoji to the South. Being Brahmins, his ancestors were highly intellectual, possessing also great skill in horsemanship and swordsmanship; Madhava Rao displayed these mental qualities and military abilities in a great measure (as anybody could see from his portraits which resemble in essential features the portrait of his family deity, Khandoba, of whom he was specially proud). An Englishman has recorded that while Satara gave fine physical features to the Maharastrian Brahmins, Poona (especially after the Peshwa) instilled into them the elements of 'Indian sedition' and that this combination of good looks and moral earnestness made the Thanjavur Maharashtrians "furnish an indecent proportion of the administrators of the South", among whom was Madhava Rao, the Dewan of Travancore, Mysore and Baroda (in 1904-14).

Madhava Rao's father, Viswanatha Rao, had three sons and a daughter. The first of the three sons was Mallari Rao, the second was Madhava Rao, and the last was Vittal Rao. At the time of Viswanatha Rao's death in 1859, the daughter was alive, and his cousin, Narayanaswamy Rao, brought up the children until Mallari Rao passed the Matriculation examination, entered Government service and took charge of his two younger brothers. This was an act of real sacrifice which these brothers could never forget. When Madhava Rao began to earn, he would remit a part of his pay to his elder brother regularly every month until he had repaid his debt in full and, when Vittal Rao (a doctor in Bombay Government Service) passed away in 1893, Madhava Rao looked after the bereaved family until every one was educated, married and decently employed. Mallari Rao, like his father Viswanatha Rao, became a Munsiff in the Madras Government Service, had a large family, and passed away in his seventy-seventh year. When he retired Madhava Rao had two houses, Patan Bhavan at Bangalore and Baroda Villa at Thanjavur, as became a Dewan.

Madhava Rao had his education in Kumbakonam on modern lines, and he belonged to the very first batch of graduates which the Government College in that town produced in 1869. He passed the Matriculation examination in February 1865, and the First Arts in December 1865. When he was a boy, he studied under Marden, and when he reached the fourth form in 1863, he came under the care of Porter on one side and his elder brother Mallari Rao, who was studying in the sixth form, on the other. Madhava Rao was very poor in Mathematics and ran the risk of stagnating, when Porter took him specially in hand and enabled him to secure the Bachelor's degree at the very first attempt.

To understand Madhava Rao from the time of his leaving college to almost the end of his public career in 1919 (for a period of fifty years at a stretch), it is helpful to know something of his dual career as a civil servant with active habits and as a philosopher with a contemplative mind, the practical skill of the one complementing the philosophical outlook of the other to give Madhava Rao a balanced and integrated personality throughout his career.

His marriage with his first wife was a short-lived one; a daughter born passed away very early. Madhava Rao's second marriage with Radha Bai was, however, a more propitious one.

Madhava Rao started his adult life with the sentence of a fine and a virtual expulsion from Kumbakonam in 1870. Immediately after he graduated, he chose journalism as a career and began as a freelance in that profession. But he was prosecuted for an attack on the Kumbakonam Municipality and fined, as a result of which he had to flee the Presidency and look for an occupation elsewhere. Walton, who was the Headmaster of the London Mission High School and also an eminent English teacher in Bangalore, perhaps on the recommendation of Porter, offered Madhava Rao the post of an English teacher in his school, and Madhava Rao accepted the offer (more to relieve his elder brother of the financial burden of running the joint-family at Kumbakonam than from any desire to accept the post as the be-all and end-all of his life).

His command of English in writing, teaching

and speaking made him so popular in the cosmopolitan city that the Europeans talked appreciatively about him in their circles and also admired his personality and character. This reputation reached the ears of Dewan Rangacharlu, who lost no time in weaning him from his Western admirers by appointing Madhava Rao as tutor to the Prince, Sri Chamarajendra Wadiyar (the future ruler of the Mysore State), with the approval of Colonel Malleson, who was the guardian of that Prince.

Madhava Rao's fortune looked up in 1879, when Porter had become the Chief Tutor to the Prince in July 1878 and shot into the clear air when Porter became the Private Secretary to Chamarajendra Wadiyar, when the latter assumed the powers of Maharaja in 1881. Madhava Rao's career could not have started under better auspices in 1881 than with Porter in the Palace, with Rangacharlu as Dewan and with Seshadri Iyer as Councillor, all of whom firmly believed that 'Indians can rival and even excel Europeans in all activities.'

Madhava Rao's regular career as a civil servant in Mysore State Service began in 1881 and ended in 1904, when Lord Ampthill of Madras selected him as Dewan of Travancore with the approval of the Maharaja. This was a career extending over nearly a quarter of a century, full of remarkable events and experience in public administration.

He was the first Indian to be appointed as the Inspector-General of Police in 1892. He administered the Plague Regulations in such a unique way, in 1898, that he was made a C.I.E. and awarded the Kaiser-i-Hind Gold Medal. Next, when the Council of Regency was instituted in 1895, Madhava Rao was deprived of his rightful seat in favour of a Mussalman, but this was remedied in 1898 and Madhava Rao held the office until 1902, when the Council was dissolved and an Executive Council of two members, with Madhava Rao as the First Member, was formed under the Maharaja. Surprisingly enough, Madhava Rao was simultaneously made Revenue Commissioner; but this was to make up for the temperamental difference between Madhava Rao and the Dewan Krishnamurthi which almost turned them into antagonists who had to be separated in the public interest. The opportunity arose when the search for a Dewan of Travancore began in March 1904 and Madhava Rao received the commission of appointment from the Maharaja of Travancore on 24 Marchr 1904.

When Madhava Rao was appointed by the British Government as Dewan of Travancore India went into raptures over the selection, as any one could see from the editorials in national newspapers (e.g., *The Hindu*, *The Madras Mail*, *The Times of India*, *The Army and Civil News*, *The Panjabee*, *The Bengalee*, *The A. B. Patrika*) as well as in all Travancore and Cochin papers. The best tribute was paid by the *Daily Post* of Bangalore (9 March 1904) in the phrase *finis coronat opus*. He deserved them all, as subsequent events proved emphatically.

Madhava Rao's statesmanship spread over three States—Travancore (1904-06), Mysore (1906-09) and Baroda (1914-16), illustrating the truth that some men are indispensable even if they would be envied by the majority of their fellow-men. The outstanding qualities in Madhava Rao's character and career were his devotion to the people's well-being, resourcefulness in a crisis, loyalty to his masters, and sterling moral fibre in his intellectual make-up.

His work as Dewan in all the three States followed a general pattern. First, he recognised the rights of the people to good government. Prominent among the concessions in Travancore was the Sri Moolam Popular Assembly on 22 October 1904, within a few months of his assuming the high office. He gave the Travancoreans a foretaste of political liberty, social equality and justice and prosperity, flowing out of thorough reforms in land revenue settlement, taxation, public works, communications and transport and administration of justice. He stopped the execution of murderers at public places with a firm hand, made primary education free to the backward classes and limited religious instructions to private schools. In certain matters, he was powerless, because the Maharaja was opposed to his suggestions.

Second, he was the deadly enemy of professional, i.e., mercenary-type, politicians. In

Travancore he put down irresponsible agitators with a firm hand. When he returned to Mysore in 1906, he saved the people, on one hand, from the half-baked politicians of the State and the State itself, on the other, from the waves of political 'unrest' sweeping across from the Panjab (where Lala Lajpat Rai was active) and Bengal (where terrorism was developing). The newspapers in Mysore had been publishing the agitational news without discrimination whether the news related to local politics or to national matters.

Madhava Rao, as the guardian of the Indian Constitution within Mysore and as the Prime Minister of his sovereign, the Maharaja, had only one duty, whether it was right or wrong in all conscience. He passed the Mysore Press Act on 8 August 1908, and he never apologised for doing so. The statement of objects and reasons, apparently unconvincing in 1908, was perfectly true. One cannot forget that Madhava Rao had returned from Travancore against the wishes of the Mysorean faction which was bent upon giving him a bad name, nor can anybody ignore Madhava Rao's personal conviction that the British had done no wrong to the people and to the ruler of Mysore to merit condemnation. As a matter of fact, he held out the Act as a threat against politicians who were becoming more or less professionals, and he was on the point of revising it early in 1909, within less than six months, when he retired from the Dewanship. *The Panjabee* of Lahore observed ironically, on the V. S. Sreenivasa Sastri episode on 3 August 1911, that "the inventor of the guillotine was the first to be beheaded with it," i.e., Madhava Rao was gagged by his own Act, passed two years ago. When Madhava Rao read this, he burst out in a hearty laugh and told his Press friends, "If Ananda Rao is not the Dewan involved in this episode, waiting for revenge against me, would there have been all the hullabaloo? You can imagine who has lost what and how much. I am sorry for the State and His Highness the Maharaja that there is such a Dewan."

Madhava Rao had the courage of a statesman to establish a Legislative Council on 22 June 1907. Like its counterparts in British India, it was an extension of the Executive Council whose proceedings received publicity and public comments thereby. There were no elected members but the Representative Assembly could depute two of its members to this Council.

In other respects, Madhava Rao's administration of Mysore was a completion of the work initiated by Rangacharlu and Sheshadri Iyer, which had earned the reputation of a model State, and it also marked the beginning of a new era characterised by local self-government, co-operation, economic development, technical education, public health and sanitation.

Madhava Rao's Dewanship in Baroda began in 1914 and ended in 1916. He ought to have thought twice before he accepted the office, because the Gaikwar was a man marked for his sturdy independence as well as for his progressive ideas, since the Delhi Durbar of 12 December 1911. Armed with his democratic ideas, Madhava Rao went for a head-on collision with the Gaikwar, described as "an admirable and leonine ruler, more able than any of his own Ministers."

As a matter of fact, Madhava Rao was selected by the British rulers themselves, as in the case of Sir. T. Madhava Rao, "to tame" the Gaikwar. To the credit of Madhava Rao, it should be stated that he succeeded "in creating in the Political Department of the Government of India a sense of confidence in the Government of Baroda and regaining for the latter the full support of the Paramount Power."

Naturally, this Dewan enjoyed freedom from the Gaikwar's intervention in the administration. The most striking example was in fixing land revenue settlement for sixty years, much against the will of the Gaikwar and the majority of the members of the State Executive Council. This did not mean his riding roughshod over others in State affairs. On the contrary, Madhava Rao enhanced the prestige of the Gaikwar by pushing the ruler's schemes of social, economic and educational reforms. Sanskrit was to be taught to the 'Depressed Classes'—it was to be taught by Pandits on the Western style; agriculture should be improved on Harold Mann's lines; women should be educated; elementary education must be free and compulsory; co-operation, village

libraries, technical education, conciliation courts and prevention of infant marriage were encouraged. Exhibitions were regularly held on public health and sanitation. A plea for cotton mills using local cotton was successfully made with the Government of India.

But Madhava Rao, who entered office in Baroda on 14 March 1914, was faced with the impact of the First World War in August and found the task of war-help strenuous. He did his best in co-operating with the Imperial Government. But at sixty-six, owing to the infirmities of age, he could not carry on with confidence in his own abilities. So, he retired gracefully in May 1916 with the Gaikwar's permission. He was given a position in the Durbar Hall in Baroda.

Madhava Rao was fond of swimming, especially across the Kaveri in Kumbakonam, from dizzy heights. Life itself, he imagined, was a swimming against strong currents from one bank to the other. He was a voracious reader of the classics of English and Sanskrit literature, a keen student of Sri Shankaracharya's school of *Adwaita* Philosophy and a person of regular habits, even as a young man.

As Dewan of Travancore, he restored Kaladi to its pristine grandeur. As he grew older, he was not only in constant touch with the Pontiff of the Sringeri Math but played host to him from time to time, whenever the latter passed through Bangalore. As Dewan of Mysore, he helped the Pontiff in establishing an Indian Institute of Sanskrit on the lines of the Indian Institute of Science and endowed it with an *agrahara* along with Nagara Subba Rao. This is popularly known as Shankara Math and the area in which it was founded is known as Shankarapura Extension.

In 1912 and 1913 he presided at Conferences in Thanjavur district and in 1916 he was the President of the Madras Provincial Conference. He went to Lucknow to preside over a Hindu Mahasabha Session in November 1916, and to Calcutta in 1917 to preside over an All India Industrial Conference. He used the public platform to press for a linguistic division of Provinces to facilitate the growth of languages. He understood and admired Tilak but refused to adopt his methods. Similarly, he admired Gandhiji but would not view 'non-cooperation' as 'Karma Sanyasa' in 1920. These did not mean that he became a Moderate; he was always an Independent. In March 1929 he presided over Sri Moolam Silver Jubilee at Trivandrum.

In his Presidential Address at Lucknow in 1916 he said, "On social and religious questions, the Government takes little or no interest. This is of course proper from their point of view. But when the Government becomes truly national, socio-religious questions will become recognised fields of activity for the Government as may be seen from the legislation adopted in Mysore and Baroda on the question of infant marriage."

What was most remarkable at that time was his advocacy of self-government in a historical letter to the *Madras Mail* on 21 December 1916, which became a gospel and a text for all Indians at the time. The British appreciated and adopted it, Dr. Annie Besant extolled it in the *New India* newspaper, and the Indian National Congress selected Madhava Rao (at the instance of Pandit Madan Mohan Malaviya) as its representative on the deputation to London to give evidence before the Selbourne Parliamentary Committee in 1919. Thereafter he was closely associated with the Congress.

He died on 1 December 1934. His speech at the eighty-second Birth Anniversary of Sri Ramakrishna Paramahamsa on 26 February 1917 contained the essence of the philosophy which was born while he was swimming across the Kaveri as a young boy; it was stated by Madhava Rao in the following words: "All our efforts are lacking in deeper meaning, if they are not correlated to a great spiritual view of life as a whole. Even the most perfect development of will-power tends to generate into a mere athletic exercise without enduring significance. The deepest religious and philosophical thought declares that this world of senses and this earthly life are not the whole truth but only a stage in the preparation for a higher and spiritual world. Without this belief, our educational work deteriorates."

[Loose Files (Seven Series) preserved by V. P. Madhava Rao himself, and also his private letters;

South Indian Maharashtrians, Madras, 1937; A. Padmanabha Iyer—Mr. V. P. Madhava Rao, Trivandrum, 1930; Henry Bruce—Malabar Letters and On the Way, 1909; K. Subba Rao —Revived Memories, Bangalore, 1936; G. A. Natesan—Indian Statesmen; Encyclopaedia of the Madras Presidency and Adjacent States, 1921; Pattabhi Sitaramayya—The History of the Indian National Congress, 1935; E. S. Montagu —The Indian Diary, London, 1929; Who's Who in Madras, 1934; D. V. Gundappa—V. P. Madhava Rao (in a Kannada magazine, the *Sudha*, December 1969 issue); The Gazetteers of Mysore and of Baroda (revised editions); The Manual of Travancore (1906 and 1940 editions); V. P. Madhava Rao's Speeches in the Representative Assembly and Sri Moolam Assembly, the Legislative Council of Mysore and the Dhara Sabha of Baroda; V. P. Madhava Rao's Introduction to A. Vadivelu's 'Princes', Madras, 1915.]

(Emmanuel Divien) K. N. V. Sastri

RAO, MADHUSUDAN (1853-1912)

Madhusudan Rao shines bright in the firmament of modern Oriya literature. Bengal, Bihar and Orissa were the regions of his activity. Born of Bhagirathi Rao and Ambika Bai in Puri town on 29 January 1853, he received early education at Gop where his father served as a policeman. After completing his studies in the village pathasala, he took admission in the Bhubaneswar Middle School. Thereafter, he studied at the Puri Zilla School and finally passed the F.A. from the Ravenshaw College, Cuttack, in 1871.

He married very early. He was only eleven years old when he married Padma Bai, aged only nine years.

From early childhood Madhusudan possessed a devotional temperament. He was simple in his manners, frank in his discussions and very precise in his expressions. His love for study of literature made him proficient in Bengali, Hindi, Sanskrit and English, in addition to his being a profound scholar in Oriya language and literature.

The Ramayana, the Mahabharata and the Bhagavat Gita exerted a tremendous influence on his mental makeup. He was deeply interested in Sanskrit literature, in the writings of Poet Tagore and many important Bengali writers of the 19th century. English writers beginning from Shakespeare right up to Shelley and Tennyson contributed substantially to the expansion of his mental horizon.

It is to be specially remembered that the Brahmo Samaj was a fountainhead of inspiration all through his life. When a student at college, Professor H. Bhattacharya, a veteran Brahmo scholar, won Madhusudan over to his fold. Hence from the beginning of his service as a school teacher, he dedicated himself to the study and propagation of the Brahmo Dharma. He was out and out a reformer and did not believe in caste distinctions which had rent asunder the heart of Indian unity for centuries past. He was strongly opposed to untouchability and was in favour of widow-marriage which was considered to be sinful by the conservative section of Sanatanistic diehards. His outlook was as scientific as it was transcendental. He came into close contact with Radhanath Ray, the high-priest of modern Oriya poetry, Pandit Harihara Das, a renowned Pandit of those days, and many other remarkable personalities of Orissa. He did not care for criticisms flung against him for the social reform envisaged and implemented by him.

Madhusudan was in favour of Western education inasmuch as it aimed at infusing a new outlook into the old society. He established a school which, finally, was named as 'Victoria High School' and now, in independent India, renamed as 'Bhakta Madhu Vidyapeetha'. As an educationist, he wanted not only to provide higher standards of education to the students but also to take care of their character-building. He was a staunch moralist and was very keen on raising the moral standards of the students. He was a great nationalist as well and was a person of a profound devotional temperament. By his friends and readers, he was honoured not only as 'Bhakta Kavi' (Poet of Devotion) but also as 'Jatiya Kavi' (Patriotic Poet). As in his great preceptor Radhanath Ray, so also in him the

currents of patriotism and nationalism ran parallel, and this highlighted the greatness of his personality. Those were the darkest days of British imperialism but Madhusudan could see the silver lining in the cloud, heralding the resurgence of Indian nationalism. He carried his message of humanism based on a strong sense of nationalism to multitudes of men, not only within the geographical bounds of Orissa but also in many important cities of India. He was against regionalism and attempted to foster a spirit of nationalism that aimed at the progress of all the Provinces and among all sections of people in India.

Madhusudan was in favour of democracy for the all-round development of the people of India.

He was a good speaker, too, and his speeches, specially on Dharma, in Bombay, Madras, Allahabad, Patna, Calcutta and other places, were highly appreciated.

The greatness of Madhusudan lies in his literary contributions. He wrote a number of books which have been published under the title 'The Collected Works of Madhusudan'. He has also to his credit numerous translations from English and Sanskrit. He realised as a teacher that there was no good literature for the young in Oriya and, therefore, he laboured hard for creating children's literature replete with ideals of divine glory and patriotic fervour. Some of his poems are highly philosophical in spirit. His 'Kusumanjali', a collection of lyrical poems of great merit, is considered to be the key to a proper appreciation of his scholarship, philosophical outlook, profound devotion and moral integrity. His prose in Oriya is characterised by Sanskritised expressions.

A teacher for many years of his life and an administrative officer, too, of the Education Department, Madhusudan set himself to the task of nation-building activities. The poems incorporated in his works like the 'Utkala Gatha' are quoted by public speakers and critics alike even to this day. The Utkal Sahitya Samaj, which is the premier literary association of Modern Oriya, was actually a development of the Alochana Sabha (study circle) that Madhusudan Rao established in the beginning of the present century. Generally speaking, from the time of his teachership in the Puri Zilla School until 1909, when he retired from service, he strove for intellectual and spiritual advancement which constituted the basis of political independence. In 1907 the title of 'Rai Bahadur' was conferred on him by the Government. In fine, he was a religious preacher, orator, poet, translator, essayist and won for himself profound popular admiration as a great man filled with divine inspiration.

[Madhusudan Granthavali; Kalandi Charan Panigrahi—Bhakta Kavi Madhusudan; Madhusudan's Diary; Madhusudan Rao—Utkala Gatha; —Jatiya Sangita; —Navajuga; —Karmi Shri Gaurishankar; —Kavi Shri Radhanath Rai Bahadur; —Kavi Shri Fakir Mohan Senapati; —Radhanath Jeevani.]

(J. C. Rath) G. K. Brahma

RAO, N. MADHAVA (1887-1972)

Nyayapathi Madhava Rao was a distinguished Civil Servant and administrator from Mysore, who rose to be the Dewan of the Princely State. He was one of the six members of the Drafting Committee of the Indian Constitution.

Born at Masulipatam on 8 June 1887, Madhava Rao belonged to a distinguished Madhwa (Deshastha) Brahmin family hailing from Guntur district. His great-grandfather, N. Sheshagiri Rao, had been a District Sheristadar in Krishna and Guntur districts. Son of N. Venkatakrishna Rao, who was a translator in the District Collector's Office, Madhava Rao had no "worth mentioning" achievements (in his own words) during his school days. He passed his Intermediate from the Masulipatam Noble College, being the only First Class from the College in 1902. He had secured a prize in Biblical studies during this period. Later he got his B.A. degree in 1904, securing a First Class from the Pachaiyappa College of Madras, with History, Political Science and Economics as his optional

subjects. He continued his studies for a Law degree in Madras but before he could appear for his B.L. examination, he qualified himself for the Mysore State Civil Service by standing first in the Civil Service examination held in 1907. He was appointed a Probationary Assistant Commissioner, and was posted as the District Treasury Officer in Bangalore in 1909. In the meanwhile he appeared for his B.L. examination (1909), secured the first rank, and qualified himself for the Innes and Carl Michael Prizes.

District Subdivisional Officer and First Class Magistrate at Tumkur (1910) and at Mysore (1913) and Assistant Revenue Commissioner (1913) were his other postings. During this short period of service, he impressed his superiors by his hard work, honesty, efficiency and resourcefulness, and in 1914 Sir M. Visweswaraya, the then Dewan, appointed him Efficiency Audit Officer. This special assignment required of him the exploration of the ways and means by which efficiency in administration could be toned up and irregularities and corruption checked. During his four years of work in this capacity, he was responsible for many innovations and improvements in administration, and all departments came to be reorganised with the application of modern techniques, according to his recommendations.

In 1919 he was appointed Secretary and Director of the newly planned Mysore Iron and Steel Factory at Bhadravathi. Madhava Rao played a prominent part in shaping this new venture of the State, and the new plant went into production in 1923. Though he was posted as the President of the Mysore City Municipality in 1924, his connections with the Bhadravathi Factory continued till 1940, either as Director or as Member-cum-Secretary. As the Civic Chief and Chairman of the Improvement Trust Board of Mysore he did laudable work to improve the civic amenities of the capital city.

His next assignment was as the Chief Secretary, Government of Mysore (1926-33). During this period, he was sent to Europe and the United States in 1929, to organise the sales of the products of the Mysore State industrial enterprises. He also worked as the first Trade Commissioner of the Mysore Government in London for some months. He also accompanied Sir Mirza Ismail, the then Dewan of Mysore, to the Round Table Conferences of 1931 and 1932 and took part in the deliberations.

In 1935 he was appointed a Member of the Mysore State Executive Council, and later he became the Senior Member. He presided over the meetings of the Legislative Council and Representative Assembly as ex-officio Chairman during the Dewan's absence.

In the early years of the rule of Sri Jayachamaraja Wadeyar, Madhava Rao ran the State's administration, being appointed as Dewan in May 1941, and he continued in that capacity till the end of July 1946. The task of implementing the constitutional reforms, announced by the Maharaja on 13 April 1940, fell on him, and he performed the job with great skill and ingenuity.

After retirement from the Dewanship, he worked as Constitutional Adviser to the Eastern Princely States, in Orissa and Madhya Bharat. As a representative of these States he was nominated to the Constituent Assembly of India, and was later appointed a Member of the Drafting Committee of the Indian Constitution, headed by Dr. Ambedkar.

As Chairman of the Land Reforms Committee of Hyderabad State (1951-52), Chairman of the Finance Committee of the old Mysore State (1955-56) and later as Chairman of the Rajasthan Finance Committee, Madhava Rao had demonstrated his sound knowledge of financial and administrative problems by his recommendations. In the words of Dr. D. V. Gundappa, an eminent journalist and public figure from Bangalore, he had a sound knowledge of the problems of the people, as he had served in various capacities in different parts of the Mysore State.

His last important public service was his work in the Bangalore City Development Board which had prepared a 'Master Plan' for the City's growing needs.

He died in August 1972, at the age of eighty-five.

Married in 1905 to Narasamma, daughter of Lakshmana Rao of Rajamundry (who was an officer in the Madras Revenue Department),

Madhava Rao was the father of six children. He lost his wife in 1964. Of his three sons, two are I.A.S. officials, holding senior posts in Mysore State, and one is a Brigadier in the Indian Army.

A man of few words, Madhava Rao was renowned for his honesty, intelligence and efficiency. According to Dr. Gundappa, Madhava Rao's knowledge of Law is so sound and perfect that he would have attained fame as a great jurist. As an honest and efficient administrator, he enjoyed the confidence of men like Sir M. Visweswaraya and Sir Mirza Ismail.

As a youth, he was a good golfer and tennis player. He travelled widely in Europe and the United States. He is a great admirer of the liberal leader Gokhale. He had his own doubts regarding the working of the Federal System in India, as it created "divided loyalties", but was satisfied with its actual working. He was a keen student of economic and constitutional problems.

[D. V. Gundappa's article in the Sudha (Kannada weekly), Bangalore, 22 February 1970; M. V. Krishna Rao and M. K. Bhat—Karnataka Itihas Darshana (Kannada), Bangalore, 1970; Interviews of the Contributor with N. Madhava Rao, and his son, N. Lakshmana Rao.]

S. U. KAMATH

RAO, R. RAGHUNATHA (1831-1912)

Diwan Bahadur Rubgunday Raghunatha Rao was born at Kumbakonam on 7 February 1831. He hailed from an ancient and well-connected Maratha Brahmin family, long settled in the Tanjore district of the Madras State. His ancestors were largely responsible for laying the foundation for a Southern Maratha Empire at Tanjore in the seventeenth century. His father, Rai Raya Rubgunday Venkat Rao, was one of the noted personalities of his time. He was the Diwan of Travancore and later served the Mysore Government as Revenue Commissioner in 1834. His mother, Lakshmi Bai, was a lady of rare merits. She knew Sanskrit. Raghunatha Rao belonged to an upper middle-class family which had a high economic status. He lived up to eighty years and retired from service in 1888. The superannuated Rao was given a pension of Rs. 5,000/- per annum.

Raghunatha Rao had his schooling first in a small Mission School near his house in Bangalore and then at the Madras High School (1845), which later evolved into the Presidency College. He gave up his studies in 1850 in order to manage his big estates at Kumbakonam. He learned Law privately and qualified himself for Government service. In 1856, he obtained a pleader's diploma. Works of John Ruskin influenced him very much; particularly the 'Seven Lamps of Architecture' interested him.

Raghunatha Rao began his career as a translator in the Collector's Office at Tanjore. Then he became Sheristadar of the Sub-Court at Kumbakonam. In 1859 he was appointed a Deputy Collector by Charles Trevelyan, the then Governor of Madras. He was also the Head Sheristadar of the Madras Board of Revenue, the highest post then open to an Indian in Madras. Later he was appointed as Presidency Magistrate and Justice of the Peace for the city of Madras. In 1875 he rose to be the Revenue Minister of Indore. He returned to the Madras Government Service in 1881. He served as Diwan of Indore for one year from 1887 to 1888 and retired from service in 1888. As Diwan of Indore, Raghunatha Rao had the unique honour of receiving the visiting Prince of Wales (later King Edward VII) who presented the Diwan a gold medal.

Raghunatha Rao was a many-sided personality. He was a prolific writer. He expressed his views on the questions of the day in the papers. He gave out freely his candid views and experiences for the benefit of his countrymen and the Government. He was one of the first to start a weekly newspaper in Madras. It was the one that developed in later days to be the *Hindu* of today. He wrote on the Arbuthnot Crash and was an eminent publicist of the day. (For details see *The Hindu: Its Origin and History*, a Golden Jubilee publication, 1928, p. 27).

Raghunatha Rao lived the life of a typically religious Hindu. He read the holy scriptures of the Hindus and believed that Hinduism was an all-

embracing religion and that the fundamental concepts of Hinduism were quite in keeping with science. He wrote up small catechisms and books for children and compiled short story books based on the Bhagavata, the Bhagavad Gita and the Rig Veda. In his capacity as Land Commissioner of Trichy, Raghunatha Rao rendered yeoman's service to the Srirangam Temple by restoring to it much of the temple land that had been illegally encroached upon by a number of people.

Though a moderate in politics, Raghunatha Rao held strong views. For instance, he criticised the Indian National Congress organization severely for beginning at the top instead of at the bottom. He was for Councils from the village upwards to the Central Government. He was not for communal representation as such, although he was for "making liberal concessions to Mohammedans and Christians" ('Indian Statesmen', Natesan & Company Madras, p. 34).

Raghunatha Rao's interest in the agrarian question was great. While still young, he exposed the use of torture in the Southern Presidency and prevented the spoliation of minor *inams* in the Tanjore district. On the eve of the departure of Sir Charles Trevelyan in June 1860, Raghunatha Rao wrote him a long letter on the land tenure of Tanjore and the *mirasdar's* right in the land and proposed therein a full scheme of settlement. He stated that "... my proposal, if carried out, would make it certain and permanent, would make the landlords wealthy and independent and of great assistance to the Government". Again in the controversy over land assessments in Madras during the time of Lord Curzon, Raghunatha Rao figured prominently. He attacked the impersonal system of Government. He held the view that "a fixed land tenure and remunerative public work alone could save India from the occurrence of famines". ('Indian Statesmen', Natesan & Co., Madras, pp. 330-38).

Raghunatha Rao died in the midnight of 3 May 1912. "He died full of honours and years, in the plentitude of his fame, universally respected and deeply mourned by all who knew him" ('Indian Statesmen', p. 30). He lived a simple and unostentatious life. His career was long and arduous. He had an indomitable energy for work. He was solely responsible for initiating the Age of Consent Bill. To this, there was strong opposition from the conservative sections of the Hindu Society. But he was very cautious in his methods. As a pioneer, he was one of the originators of the Indian Social Conference. He took part in the first session of the Indian National Congress held at Bombay in December 1885. However, "he could not act as a Representative" ('The History of the Indian National Congress', Vol. I, p. 17).

An English hospital was established at Kumbakonam, mainly through the exertions of Raghunatha Rao. He was the founder in reality of what is now the Kumbakonam College. He founded a large number of charitable *Chattarams* and *Agraharams*.

In his address to the Social Conference at Lahore in December 1893, Ranade paid a fitting tribute to Raghunatha Rao when he remarked thus: "He is the father and the patriarch of this movement." ('Indian Statesmen', p. 348).

[Indian Statesmen (G. A. Natesan & Company), Madras, 1927; Pattabhi Sitaramayya —The History of the Indian National Congress, Vol. I; V. K. Narasimhan—Kasturi Ranga Iyengar; A. Besant—How India Wrought Her Freedom; Sreekar L. Bhandarkar—Kasturi Srinivasan; The Hindu: Its Origin and History, National Press, Madras, 1928; Encyclopaedia of the Madras and Adjacent States, 1921.]

(Emmanuel Divien) B. NARASINGARAJAN

RAO, RAMAKOTESWARA

—See under Ramakoteswara Rao, Kolavennu

RAO, T. ANANDA (1852-1919)

A distinguished Civil Servant from the Princely State of Mysore who later became the Dewan, Tanjavur Ananda Rao was the eldest son of Raja Sir T. Madhava Rao, a noted South Indian statesman who had been a Dewan in Travancore and Baroda. This family of Madhwa Deshastha

Brahmins *is renowned for its distinguished* services as administrators in various Princely States. Madhava Rao's paternal uncle, Venkata Rao, was Dewan in Travancore State, and his father (Venkata Rao's brother), Ranga Rao, also "won laurels in Travancore service".

Ananda Rao was born at Trivandrum on 15 May 1852, and was educated at Trivandrum and Madras. He passed all his examinations, S.S.L.C., F.A., and B.A. in the First Class. Soon after his passing the B.A. examination in 1871 with History, Logic and Psychology, he was employed as a Tutor to the Travancore Princes and later in 1873 he taught Prince Ananda Rao of Indore.

His public life began in November 1873, when he joined the Mysore State Service as an Attaché under the British Commission. Here he worked under Rangacharlu in the Palace Establishment, and Rangacharlu (who became the first Dewan of Mysore after Rendition in 1881) was responsible for encouraging Ananda Rao in his later career. Subsequently he was promoted as a District Magistrate, and he served in that capacity in several districts of the Mysore State. Deputy Commissioner of Mysore, Director of Statistics and Chief Secretary of Mysore were his other postings. In 1904 he was appointed Revenue Commissioner.

In 1906 P. N. Krishna Murthy retired as Dewan, and with him two members of the State Executive Council, too, retired. This vacancy in the Council was filled by the appointment of T. Ananda Rao and K. P. Puttanna Chetty as new members (April 1906).

His last position was that of the Dewan of Mysore, to which post he was chosen in March 1909 after the retirement of Dewan V. P. Madhava Rao.

According to Dr. D. V. Gundappa, Ananda Rao's Dewanship had "nothing remarkable", and things moved in a routine way. He continued in that position till November 1912. One of the important developments of the period was the holding of the first Mysore State Economic Conference in June 1911, "with a view to bring together the non-officials as well as the officers of the Government in deliberations connected with the economic progress". Completion of the New Palace of Mysore in 1910 and finalisation of the proposal to construct the Krishnaraja Sagar Dam across the Kaveri river in 1911 were other achievements of the period.

One of his memorable reforms was the reservation of the Mysore Civil Service to Mysoreans, persons born and domiciled in Mysore. This decision put an end to a long agitation going on in the State against the large-scale recruitment of people from the Madras Presidency for the Mysore Civil Service.

Married to the daughter of Dewan Rama Rao of Travancore, T. Ananda Rao was childless. It seems his wife once said proudly that she was the daughter, daughter-in-law and wife of Dewans.

Ananda Rao lived a simple and unostentatious life. He lived in his same old house even after his becoming a Dewan, and turned down all proposals for moving into a bigger house.

He was rather 'notorious' for his strict adherence to time and rules. He never received any officials after office hours or on holidays, nor discussed official matters with them during those periods.

He had an "unsurpassed sense of absolute loyalty" to his Sovereign, and he was "indifferent to what others thought of him," says K. Subba Rao, one of his subordinate officials. He was strict in following his daily routine.

In politics he was, perhaps, the follower of his father, Sir T. Madhava Rao, who represented a third school of Indian thinking (as against the "radicals" led by Tilak and the "moderates" led by Gokhale) in their attitude towards the British rule. This third school considered British rule as a boon, and they thought that Indians must agitate for more accommodation in the Civil Service and representation in the administration. Banning of a meeting to be addressed by the Right Honourable Srinivasa Sastry in Bangalore and suppression of the Nationalist Press in Mysore by Ananda Rao during his Dewanship illustrate this assumption.

He was of a "strange disposition of neither making friends nor enemies", and favouritism was totally absent in his decisions. He was a

voracious reader, and was interested in reading all standard books.

'Companion of the Indian Empire' (C.I.E.) was conferred on him by the British Crown during his Dewanship, and before his retirement the title 'Pradhana Shiromani' (Crest-Jewel among Pradhanas, i.e., Dewans) was also conferred on him by Sri Krishnaraja Wadeyar IV.

In the words of K. Subba Rao, "His whole life was a remarkably detached one" and he never entertained the advice of adopting a son, though he was childless.

Ananda Rao died on 20 July 1919 in Bangalore.

[M. Shama Rao—Modern Mysore, Vol. II, Bangalore, 1936; K. Subba Rao—Revived Memories, Madras, 1933; Natesan (Publisher) —Indian Statesmen, Madras, 1927; Dr. D. V. Gundappa's articles in the Sudha (a Kannada weekly), Bangalore, 28 September and 5 October 1969.]

S U. KAMATH

RAO, T. MADHAVA (SIR)

—See under Row, T. Madhava (Raja, Sir)

RASUL, ABDUR (MAULVI) (1872-1917)

Born in April 1872 in an aristocratic family of Tripura, Maulvi Abdur Rasul had his early education in the idyllic environment of Kishorgunj in Mymensingh district (now in Bangladesh). Soon after passing his Entrance examination from the Dacca Collegiate School in 1888, Abdur Rasul left for England in 1889. He passed his Matriculation at Oxford in 1892 and obtained his B.A. degree in 1896 and his M.A. two years later. He qualified for the Bar from the Middle Temple's Inn. He also took the degree of B.C.L. from the Oxford University. He resided in England for nine years, during which he married an English lady and had a daughter by her. Returning home, Abdur Rasul set up a successful legal practice at the Calcutta High Court.

The first few years of the twentieth century witnessed a great political upheaval in India, particularly in Bengal where the anti-partition movement was capturing the mind of every patriot. The sensitive Abdur Rasul, in spite of his Western way of living, joined the mainstream of the national freedom struggle under the inspiring leadership of Sir Surendranath, Ananda Mohan and Sir Gooroodas, and soon rose to be a front-ranking leader of the Swadeshi movement. The rising tempo of the Indian freedom movement drove the British rulers to adopt the desperate policy of sowing dissension among the two major communities of the country, the Hindus and the Muslims. This 'divide and rule' policy of the alien rulers threatened to keep the two communities locked in internecine quarrels. The patriotic feelings of the Maulvi were touched to the core by the threat of the disruption of Hindus Muslim amity. He harnessed the tremendous influence which he wielded equally among hi- co-religionists and Hindu compatriots to the cause of national integration. It was due to his personal endeavours that the Muslims of Eastern Bengal responded in large number to the call of the Swadeshi movement. Communal harmony formed the motto of the Maulvi's political life. His voice was the loudest and his contribution most conspicuous in the contemporary efforts at maintaining fraternal feelings among the Hindus and the Muslims, much to the chagrin of the English rulers.

A far-sighted leader that he was, the Maulvi did not fail to realize the vital role of education in building up a national movement. He desired education to be such as to inspire students with a genuine love for their motherland. Through the agency of the National Council of Education which he founded, and of which he was the Secretary during 1913-16, the Maulvi sought to enlarge the meaning and content of the Swadeshi movement, particularly in Bengal. Maulvi Abdur Rasul was elected President of the Bengal Provincial Conference in 1906. He delivered a memorable Presidential speech at the Conference which was broken up by the police as a result of the repressive measures taken by the Government.

The Maulvi participated in the Home Rule

Movement, too. He always had a medal of Home Rule hung from the chain of his watch. He was so much sentimentally attached to the medal that he had wished the medal to be buried along with his body on his death.

Maulvi Abdur Rasul died in July or September 1917, at the early age of forty-five.

[Dhirendra Chandra Majumdar—Bharater Swaraj Sadhak, Part I; The Indian Nation Builders, Part I, Madras.]

(S. Mukhopadhyaya) A. SUBHAN

RATHA, GOVINDA (PANDIT)
(1848-1918)

Born in Patapur under Banki P.S. in Cuttack district in 1848, Pandit Govinda Ratha made notable contributions in the field of nationalism from 1871 till his death in 1918. He was the son of Dinabandhu Ratha, a poor conservative Brahmin. He lost his father at an early age. Govinda Ratha had his early education in the village school of Chhatabar. After completing his studies in the Middle English School at Charchika, he studied in the Cuttack Normal School for three years. Soon after his marriage in Biranarasinghpur Sasan in Puri district, he lost his wife; he did not marry again. He had close personal contacts with Pyarimohan Acharya and Madhusudan Rao, two of Orissa's notable figures in his days.

For some time he was a teacher in the Night School at Puri. He was offered a job at Cuttack in the Collectorate, but he declined it, thinking that he would be losing his independent spirit under the chains of Government Service Rules. During the terrific famine of 1866, he organised relief operations. He was an honorary teacher in the Pyarimohan Academy at Cuttack for many years. He was also a member of the Utkal Sahitya Samaj, Orissa's premier literary association. He worked hard to establish the Pyarimohan Academy at Cuttack in 1875. It is now a leading high school in the State.

Govinda Ratha was courageous, intelligent and very simple in his dress and deportment. He studied Sanskrit and also old Oriya literature well. Though he had no occasion to visit any foreign country, he was well informed about the different countries of the world.

He was a social reformer. He was never in favour of caste distinctions and he boldly denounced untouchability. He declared an intellectual war against conservatism and superstitions. Though a staunch Hindu, he had a catholic religious outlook. He was in favour of Western Education as the key to enlightenment and intellectual awakening in India.

The patriotism of Ratha is well known. He communicated the message of nationalism to the people of Orissa through newspapers and publication of pamphlets. He was wholly constitutional in his methods of propaganda, and even high European officers were afraid of him. Service to Mother India was his greatest consideration. He was against British imperialism. He criticised the British people vehemently and wrote a satire, 'The Future Sahib'. He was, however, in favour of the British form of government and democracy, to be run only by Indians.

The *Utkal Deepika* and the *Utkalputra* (two nationalist papers) flashed his writings. He wrote text-books for school children which was a great desideratum in those days and made significant improvements in the field of printing in Oriya. He was a powerful speaker. He had a great memory, and his speeches were replete with apt quotations from Oriya and Sanskrit works. He published more than one hundred books, and himself wrote about half a dozen good books.

[Pandit Narasingh Mohapatra—Janasevi Pandit Govinda Ratha; Kalia Panigrahi—Janasevi Pandit Govinda Ratha; Lakshmi Narayan Sahu—Peary Mohan; Bimala Charan Raychowdhury—Life of Peary Mohan Acharya; Pandit Govinda Ratha—Future Sahib; —Lat Darsan; —Peary Mohan's Letters to Pandit Govinda Ratha, dated 10 April 1875 and 20 August 1880.]

(J. C. Rath) G. K. BRAHMA

RATHA, MRUTYUNJAYA (PANDIT) (1882-1924)

Mrutyunjaya Ratha was a great traditional scholar of modern Orissa. He was born in 1882 in the village of Dakshina Radhasa under the Pipli P.S. in the District of Puri. He studied at the village pathasala first and in the Rupadeipur Middle Vernacular School thereafter. He then proceeded to Cuttack and underwent training in the Teacher's Training School in 1900. His father, Damodar Ratha, was a highly orthodox Brahmin. Mrutyunjaya married very early and it is gathered that the name of his wife was either Tulsi Debi or Rambha Debi. He was brought up in an environment of orthodox ideas. But as he grew up, he changed many of the ideas of his earlier days. He was in favour of modern education for infusing a spirit of nationalism into the people of India.

He received much inspiration from Madhusudan Rao who was a highly revered personality of those days. His association with Gourishankar Ray, the famous editor of the *Utkal Deepika*, and also with Pyarimohan Acharya helped him much to develop his nationalistic outlook. He was a great scholar in Sanskrit and his reputation reached all sections of scholars and readers in Orissa in those days. He was a keen student of the Ramayana, the Mahabharata, the Bhagavad Geeta and the writings of Mahakavi Kalidasa and others. His translations of 'Kumara Sambhava', 'Mudra Rakshasa' and some other works into Oriya drew the attention of the greatest literary men of his time. Above all, he was a first-rate literary critic. His booklet on 'Sarala Mahabharata', the first great literary work of Orissa belonging to the 15th century A.D., is considered even now to be a significant contribution to Oriya critical literature.

Mrutyunjaya was a great patriot. As a teacher of Oriya literature and language in the school, he was highly respected by his students and also by the eminent literary men of Orissa. He was very simple in his manners and hated ostentation as something antithetical to a noble life. He believed in the caste system and untouchability in the first part of his life, but his association with

Madhusudan Rao and others brought about a change in his attitude and even the question of widow-marriage found support in him. He did not directly participate in the nationalistic movement. But he was strongly in favour of Indian emancipation in a constitutional and non-violent manner. He had no regard for British officers who had no sympathy for the Indians. He was in favour of a democratic government for India.

Mrutyunjaya was well-known in journalistic circles. His contributions to the *Utkal Deepika*, the *Utkal Hitaisini*, the *Prajabandhu*, the *Utkal Sahitya*, the *Mukura* and other papers brought him unique popularity. He was closely connected with the Utkal Sahitya Samaj, Cuttack.

He served as a teacher in the Ravenshaw Collegiate School, Cuttack, run by the Government and also as the Head Pandit of the Cuttack Normal School for some years.

He did not visit any foreign country and Orissa was the region of his activities. He was a member of the Royal Asiatic Society.

[The Utkal Deepika; The Mukura; Collection from Oriya Gyanakosa Office; Collection from Dr. G. C. Misra, Ravenshaw College, Cuttack; Collection from K. N. Das, a relative of Mrutyunjaya Ratha.]

(J. C. Rath) G. K. BRAHMA

RATH, SASHI BHUSAN (1885-1943)

Sashi Bhusan Rath, the first among the journalists of Orissa, was born on 1 January 1885 in a place called Soroda, a small town in the District of Ganjam, situated at a distance of seventy-two kilometres from Berhampur, the most important town in the district. This place is on the banks of the river Rushikulya and the scenic beauty of the locality attracts people from the entire district. The Christian Missionaries were attracted to this small town in the 19th century and converted a large number of local people to Christianity. Rath, though born in a family of respectable Brahmins, had developed a

modern outlook on account of his contact with the Christians.

Sashi Bhusan had been adopted before he was born. He was the son of Lambodar Mohapatra, but before his birth his grandfather, Nilakantha Mohapatra, had pledged to give him away to one Digambar Rath, an uncle of his. His own father, Lambodar, was a patriot and he participated in social welfare work. He was practising as a Muktear in Berhampur, and as Ganjam was a district in the Telugu-speaking belt of the erstwhile Madras Presidency, Lambodar knew English, Oriya and Telugu. Sashi Bhusan was considerably influenced from his childhood by the associates of Lambodar.

Sashi Bhusan had his education in the village school at Soroda and at Russelkunda, now called Bhanjanagar. From there he shifted to Parlakhemundi for his English studies and prepared for the Entrance examination. In 1903 some local zamindars of Ganjam took the lead in organizing the Utkal Sammilani or Utkal Union Conference to demand a separate Orissa Province through the amalgamation of the Oriya-speaking tracts lying in the neighbouring Provinces of Madras, C.P. and Berar and Bengal. Orissa, which was a Division in the Presidency of Bengal, was subsequently transferred to the erstwhile Province of Bihar and Orissa which was created in 1912, but Ganjam was not amalgamated with the Orissa Division, for which the Oriyas of Ganjam were the foremost in the amalgamation movement. Sashi Bhusan, while in school in Parlakhemundi, caught the contagion of the movement and left school to plunge into it.

As a Brahmin belonging to the lower middle-class, Sashi Bhusan married Annapurna of Badagoda village near Soroda, an illiterate girl, at the early age of eighteen. She was a pious and conservative lady, but Sashi Bhusan was not very much influenced by her and his modernism was not shaken at all.

Married at an early age, he had to shoulder the responsibilities of life but the little education that he had was not sufficient for earning a moderate income. Not being able to secure a job under the Government—and he was not anxious to secure a Government job on account of his ardent patriotism—he served for some time in the British Indian Steam Navigation Company which had an establishment at Gopalpur on the Bay of Bengal, and in course of his service with them he travelled extensively on the coasts of India between Bombay and Rangoon. His yearning to serve the country made him restless in his petty job under the Company, for which he left service and came back to Berhampur. He came in close contact with the local leaders of Ganjam like Harihar Panda and Sribatsa Panda, leaders of the Satyabadi Group like Pandit Gopabandhu Dash, Pandit Nilakantha Das and Pandit Godavarish Mishra and, above all, Utkal Gaurav Madhu Sudan Das, the architect of the separate Orissa Province. At that time the streams of Oriya patriotism and Indian nationalism joined each other, and Sashi Bhusan was a member of the Indian National Congress, while remaining a worker of the Utkal Sammilani.

Sashi Bhusan realised that if the grievances of the people were to be ventilated and brought to the notice of the powers that be, it was necessary to publish them in newspapers; but as there were no newspapers in Orissa the cause of the Oriyas went by default. He, therefore, founded a weekly newspaper entitled the *Asha* (The Hope) in 1913 at Berhampur and became its Founder-Editor. This was the birth of journalism in Orissa, and he himself helped the Satyabadi Group of leaders to publish their weekly, the *Satyabadi*, from the Asha Press at Berhampur, which also published an English weekly called *The East Coast* and an Oriya monthly magazine called the *Pradeep* (The Lamp). A weekly paper could not serve the purposes of a daily newspaper. With great courage Sashi Bhusan converted the weekly paper, the *Asha*, to a daily newspaper in 1928. To put the grievances of the Oriya people before the British rulers of India he published an English daily called the *New Orissa* from 5 May 1933 when it was known from the White Paper published by the British Government that the thirty-year-old demand for a separate Province of Orissa was going to be conceded. The daily *Asha* and the daily *New Orissa* were the two first daily newspapers published in Orissa, and Sashi Bhusan Rath was the first Editor of a daily newspaper in

the State. He was not only an Editor, he was the producer of a large number of journalists who occupy leading positions in the journalistic world today.

Sashi Bhusan was a prolific writer and the pages of his daily, weekly and monthly papers were embellished with his writings. He also attracted literary celebrities like Gopal Chandra Praharaj, Fakir Mohan Senapati, Ram Chandra Acharya, Nilmoni Vidyaratna, Sadashiv Vidyabhusan and Joya Mangal Rath to contribute articles to his papers. He has not left behind any books but his writings, when published, will fill up thousands of pages.

Disgusted with the proselytising attempts of the Christian Missionaries, Sashi Bhusan became a social reformer very early in life and his adventurous journeys to different parts of the country and his contacts with reformers like Sribatsa Panda strengthened his inclinations for social reform. He was a Brahmin and was expected to be caste-ridden, but he got over these pettinesses and espoused the cause of widow-marriage and equal status for women in society. There was a local festival at Soroda in which animal sacrifice was practised, and Sashi Bhusan had it stopped. There was at that time a criminal tribe known as Dandasi and the Government had placed them under legal restrictions. Sashi Bhusan took up their cause, organized conferences with the help of other nationalist leaders and agitated for the removal of these restrictions. His early efforts bore fruit after India became independent.

He was a nationalist and a patriot. He stood for the independence of India and participated in the nationalist movement. He had been elected as a member of the Ganjam District Congress Committee for a term, in which capacity he had organized the District unit of the Congress. He was the Ward Commissioner of the Berhampur Municipality and a member of the Khallikote College Governing Body. He was twice elected as a member of the Madras Legislative Council and was there from 1921 to 1927.

His activities as a leader of the Utkal Union Conference made him famous throughout the State. He had a great desire for national work, for which he started the daily newspapers, and not being able to make them profitable propositions he sold his paternal property and invested the money in the movements in which he had participated.

He courted imprisonment during the Civil Disobedience Movement of 1930. He also accompanied Gandhiji for a part of his Harijan March in Orissa in 1934.

Sashi Bhusan was an advocate of industrialisation. He had sold a part of his ancestral property and started a small leather industry under the name of Rath & Co. in Kolaba, Bombay. Not being able to make much headway, he wound up this business and became Manager of Young and Co., Calcutta, where he served for four years. He had visited Burma in 1930 to study the condition of the Oriyas there, many of whom were from Ganjam district. He submitted evidences before the Philip-Duff Committee and O'Donnel Committee, which were appointed to demarcate the boundaries of the proposed Province of Orissa on the south and north, respectively.

Sashi Bhusan died on 20 March 1943, at a comparatively young age of fifty-eight. During this short span of life, Sashi Bhusan had made such a tremendous impact on the political and journalistic life of Orissa that he is still honoured as the father of Oriya journalism. He had a commanding appearance and personality and he loved the best things of life. It is a tragedy that he did not leave behind a son to keep his tradition alive. The entire State remembers him today.

Truly he may be regarded as one of the makers of modern Orissa.

[Sarat Chandra Mohapatra—Sashibhusan Rathanka Jeevani; The Weekly Satyabadi; Sribatsa Panda—Autobiography; Sashibhusan Rath's Diary; Information supplied by R. P. Shastri, Editor of the Orissa Times; The New Orissa Files; The Asha Files; Information supplied by Sriharsha Misra, Associate Editor of the Janasakti.]

(J. C. Rath) S. C. Dash

RATTAN CHAND (MAHASHE)
(1875- ?)

Mahashe Rattan Chand, one of the heroes of Jallianwala Bagh, was born in 1875. Although born at Ludhiana, his family belongs to Amritsar. Lala Sita Ram Khanna and Parwati were his parents. He had two brothers, Karam Chand and Amin Chand, and two sisters. He had one son, Rajinder Paul Khanna, and one daughter, Lilawati Suri. Mahashe was a Kshatriya and belonged to the Khanna sub-caste. His father, who belonged to the middle-class, was a businessman in Tehsil Phillaur of Jullundur district of the Panjab.

Rattan Chand did not join any school and had his elementary education at home. He never passed any school or university examination. He knew Urdu and had quite often contributed articles in the Urdu daily, the *Partap*, previously published from Lahore. He worked as a piece-goods broker at Amritsar and did not accept any Government service. He was married twice, once to Lakshmi Devi and, after her death, to a widow, Puran Devi.

Although he did not use the public platform for making speeches, he missed no opportunity to sing national songs on various occasions. Mahashe Rattan Chand, who was popularly known as Ratto, joined the Bharat Mata Society of Sardar Ajit Singh and worked in close association with him. For some time also he joined the Congress Party. He donated two thousand rupees and also collected donations from people for holding the All India Congress Session at Amritsar in 1919-20. However, he left the Congress Party on the question of the Communal Award and joined the Hindu Mahasabha. He was a staunch Arya Samajist. It was through these organisations that Mahashe carried on his nationalist activities.

Mahashe read some books by Bhai Parmanand ('Hindu Sangathan') and Lala Lajpat Rai (Biographies of Mazzini and Garibaldi). He also read the 'Satyartha Prakash' by Swami Dayanand. Besides, the Arya Samaj leaders like Chaudhary Ram Bhaj, Swami Joginder Paul and Lala Chiranji Lal also influenced his ideas and brought him to the fold of the Arya Samaj.

Mahashe Rattan Chand's period of greatest contribution to nationalism was from 1907 to 1947. As early as 1907 Mahashe took an active part in the agrarian movement in the Panjab. He sang the famous song 'Pagre Sambhal Jatta' in villages and towns.

During the disturbances of 1919, Mahashe Ratto was a leader of the mob. He was sentenced to death. This was later commuted to transportation for life. According to the charges mentioned against him by the Martial Law Commissioner, "Mahashe Ratto recited a poem at the meeting on 30th March 1919, was a speaker at the meeting of 6th April, and one of the conspirators who arranged 'Hartal' and a big meeting on 5th and 6th April." He was thus regarded as one of the ring-leaders of Jallianwala Bagh, "who initiated the outbreak with most significant promptitude." (Pearay Mohan—'An Imaginary Rebellion and How It Was Suppressed', Lahore, 1920, p. 114).

Mahashe Rattan Chand headed the Ram Naumi Demonstration on 9 April 1919 and opened a common 'Chahabil' for the mob. Next day he again headed a mob going to the Civil Lines under instructions of Hafiz Mohammed Bashir to demand the release of Dr. Satya Pal and Dr. Kitchlew. He also led a mob which was fired upon during the sack of the city post office.

In the National Bank Murder Case, Amritsar, the Martial Law Court observed, "we could only note that Rattan Chand or Ratto and Bhugga were ringleaders and initiated the outbreak with most significant promptitude, as soon as the news of the deportation of Dr. Kitchlew and Dr. Satya Pal, whose lieutenants they are called, became known. We, therefore, sentenced each of the remaining 20 accused as set out in the schedule to death and to the forfeiture of such property as was owned by him at the time of the commission of the offence and as is liable to forfeiture" (Pearay Mohan, Appendix II).

Rattan Chand remained in the Andamans for about eight years, up to 1928. Thereafter, he was kept in Multan, Lahore and Campbellpur jails. He was released in 1936 after undergoing seventeen years of hard labour. All this did not dissuade him from participating in the Quit India Movement.

The region of Mahashe's political activity was Panjab. Lala Pindi Dass, Mehta Nand Kishore, Sufi Amba Prasad, Sardar Ajit Singh, Dr. Satya Pal and Dr. Kitchlew were among his close associates.

A believer in peace and non-violence, he was much disturbed when the mob murdered some British people in April 1919 in Amritsar. He called the Rowlatt Act a 'Black Act' and condemned the attitude of General Dyer towards the peace gathering at Jallianwala Bagh. According to him, "It was a cold-blooded murder of the Indians by Dyer." He expected some reforms on the victory of the British in the war but the Rowlatt Act was given as a reward to Indians.

Mahashe was against the caste system as it prevailed in the Hindu society. Although a Kshatriya, he married a Brahmin girl. He not only believed in the equal status of women but even strongly favoured the marriage of the widows. He believed that for the welfare of the Hindu society women must be respected and should have an important place in our society.

In his religious convictions Mahashe Rattan Chand was a staunch Arya Samajist and did not believe in idol worship or other religious superstitions. Similarly his attitude towards social reforms was modern. His Arya Samajist feelings, however, did not dissuade him from working wholeheartedly for Hindu-Muslim unity during the Martial Law days (The *Partap*, Urdu daily, Lahore, May 29, 1927).

Although against co-education, Rattan Chand wanted education to be on national lines. In his opinion national institutions should be established to create love for the nation in the mind of the Indian youth. He was very much against regionalism and had an all-India outlook. He appreciated the British form of government as the best in the world. At first he was in favour of Dominion Status but later he stood for complete independence of India. He wanted full encouragement to the cottage industries in order to make villages prosperous and self-sufficient. But at the same time he was not against large-scale industries in India, which could use the raw material which was exported to England. The British officers, according to him, were very highly paid simply because they were white-skinned and Indian wealth was taken away to England leaving India poor and helpless, which he regarded as nothing but sheer exploitation.

[Pearay Mohan—An Imaginary Rebellion And How It Was Suppressed, Lahore, 1920; The Tribune (English daily), dated 1, 18, 22 and 29 May 1927, 5 June 1927, 17 July 1927, and 13 April 1962; The Partap Files (Urdu daily), Lahore; Personal interview of the Research Fellow with Mahashe Rattan Chand.]

(D. L. Datta) M. S. AHLUWALIA

RAVAL, RAVISHANKAR (1892-)

Born on 1 August 1892 at Bhavnagar in Saurashtra, Ravishankar was the second son of Mahashankar Raval. He belongs to the Audichya Brahmin community.

Ravishankar's father was a Postmaster and later a Bank Manager at Bhavnagar. Ravishankar's mother, Ujamben, was a noble and sensitive lady. Her touching and picturesque style of story-telling had a deep impact on young Ravishankar's mind. In 1909 Ravishankar married Ramaben and had three sons—Narendra, Gajendra and Kanak.

Ravishankar had his primary education at Rajkot and Bhavnagar and secondary education at the Anglo-Vernacular School and Alfred High School at Bhavnagar. He passed the Matriculation examination in 1909 and joined the Shamaldas College, Bhavnagar. In a short while, encouraged by his Principal, he left the College and joined Sir J. J. School of Art, Bombay, in 1910, where he completed the higher Art Course with the highest award, the Mayo medal in 1916.

During this period, personal contact with Mahatma Nathuram Sharma and study of the Ramayana influenced Ravishankar's spiritual outlook. During his studies in Bombay he came across articles written by Sister Nivedita, E. B. Havel and Anand Coomaraswamy.

In Bombay, Ranjitram Vavabhai (father of

Ashok Mehta) encouraged Ravishankar's artistic aspirations. His painting 'Gurjar Sundari' won the gold medal for him in an art exhibition held at Surat in 1915. Ranjitram introduced Ravishankar to Haji Mohammad, the Editor of a newly-started Gujarati monthly, *Visami Sadi* (Twentieth Century), in Bombay. Ravishankar gave a new dimension to the *Visami Sadi* by his sketches and paintings.

In 1917 Ravishankar was awarded a gold medal for the best painting ('Bilva Mangal') at the Bombay Art Society's annual exhibition.

In 1919 he shifted to Ahmedabad. He drew sketches for Gandhiji's paper the *Navajivan*. He organised an art exhibition on the occasion of the Gujarati Sahitya Parishad (Gujarati Literary Conference) held at Ahmedabad, making the people of Gujarat conscious of their cultural heritage. He drew a sketch of the proceedings of the Sedition trial of Gandhiji in 1922, which was published in the *Manchester Guardian*, London.

In 1924 he started his Gujarati monthly, the *Kumar*. In 1943 he retired from its editorship and converted it into a limited liability company. He was awarded 'Ranjitram Suvarnachandrak' in 1930 for his singular contribution in depicting the cultural heritage of Gujarat. In 1934 he founded the Gujarat Kala Sangh Chitrashala at Ahmedabad.

In 1936 he visited Japan and contacted many art institutions. From 1936 onwards he was found busy with art activities, including his visits to the Russian artist Nicholas Roerich in the Himalayas (1939) and Santiniketan (1941).

In 1949 he acted as the Vice-President, All India Association of Fine Arts and Crafts, Bombay, and also the Vice-President, All India Fine Arts and Craft Society, New Delhi. During 1950-51 he was a member of the Art Advisory Board, Bombay, and a member of the Art Advisory Board, Government of India.

In 1951 he attended the World Peace Conference at Vienna. In 1952 he toured the Soviet Union and made a close study of art activities there. He was associated with the Lalit Kala Akademi, Delhi, during 1954-58.

From 1961 to 1966, he was the Vice-Chairman, Lalit Kala Akademi, Gujarat State, and Director, Kala Kendra, Vallabh Vidyanagar. He was the representative of the National Treasures Purchase Committee in Gujarat for one year.

In 1965 he was awarded Padma Shri. Also he was awarded the Second Prize of the Soviet Land Nehru Award for his book entitled 'Deethan Me Navan Manavi' (I Saw A New Humanity). He was presented by the Gujarat Lalit Kala Akademi an Address on a Copperplate with a sum of Rs. 1,000/-.

At present, he is the Chairman, Bharat Kala Mandal, Ahmedabad, and associated with the M.S. University of Baroda in various capacities.

Ravishankar's simplicity and humility have remained his striking qualities. Since his young days his mind has revolted against caste-rigidity and injustice done to the womenfolk.

An advocate of free thinking, he believes in the basic unity and universality of the soul. Though an admirer of western education, he stresses the necessity of national education and, more particularly, the need of primary education for strengthening democracy.

He believes in constitutional and non-violent methods in the nationalist struggle and peaceful understanding in international affairs.

He has been against the repressive and autocratic British rule and stood for complete independence but friendly relations with Britain.

An ardent advocate of 'Swadeshi', he is neither against modern industries nor against the machine; but he abhors an indiscriminate use of machines which dehumanises man.

Ravishankar has played a pioneer role in the promotion of art in Gujarat. He wrote about travels and art: 'Kalakar ni Samskar Yatra' (1947), 'Deethan Me Navan Manavi' (1965), 'Kala Chintan', etc. Since 1962 he has continued a series of autobiographical articles ('Jivanpat na Smriti Chitro') in the *Kumar*. His paintings included 'Gujarat Na Sahityakaro' (imaginary portraits of Gujarati poets and writers), 'Samskar Chitraval' (depicted life of the village-folks), 'Munshi ni Patra Srishti' (paintings of the characters of K. M. Munshi's novels), 'Ajanta na Kala Mandapo' (reproduction of the Ajanta frescoes), etc.

Rightly known as 'Kala Guru' in Gujarat, he has tried to substantialise the ideals of aesthetic awareness by instructing and encouraging the budding artists, and through his illustrious monthly, the *Kumar*, of which he was the founder-editor. At present, under the able editorship of Bachubhai Ravat, the *Kumar* has become a unique cultural institution of Gujarat, through its paintings and articles on art, literature, history, science, etc.

To express their gratitude, the people of Gujarat have established in 1961 a Public Trust in Ahmedabad, known as Kala-Ravi, to nurture and fructify the ideals of a more beautiful world for which Ravishankar has striven throughout his life.

[Oza, Dhanavant—Ravishankar Raval; Raval Ravishankar—Kalakar ni Samskar Yatra (Gujarati), 1947, Ahmedabad; —Deethan Me Navan Manavi (Gujarati), 1965; —Ajanta na Kala Mandapo (Gujarati); —Jivanpat na Smriti Chitro (series of articles in the Kumar since 1962); The Dharmayuga (Hindi weekly), 30 July 1967; Acharya Vijayavallabhasuri Smarak Grantha; The Files of the Kumar, 1924-67; The Prabuddha Jain, 16 August 1961; The Granthagar, March 1965; The Navachetan, November 1961; The Samsar, October-November 1965; The Prabhat, 14 May 1967; The Buddhi Prakash, May 1966; The Sadhana, May 1966; Personal interview of the Research Fellow with Ravishankar Raval.]

(Kumud Prasanna) R. L. RAWAL

RAVI NARAYANA REDDY

—See under Narayana Reddy, Ravi

RAVISHANKAR MAHARAJ

—See under Vyas, Ravishankar Shivaram

RAVI SHANKAR SHUKLA

—See under Shukla, Ravi Shankar (Pandit)

RAVI VARMA (RAJA)

—See under Raja Ravi Varma

RAZA ALI, SAYYID (SIR) (1882-1949)

Sayyid Raza Ali was born on 29 April 1882 in Moradabad district, Uttar Pradesh. He received the traditional education in early life; but passed his B.A. from the M.A.O. College, Aligarh. By the age of thirty years, he had become a prominent leader of the Muslim League. Throughout his public career, he remained consistent in his advocacy of the Muslim League's point of view. He presided over the Muslim League in 1924. He worked as a member of the U.P. Legislative Assembly and also of the Imperial Legislative Assembly. In his various speeches he described the introduction of communal electorates to be an act of far-sighted statesmanship. He was of the opinion that in the absence of communal representation and reservation of seats, the Muslim community would have been wiped out. He considered the guarantee of certain rights to the Muslims to be a condition precedent for Indian advancement. He was opposed to the concept of competitive examinations since it had not been beneficial to the Muslims. He desired that the Congress-League Pact of 1916 should be revised in order to give 'proper' representation to the Muslims of Bengal and Punjab. He was anxious to secure the co-operation of the Europeans and Anglo-Indians by advocating greater representation for them. He also argued for the representation of the Depressed Classes as a separate unit. He was opposed to the idea of adult franchise, but wanted this right to be conferred only on the tax-paying public. He ridiculed the non-violent approach to politics and considered the Swarajists to be obstructionists because of their demand for Swaraj without adequate safeguards for the minorities. He granted the benefit of doubt in interpreting their action so long as the question of promotion was in the hands of the English, but he attributed motives when the Indians had to decide it. He was opposed to the idea of a Constituent Assembly for India.

He was patronised by the British; in 1926 he was conferred the honorary title of C.B.E. and was Knighted in 1935.

On the question of India's continuance in the League of Nations he wanted Indian contribution

to be reduced by one-fifth. He was in favour of India continuing the membership. He pointed out that the Indians were being maltreated outside India; at least in South Africa the British Government should protect them. He warned the British Government of serious consequences if it entered into an alliance with the Indian National Congress. He considered the highly controversial Indo-British Trade Agreement to be promoting the economic interests of India. He considered two major causes responsible for India's subordination—the unpreparedness to undertake the defence of the country and the lack of confidence and trust among the different classes.

His three works were 'Amalnama' (Urdu), 'Essays on Muslim Questions' and 'My Impressions of Soviet Russia'.

[Who's Who in India, 1930; The Indian Year Book, 1943-44; The Makers of Pakistan (Pakistan Government publication), 1956; Indian Legislative Assembly Debates, 1939-42; The Indian Annual Register, 1924, Vol. II; Jagdish Sharma—The Indian National Congress: A Descriptive Bibliography; Report of the Reforms Enquiry Committee (1924), Appendix No. V (written evidence).]

(L. Dewani) M. S. JAIN

REDDY, MULKA GOVINDA (1916-)

Mulka Govinda Reddy was born on 8 August 1916, at Hayakal, Chitradurga taluka, in a well-to-do Reddy family. His father, Mulka Obanna, is a landlord. He is related through his mother to M. Govinda Reddy, a former Rajya Sabha Member, and later Chairman, Bharat Electronics Limited, Bangalore. Mulka Govinda had his school education at Hayakal, Turuvanur and Chitradurga and went to Bangalore for college studies. He took his B.A. degree from the Central College (Mysore University), LL.B. from the Bombay Government College (Bombay University), and also completed the M.A. course in the School of Economics and Sociology, Bombay, but did not appear in the examination. He married twice; first Janakamma in 1939 and next Kamalamma in 1953.

During his student days he came under the deep influence of Professor B. M. Srikantaiah and Professor V. Seetharamaiah, two renowned Kannada scholars. He was also influenced by 'The Hints of Self-Culture' by Har Dayal. His was a heroic mode of life. He took an active part in the students' movement as a member of the University Union, Secretary of Karnataka Sangha and a member of the Students' Representative Council. He attended the All India Students' Movement Session at Delhi, presided over by Subhas Chandra Bose.

He commenced his law practice as an apprentice under Advocate Balakrishnaiah, a political figure who rose to occupy the coveted post of a Judge of the Mysore High Court in 1941. He gave up legal practice three years later, and changed to politics at the instance of Balakrishnaiah. Reddy was stirred by the speeches and writings of Subhas Chandra Bose, M. N. Roy and Jaya Prakash Narayan. 'Russian Revolution' by Trotsky, a banned book, appealed to him most. But his idol was Subhas Chandra Bose. His love and admiration for Subhas Chandra Bose was so great that he named his first son Subhas Reddy.

He took part in the nationalist movement even from his student days. He was a member of the All India Congress Committee while a student at Bombay. Later he left the Congress and joined the Socialist Party. He represented Chitradurga constituency in the Mysore Representative Assembly from 1945 to 1949. He was elected from the same constituency to the Mysore Legislative Assembly for one term in 1952. With the split in the Socialist Party in 1955, he became the General Secretary of the Socialist Party. In 1958 he was first elected to the Rajya Sabha with no party men of his own in the State Assembly. He joined the P.S.P. in 1961 and was re-elected in 1964 and was again elected in 1970 for a third term. He was the Chairman of the Parliamentary Board, and the Secretary of the International Affairs Committee of the Praja Socialist Party. He was also a member of various Parliamentary Committees like the Public Accounts Committee,

the Consultative Committee of Parliament on External Affairs, etc.

As a Member of Parliament, he has taken keen interest in focussing the attention of the Government on Indians settled abroad and ardently advocated the freedom of the Fiji Islands. Through his writings and speeches he has been criticising the Government's expenditure and focussing attention on the problems of agriculture and agricultural labour. As leader of the Ryot Sangh group in the Mysore Legislative Assembly (1945-49), he drew the attention of the Government to the problems of the ryots. In 1950 he offered Land Satyagraha at Kagod to bring pressure on the Government to distribute surplus Government lands among the landless and courted arrest.

He took a keen interest in education. He was elected to the Mysore University Senate thrice, 1949, 1952 and 1957. He was a Member of the Academic Council, Mysore University, and also of the Mysore Educational Reforms Committee.

He was one of the Directors of the Indian Publications Limited, which published the *Visvakarnataka*, a Kannada daily. He is now Chairman, Editorial Board, the *Samajavani*, a Kannada weekly, published from Sirsi, reflecting the views of his party.

He was a member of the Mysore State Pay Committee, and a member of the Chitradurga District Board (1946-53).

He has travelled widely all over the world. In 1964 he visited the Fiji Islands, Malaysia, Singapore, Bangkok, Hong Kong, Taiwan and Japan. In 1969 he visited France, Bulgaria, U.K., Switzerland, Italy and Rome. In 1964 he visited East Germany and Israel at the invitation of the Government and was the guest of the Australian Government. While in Israel, he met and conferred with Mrs. Golda Meir and Burkat, Labour Party leaders, now Prime Minister and Speaker respectively. In 1969 he attended the Socialist International Conference in England as a representative of the P.S.P. He was also a member of the Indian Delegation at the Commonwealth Parliamentary Conference held at Trinidad. He attended the British Labour Party Conference at Brighton as a fraternal delegate from India and met and talked with Harold Wilson. He also visited the U.S.A., Canada, Beirut, Athens, Lebanon, Kuwait and Teheran. The French Senate invited him and presented a gold medal to him in 1969.

He has been the Vice-President of the Indo-French Friendship Association since 1969 and an Executive Member, People to People Cultural Programme Organisation, Delhi.

[Personal interview with Mulka Govinda Reddy.]

H. V. SREENIVASA MURTHY

REDDY, MULLANGI GOVINDA
(1907-)

Mullangi Govinda Reddy was born at Chitradurga in Mysore State on 10 August 1907 in a well-to-do Reddy agricultural family. He had his early education at Chitradurga and went to Mysore for higher studies. He took his M.A. degree in Economics from the Maharaja's College (Mysore University), Mysore, B.T. degree from the Mysore University, and LL.B. degree from the Government Law College, Bombay.

Reddy began his career as an advocate of the Mysore High Court. Soon he had to give up practice as he responded to the call given by national leaders to participate in the Civil Disobedience Movement. In 1940 he was disenrolled from the Mysore High Court. Undaunted, Reddy plunged into the national movement and succeeded in intensifying it and in organising the Youth League and the Ryot Sanghas. A leading public worker, he suffered imprisonment and detention several times between 1937 and 1947.

Reddy led a quiet life. He was moderate in his political views. As a true follower of Gandhiji he advocated constitutional means for achieving freedom. He denounced the caste system in unmistakable terms.

He occupied a number of important positions. He was a Member of the Constituent Assembly

and of the Legislative Assembly of Mysore from 1947-48 to 1951-52; and a Member of Parliament (Rajya Sabha) from 1952 to April 1968. He was a member of the Panel of Vice-Chairmen, and served on the Public Accounts and Public Undertakings Committee of Parliament and External Affairs and other Consultative Committees. He was a delegate to the All India Social Workers' Conference and the United Nations Housing Seminar in 1959. He served on several State committees like the Bonus Commission, the Rail-Sea Coordination Committee, the C.P.W.D. Reforms Committee, the Central Tractor Organisation, etc.

He is a great educationist and organised National Schools. He was the Chairman and a Trustee of the Sevamandir, Hindupur (Andhra Pradesh); a member of the Senate of the Mysore University, 1947-52; a member of the Secondary Education Committee, Government of Mysore, 1948-59; a member of the Academic Council, Mysore University; a member of the Basic Education Committee, 1950-64; and Chairman, India Publications Ltd., Bangalore, since 1945.

He is a widely travelled man. Apart from his lecture tours he visited Europe thrice. He lectured to a number of visiting delegations to the U.N. and delivered twenty-eight lectures in several parts of the U.S.A. He also appeared on television. Scores of letters of appreciation were received by Pandit Nehru expressing high appreciation of the lectures and praising Mullangi Govinda Reddy as the best unofficial ambassador they had seen so far from India. He addressed a Graduates' Ceremony (Convocation) in Philadelphia along with Senator Hugh Scott of Pennsylvania. He attended the first Convention of the World Government Organisation at Denver in the U.S.A. He went on a lecture tour of Sweden, Norway, Denmark, Germany, both West and East, Australia, and Holland. He was in the Prime Minister's selected delegation after the Indo-Pakistan War in 1965 to North and West Africa. He went on a goodwill mission to Laos, Cambodia, Indonesia, Thailand and the Philippines once, to Japan and China twice, and to the U.S.S.R., Ceylon and Egypt several times.

He is an author both in Kannada and in English. 'Samadhi Sinappa Mattu Itara Kathegalu' and 'Nalku Sanna Kathegalu', two short stories, and 'Prithvi Samyukte', a prose-poetry drama, are in Kannada. He delivered three lectures on the Five-Year Plan under the auspices of the Mysore University in 1971. He is now Chairman, B.E.D., Bangalore.

[Materials supplied by M. Govinda Reddy; Who's Who, 1957; The Hindu Files.]

(Emmanuel Divien) H. V. SREENIVASA MURTHY

REDDI, RAVI NARAYANA
—See under Narayana Reddy, Ravi

REDDI, S. MUTHULAKSHMI (DR.)
(1886-1968)

Born in Pudukottah State on 30 July 1886, S. Muthulakshmi Reddi was the eldest daughter of Chandrammal (mother) and S. Narayanaswami Iyer (father), an educationist of Pudukottah State. He was a scholar in English literature and Principal of the Maharajah's College, Pudukottah.

Her grandparents were cultivators. She belonged to a middle-class Hindu family, and when her father retired prematurely due to differences of opinion with the ruler of the State, she and her family suffered great financial hardship. Because she was the first girl student in the State to seek education and because she was very intelligent, she succeeded in completing all her studies on State scholarship.

In 1914 she married Dr. T. Sundara Reddi, F.R.C.S., who was a brilliant doctor but had to struggle to establish himself. Her financial problems, therefore, continued even after marriage. But she carved out a successful career by sheer merit and hard work. Perhaps, this background was responsible for the fact that she always sympathised with the poor, the young, the sick and the downtrodden and always gave them a helping hand.

Her parents, especially her father, encouraged and inspired her a great deal. She was influenced both by Indians and foreigners. Among Indians, Vivekananda and Mahatma Gandhi, and among foreigners, Swedish missionaries in her youth, and Josephine Butler, Margaret Cousins and Annie Besant in her later life were the chief influences. She was also a close friend of Mrs. Stanford, a theosophist from South Africa.

She was more interested in social work, especially social and political upliftment of women, and in improving the condition of children than in political activity. Politically, she was a blind follower of Gandhiji and his policies.

Originally, her parents intended to give her only a little education but she was adamant and wanted to take a degree and later on she decided to become a doctor of medicine. She was the only girl who took to English education in Pudukottah State and passed her Matriculation in 1903. Then breaking all conventions, she became the first girl student to be admitted to the Maharajah's College for Men from where she passed her Intermediate examination in 1905 in the first class. In 1907 she became the first and the only girl student to join the M.B.C.M. course in the Madras Medical College on a State scholarship. In five years she finished her medical studies and passed with distinction in 1912. She stood first and won several gold medals and Honours Certificates in medicine, surgery and midwifery. She then served as House Surgeon in the Government Maternity Hospital for some time, after which she set up her own practice and very soon became a popular and successful doctor. In 1925 she went to England on a Government of India scholarship to specialise in the diseases of women and children.

She knew Telugu and Tamil and was deeply interested in European literature.

Very early in life, she became interested in service and wanted to work for the welfare of women and children. Her activities were confined to the Madras State and she became one of the greatest social workers. In 1913 she entered social welfare service and was connected with the Women's Indian Association of Madras since 1917. She served poor women and children as the visiting doctor for the Widows' Home and for Social Service League organised by Lady Whitehead in 1917. She was also one of the founders of the Muslim Ladies' Association and was associated with the Sarada Home, Madras Seva Sadan, and Society of the Indian Ladies' Samaj for the protection of minor girls. In 1926 she became the first woman legislator when she was nominated as a Member of the Madras Legislative Council. In 1928 she was unanimously elected Deputy President of the Council, which office she resigned along with her membership in May 1930 as a protest against the imprisonment of Mahatma Gandhi.

1927 proved to be the turning point in her life. From 1927 to 1930 was the period of her greatest contribution in the field of social service and national activity. As a legislator, she successfully piloted certain important measures of social and moral reform and also secured facilities for the promotion of girls' education, health of school children and extension of maternity and child welfare work in the Presidency. She was responsible for establishing a Children's Hospital, introducing compulsory medical inspection of school children, opening of Child Welfare Centres everywhere and the appointment of a separate woman Director of Health. She was one of the organisers of the Madras Vigilance Association and its Vice-President for many years and was responsible for establishing the first Rescue Home. For promoting girls' education she obtained liberal grants from philanthrophic institutions and from Women's Institutions in Madras. She secured the exemption of poor girls from payment of fees and was responsible for the establishment of a hostel for Muslim girls. To her goes the credit for the introduction of Government scholarships for Harijan girls and for providing facilities for alternative courses of Home Science with the appointment of an expert in Science. By bringing forward resolutions in the Legislature she tried to prevent child-marriage and the practice of dedicating girls to Hindu temples. She championed the Sarda Act which increased the marriageable age for boys and girls and as a result of her efforts it was passed by the Legislature in 1928. But her greatest contribution

was in getting the 'Devadasi' system abolished by Act No. 5 of 1927, which amended the Hindu Religious Endowment Act. The Madras Assembly completed the work of legislatoin introduced by her in 1929 to penalise dedication of girls to temples and to eradicate *nautch* parties. In 1930 an Act for the Suppression of Brothels and Immoral Traffic was piloted by her and passed. Through resolutions and interpellations she got seats reserved for women in local bodies.

It is because of her achieving so much in so short a period as three and a half years as a legislator that there is a genuine feeling among several Indians that her resignation as a Legislator in 1930, though a patriotic act, hampered the cause of social reform through legislation. (Cf. Tribute paid by K. M. Balasubramaniam, published in the 49th Annual Report of the W.I.A.). However, it did not hamper her in her social work, which she continued to perform through the Women's Indian Association and also in other ways. In 1930 she founded the Avvai Home at Adyar, Madras, for the neglected, vagrant and destitute children, irrespective of caste and creed. It slowly expanded its activities and today it has become a multipurpose centre catering to the socially handicapped women and children. From 1924 to 1936 she was the Honorary Secretary and Organiser of the Madras Childern's Aid Society and organised a Juvenile Court for Junior and Senior Certified Schools. In 1930 she became the President of the 5th All India Women's Conference held at Lahore and continued to be its President and Vice-President till 1935. She was also the Chairman of the All-Asian Committee of the All-Asian Conference of Women and was its liaison officer till 1935. In 1937 she became the first Alderwoman of the Madras Corporation for two years, during which period she interested herself in the beggar problem, children's education and child welfare, etc.

An active member of the Women's Indian Association since its inception in 1917, she became its Vice-President and then its President after the death of Mrs. Besant in 1933. She attended, as the Indian delegate, the International Conference of Women held in Paris in 1926 and in Chicago in 1933. She guided the policy of the All India Women's Conference during the days of the Non-Cooperation Movement.

She was equally interested in the political emancipation of women. Through the Women's Indian Association she tried to secure political rights for women. The Association secured adult suffrage and civic rights for women. She actively participated in the Association's agitation for the municipal and legislative franchise for women. She served as the Editor of the *Stri Dharma* during the Non-Cooperation period, from 1931 to 1940. She organised evidence all over India and impressed the Lothian Committee. She gave evidence before the Joint Parliamentary Committee in London, along with Mrs. Hamid Ali and Rajkumari Amrit Kaur, and pleaded for adult franchise, common electorates, non-reservation of seats, etc.

In 1936 she turned her attention to yet another field, viz., Cancer. She launched her Anti-Cancer Movement in that year and again renewed it in 1949. As a result of her undaunted courage and tireless work, the Cancer Institute came into being in 1954 in Adyar, Madras. It has become one of the premier Cancer Centres in India and has won international fame.

Even after Independence she was active in the field of social work. She was again an M.L.C. from 1952 to 1957. She was the first Chairman of the State Social Welfare Advisory Board from 1954 to 1957 and gave it shape and character. Till her death in 1968, she never lost touch with the social work in the State and was the mentor and inspirer of social workers in Madras. In 1956 she was given the title of Padma Bhushan by the Government of India in recognition of her services for the women and children in India.

A simple, strong-willed and heroic personality, she possessed great moral courage and self-confidence. Devoted to her principles, and determined to succeed in her objectives, she never rested until she achieved them.

Deeply religious, she observed all the Hindu festivals scrupulously but was not an orthodox Hindu. Her mind was more philosophical. She made a study of all religions, was connected with the Brahmo Samaj, did not believe in any cult, but believed in equality of all religions and

respected all religions. Her religion was interlinked with social work and she regarded service to humanity as service to God.

She did not believe in the caste-system. None of her people had any faith in it. Her parents had made an inter-caste marriage, and so had Muthulakshmi and her brother and sisters. She believed in the dictum of Avvai, the woman Saint of Tamil Nadu, that there were only two castes, the selfish and the unselfish.

She was modern in outlook, opposed child-marriage and considered it to be worse than *Sati*. She advocated widow-marriage, and believed in the complete equality of sexes. She expected high moral standards of both men and women.

A nationalist, she resigned from the Deputy Speakership of the Legislative Council, and took the initiative in arranging and addressing several meetings to plead for Independence. She believed in a united India, condemned linguism and regionalism and was opposed to the division of India on a linguistic basis.

A Congress member and a true believer in Gandhiji, she was deeply interested in rural work, khadi and its popularisation and cottage industries. She believed in conducting the nationalist movement in a non-violent manner.

She believed that British rule had done some good for India and that Christian missionaries had done a great deal for promoting social service and the women's cause. She also believed that the British parliamentary system was good.

She believed in the importance of education for women, which she said was more important than even food. She served on the Hartog Education Committee as a member in 1928, travelled all over the country, and studied the progress of women's education in India and Burma. She tried to encourage girls from backward communities to take to higher education, so that they might become enlightened and fight the age-old customs and habits which hampered their physical and mental growth. The object of education should be to promote nationalism, provide cultural enlightenment and make them useful members of society. As she believed in the complete equality of the sexes, she advocated the study of Home Science for both men and women.

A good speaker, she gave several speeches and addressed numerous meetings. A writer of note, she contributed articles on social problems to the various leading English papers. Editor of the *Stri Dharma* from 1931 to 1940, she was also the authoress of several booklets on different subjects, both in English and in the vernacular. Besides her 'Autobiography', she was also the authoress of two publications: 'Work of Mrs. Margaret Cousins' and 'My Experience as a Legislator'.

Dr. Muthulakshmi Reddi was one of the greatest women of twentieth-century India. With many firsts to her credit—the first woman to study medicine, the first woman to be a member of the Legislature, the first Alderwoman in the Madras Corporation and the first woman Deputy President of a Legislature in the world—she dedicated her life to social work and the cause of women and children's welfare. Living in stirring times, she broke all conventions and became a pioneer in social reform. A crusader for women's rights, she gave her whole life to the social and political emancipation of women. That the modern Indian woman is regarded as equal to her male counterpart in every sense of the term and in all spheres of social, political and public activity, is largely due to her work, for the latter half of the twentieth century is only consolidating the gains won by her. A loving wife, an affectionate mother, and a selfless public worker, Dr. Muthulakshmi Reddi approaches, as far as it is humanly possible, the ideal woman depicted by the famous South Indian poet Subramanya Bharati. Her achievements have assured her a permanent place of honour in the Temple of Fame and the nation will for ever be proud of this great woman and bow down to her in gratitude and homage.

[Joint Select Committee, Minutes of Evidence, etc.; Proceedings of the Madras Legislative Council, 1926-30; S. Muthulakshmi Reddi —Autobiography, 1964; N. Perumal—Contemporary South Indians; Arun—Andhra Naal (Tamil); Who's Who in Madras, 1934 and 1940; 49th Annual Report of the Women's Indian Association, 1966; Annual Report of the Avvai Home, 1968; Personal interview by the

Research Fellow with Dr. S. Muthulakshmi Reddi and with Mrs. Mandakrishnamurthi.]

(Emmanuel Divien) B. SHALINI DEVI

REDDIAR, O. P. RAMASWAMI
(1895-1970)

O. P. Ramaswami Reddiar was born in 1895 in a peasant family of the Reddiar community in the village of Omandur in South Arcot district. Popularly known as Omandur after his native village, he was of Telugu descent and was brought up in orthodox Hindu traditions. He studied up to middle school in his home village. Taking interest in politics, he came under the influence of the leaders of the moderate group in the freedom movement. As a member of the Indian National Congress since 1926, he turned into an excellent party worker, organiser and speaker. Because of his role in the freedom agitations, he was sent to jail four times.

In 1938 he was elected President of the Tamilnad Congress Committee, in which capacity he made the party popular among the villagers. Since 1946 he was in the Madras Legislative Council, either as an elected or as a nominated member. For two years, from March 1947, he served as the Premier of the composite Madras State. By 1962 he ceased to be an active member of any political party. In 1964 he was nominated to the Council for the last time but resigned his membership because of illness. Yet he remained as a factor in Madras politics till his last day.

With Madras as the centre of his activity, the period of his contribution to nationalist activities was from 1940 to 1962. In the meetings he addressed, he explained to the learned as well as to the illiterate that the British policy of exploitation and people's dependence on foreign goods ruined the economy of the villages. To promote the welfare of the people, rural industry should be rehabilitated, agriculture and commerce should be promoted and villages should be made self-reliant economically, with khadi as a major scheme. Freedom was essential for the attainment of this objective. He propagated the ideals of the Congress Party with stress on Gandhism and advocated non-violent methods centred on Satyagraha for the attainment of independence. A believer in mass movement, he declared: "everyone should realise that it is his duty to do his bit to secure freedom."

Omandur took an abiding interest in agriculture, education and religion. He missed no opportunity in championing the cause of the peasantry. While he considered the caste-system to be an evil, he felt that education would mitigate it. He supported the introduction of basic education and compulsory primary education. Eager to promote the cause of Hindu religion, he founded two organisations, the Jyothi Ramalinga Mission Samarasa Sanmarga Sangam and the Vellalar Ilam. A man of simple tastes and pleasing manners, he bequeathed all his property to the Samarasa Sanmarga Sangam.

[Directory of the Madras Legislature, 1950; The Hindu Files; Proceedings of the Madras Legislative Council, 1946-47; N. Perumal—Tamils of Today, Coimbatore, 1957.]

(Emmanuel Divien) K. RAJAYYAN

ROUTROY, SATCHIDANANDA (1913-)

Satchidananda Routroy, the poet of the people and the harbinger of modernity in Oriya poetry, was born on 13 May 1913 in an aristocratic Kshatriya family of Gurujanga village in Khurda subdivision of Puri district, 43 km. from Puridham of Lord Jagannath in the State of Orissa, which was then a part of Bihar and Orissa Province. His father, Prasannakumar Routroy, was a lawyer of repute who was a nationalist too and his grandfather was Dewan of Boudh, then a Princely State, now a part of the State of Orissa. Routroy's forefathers were military Gurus of the Gajapati Kings of Orissa. In 1945 Routroy married Bhudevi, the youngest daughter of the zamindar of Gollapalli in Andhra Pradesh.

From his early student days Routroy was an ardent nationalist and a rebel. During his school days he came under the magic spell of Mahatma

Gandhi's nationalist activities. Because of his nationalistic activities and patriotic fervour, he was hounded out of Orissa, and he matriculated from the Brahmo Boys' H.E. School, Calcutta. His nationalistic spirit and patriotic fervour constantly got him into trouble and he was once again chased out, this time from Calcutta, and ultimately graduated from the Ravenshaw College, Cuttack, in 1939.

Routroy is fundamentally a rebel, a non-conventionalist, a non-conformist and a progressive. He has left the imprint of his personality on whatever field he has served in, be it political or literary. During his student days, he was a student leader and played a prominent role in the States People's Movement of Orissa. His 'Rakta Sikha' and 'Abhijan' unleashed waves of defiance and revolt against the British Government and the oppressive regimes in the Princely States and became the standard bearer of democratic consciousness in the States. His epic, 'Baji Rout' or the 'Boatman Boy' became almost the Bible of the States People's Movement of Orissa and, in general, of the revolutionary youth of his days.

Apart from kindling the torch of revolution in the heart of the youth, his poems signalised the advent of a renaissance in the literary domain of Orissa. By his free verse forms, his unconventional imagery, his down-to-earth realism, and his masterly representation of the cause of the lost and the neglected and the lowest in society, he made himself the harbinger of the impending spring of modernity in Oriya poetry, now ably sustained and developed by the young poets of Orissa. As A. V. Antoni has rightly observed: "Routroy not only blazed the trail of revolution in the State (Orissa) in 1938 and gave that revolution its voice and verse, but later touched life at various levels and gave to us many a beautiful verse embodying truth and beauty of life." Thus he has become the trumpet voice of the mute and the deprived millions.

Routroy has written poetry, short stories, and novels and has turned everything he has touched into gold. His 'Pallishree', 'Baji Rout', 'Pandulipi', 'Kabita 1962', 'Swagata', 'Avigyana', 'Bhanumatira Desh' and 'Hasanta' are masterpieces of his literary genius.

Routroy was awarded the title of 'Padmashree' by the Government of India in 1962 for his literary attainments. His 'Kabita 1962' was adjudged to be the best collection of poems between 1960 and 1962 by the Central Sahitya Academy. In 1965 he was awarded the Soviet Desh Nehru Prize for his literary activities.

He is a widely travelled man who has visited five continents, in connection with literary, cultural, social service and other activities, either as a representative of the Government of India or at the invitation of the Government of the U.S.A. or of different universities, and has addressed many universities and international seminars.

Routroy has a modern and cosmopolitan outlook. He is a believer in the higher values of life and the fundamental equality of all religions. He is an advocate of socio-economic equality and inveighs against caste divisions and untouchability and is an advocate of widow-marriage. Neatly but plainly dressed, with a sober, unostentatious appearance, Routroy by his polished and genial manners creates around him an aura that attracts the young and the old, the progressives and the revolutionaries. His company instils in the youth a sense of self-confidence and a revolutionary fervour. The ruthless oppression and the incarceration to which he was subjected during the British Raj has not blunted the edge of his revolutionary zeal, and he still continues to be a champion of the cause of the oppressed and the downtrodden.

A well-known litterateur, an ardent political worker, and an active social-reformer, Routroy's contributions will be long remembered in Orissa.

[Sochi Routroy Granthabali (published by the Grantha Mandir, Cuttack); Sochi Routroy—A Poet of the People (Prabasi Press, Calcutta); The Boatman Boy (Modern Review Press, Calcutta); The Hindusthan Standard, 25 September 1960; Personal interview of the Research Fellow with Satchidananda Routroy.]

(J. C. Rath) BENUDHAR PRADHAN

ROW, T. MADHAVA (RAJA, SIR) (1828-1891)

T. Madhava Row was born at Kumbakonam in Tanjavur district in 1828. His father was Ranga Row, the Dewan of Travancore, who had succeeded his own elder brother, Rai Raya Rai Vencata Row, as Dewan of that State after the latter was appointed as Native Assistant to the Commissioner of Mysore. He was a Maharashtrian whose ancestors had settled down at Kumbakonam for nearly one and a half centuries since the days of Maratha ascendancy in the South. Like Nawab Sir Salar Jung of Hyderabad, who was his contemporary, Madhava Row improved his family status from middle-class to peerage in Indian society by dint of hard work, probity and high talents as Dewan of Travancore, Indore and Baroda; he was the architect of his own fortune.

He was a precocious lad. It was impossible in those days to reach the pre-university stage before a boy was at least sixteen years old. But Madhava Row entered the Presidency College, then known as 'the High School', under Sir Eyre Burton Powell, in 1841 and received the degree of Proficient in the first class in 1846 with a seal and a ring appropriate for such distinction. Soon after, he acted for Sir Eyre (who had gone on leave) as Professor of Mathematics and Natural Philosophy. It was at this stage that he financed the future Sir. T. Muthuswami Iyer in his studies in the same High School.

On 15 February 1847 Sir T. V. Stonehouse, the Accountant-General of Madras, appointed Madhava Row as a Junior Assistant in his office. But he was appointed in May 1849 as Tutor to the two nephews of the Raja of Travancore (the future rulers of that State). In July 1853 he was promoted as Dewan Pishkar or Assistant Prime Minister of the same State. In November 1857 he acted as Dewan until he was confirmed in that high office in January 1858 (when he was nearly thirty years old).

He held the Dewanship until May 1872 continuously, except for a short period of leave between February and May in 1872 on the eve of his retirement. It was due to the temperamental difference between the Raja and him that Madhava Row was compulsorily retired on Rs. 1,000/- per mensem.

During this long period of fifteen years of his administration he had won the admiration of the Government of India on one side and the approbation of the Travancoreans on the other. Napier invited him to take a seat in the Viceroy's Legislative Council. Northbrook proposed that Madhava Row should give evidence before the Finance Committee of the House of Commons. Sir Henry Fawcett, M.P., described Madhava Row as 'the Turgot of India'; and Queen Victoria made him a K.C.S.I. at the ceremony she held to make the Raja of Travancore a G.C.S.I., on 15 February 1867. In the Parliamentary Blue Book on the Moral and Material Progress of India for 1871-72 Madhava Row was described as 'a great statesman'. Here, in India, the University of Madras nominated Madhava Row to its own Senate in 1862; *The Calcutta Review* (No. CX, Vol. V, 1872) published an article, called "A Native Statesman", on Madhava Row.

Sir T. Madhava Row was appointed Dewan of Indore for three years, under contract, in February 1873. But at the end of 1874 the Government of India received the consent of the Holkar of Indore to transfer the Dewan to Baroda as its Regent-Dewan from December 1874.

Sir T. Madhava Row administered Baroda from 1875 till 1882 and made it a model State. P.S. Melville said that he saw none in India who was "a more able, conscientious and industrious administrator than he." Sir Richard Temple added that he was highly esteemed by all British officers who had knowledge of his administration in that State. Queen Victoria honoured him with the title of 'Raja', with the right to be addressed as 'His Excellency', on 1 January 1877, on her assuming the title of the 'Empress of India'. The University of Bombay, not to lag behind in admiration, nominated him to its Senate.

Whether it was Indore or Baroda, it made no difference to Sir. T. Madhava Row. In both he brought order out of chaos. But it is said that he yielded without protest whenever the Imperial British Government, which was the Paramount

Power over all Feudatory States in India, thought fit to interfere in Baroda affairs and that this was not a dignified attitude for the Dewan of the historic State of Baroda. This did not take account of the protests of Sir T. Madhava Row in matters relating to opium, salt and other sources of finance in the State, and to this extent the criticism was unfair.

On retirement from the Baroda State Raja Sir T. Madhava Row lived as a private indvidual and a common Indian citizen from 1882 till his death in 1891. During this decade he avidly read Herbert Spencer, wrote on social and political questions to the newspapers under the assumed names of 'Native Thinker' and 'Native Observer'. He wrote verses and devotional songs in Marathi and acted as the Chairman of the Reception Committee for the Third Session of the Indian National Congress at Madras. He was associated with the Congress from May 1887 until April 1890 when he resigned.

Unfortunately, all these proved a waste. He had passed the age of usefulness in public life. Dr. Annie Besant described him as "prudent, conservative and optimistic but cautious." While he upheld English education for boys and girls, he was opposed to outdoor sports, the craze for the English language and for the sea-voyage to Europe. He advocated primogeniture in the joint-family system, nomination of the propertied class to the Legislative Councils, the abolition of oppressive customs duties and the preservation of the caste-system *in toto* in the State. In the Indian press he was accused of being 'a traitor' in the Congress Party and of being unpatriotic. To Hume he wrote that the principle of 'election' to the legislatures was 'premature for India', 'wild and mischievous' and 'disturbing to the tranquillity of the country'. He considered the educated young men who demanded elected councils as 'fiery patriots who wanted a Parliament of B.A.'s, Native Viceroys, Native Governors', etc. Naturally, he was too much of a misfit for the society in which he lived and was left alone on his retirement from the Congress after 1890.

Nevertheless, the grateful Travancore State created a bronze statue of him in Trivandrum.

[Javaji Dadaji—Raja Sir T. Madhava Row, K.C.S.I., F.M.U., F.B.U. (in Marathi), Bombay, 1899; Krishna Bai—Late Sir T. Madhava Row, K.C.S.I., F.M.U., F.B.U. (in Marathi), Madras, 1967; Chutney Lyrics (Caldwell Higginbothams), Madras, 1871; Loke Nath Ghose—The Modern History of Indian Chiefs, Part II, Calcutta, 1871; The Calcutta Review, No. CX, Vol. LV, 1872 (an article on 'A Native Statesman'); V. Nagam Aiya—The Travancore State Manual, Trivandrum, 1906.]

(Emmanuel Divien) K. N. V. SHASTRI

ROY, ANANDACHANDRA (1831- ?)

Anandachandra Roy was born in a Brahmin zamindar family of Faridpur, Bengal, in 1831. His father, Gaursundar Roy, was a man of sterling virtues, honest, devout and magnanimous. He did not, however, hesitate to drive out his eldest son, Govinda Chandra Roy, from his house when the latter embraced the Brahmo religion. Gaursundar was the Dewan of Mr. J. P. Wise, an indigo-planter and zamindar of Dacca. Anandachandra inherited many of his father's virtues. After completing his education Anandachandra joined the Dacca Bar, and not long after became one of the leading practitioners of that Bar. Although a busy lawyer, Anandachandra had enough time to spare for active politics and was closely associated with the Indian National Congress. He worked with Surendranath Banerjea in the days of the anti-partition movement and had been in close touch with national leaders like Aswini Kumar Datta, Krishnakumar Mitra, Jogeschandra Chaudhuri, Motilal Ghosh and Kaliprasanna Kavyavisarad.

Anandachandra was a very spirited personality and when the Vernacular Press Act was passed in 1878, he did not hesitate to condemn it openly. The Partition of Bengal, likewise, evoked the strongest protest from him. In this connection he presided over a monster meeting held within the Jagannath College campus, Dacca. As he was by then the leader of the Dacca Bar, his speech condemning the Bengal Partition made a tremen-

dous impression on the vast gathering which included leaders like Surendranath Banerjea, Jogeschandra Chaudhuri, Abdul Halim Ghaznavi, Heramba Chandra Moitra and many others. Anandachandra took a leading part in the Swadeshi Movement of the time which gathered momentum from the Provincial Conference held at Barisal on 14 and 15 April 1906. It was a memorable meeting attended by many, not only from the district itself, but also from Calcutta and other parts of Bengal. Sir B. Fullerton, the District Magistrate of Barisal, had by an order prohibited the shouting of *Bandemataram* in public. But Anandachandra and others took out a procession on 14 April 1906, shouting *Bandemataram* in defiance of the prohibitory order. Under the orders of the Deputy Superintendent, Mr. Kemp, the Police set upon the processionists and injured many of them. This incident gave a new turn and impetus to the Swadeshi Movement and Anandachandra's contribution thereto was great and universally acknowledged.

[Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; S. N. Banerjea—A Nation in Making, 1925; Paramananda Dutt —Memoirs of Motilal Ghose, Calcutta, 1935; Haridas and Uma Mukherjee—India's Fight For Freedom, Calcutta, 1958; Sahitya Sadhak Charitmala, No. 42 (Bangiya Sahitya Parishad), Calcutta, 1951.]

(P. N. Banerjee) K. C. CHAUDHURI

ROY, ANIL BARAN (1890-)

Anil Baran Roy was born on 3 July 1890, at Guir in the District of Burdwan, Bengal. The Raja of Vishnupur is said to have conferred the title of 'Roy' on one of his ancestors in recognition of his brilliant military services in repelling the attacks of the 'Bargi' raiders. After his graduation in 1910, owing to their straitened circumstances his parents arranged for his marriage in a well-to-do family and he was persuaded to accept the proposal in the interest of the family. An M.A. in Philosophy and English, he also passed the B.L. examination of the Calcutta University in 1915. On the day on which he was going to enrol himself as a pleader at the Suri Court he chanced to meet an astrologer who predicted that he was not destined to carry on the legal practice and that selfless service to the people would be his mission in life. In fact, he did not join the Bar at all. He worked as a Professor of Philosophy for seven years—first at the Hetampur College and then at the Bankura Wesleyan College.

Gandhiji's principle of non-violent noncooperation made a deep impression upon him. In 1921 he fancied having heard the voice of the Divine Mother calling upon him to sacrifice himself for the cause of the country. Accordingly, he left the profession of teaching and actively participated in the non-cooperation movement. The contribution made by him to the organisation of the Congress in the District of Bankura cannot be overestimated.

In 1923 Anil Baran joined the Swarajya Party under the guidance of Deshabandhu Chittaranjan and he was elected to the Bengal Legislative Council from the Bankura constituency as a candidate of the party. As the trusted lieutenant of Deshabandhu he soon became a leading figure in the political arena of Bengal. After being branded in the British Parliament as 'the most dangerous man', he was arrested in 1924 under Regulation III of 1818.

Meanwhile he became profoundly impressed by the teachings of Sri Aurobindo, the great patriot and saint. While a prisoner he was in regular correspondence with the Master who ordered him to go to Pondicherry after his release in June 1926. When he faithfully complied, Sri Aurobindo said, "Anil Baran has uncrowned himself." Having practised Yoga at Pondicherry for forty years as an intimate disciple of Sri Aurobindo, he came out in 1966 to do, as he says, Sri Aurobindo's political work. He unfolded a scheme based on the views of Sri Aurobindo. The salient features of this scheme are: Re-unification of India under a new constitution giving full autonomy to all the States including Kashmir, leaving the Centre with only Defence, Foreign Affairs and Communication; communal harmony to be established by preaching the basic unity of

all religions, devotion to God, observance of moral rules and service to humanity, and condemning all stupid quarrels over differences in external rites and ceremonies; abolition of poverty and reduction to a minimum of the disparity in the distribution of wealth—private enterprise under State control to be given free scope to serve the country though the State may run some key industries; establishment of world peace by the formation of a World State with an international army, for which India should take the initiative by introducing a resolution to this effect in the United Nations General Assembly.

Anil Baran is a prolific writer. He has written a pretty large number of books in three languages—English, Bengali and Hindi. Of these books 'Sri Aurobindo and the New Age', 'India's Mission in the World', 'Songs from the Soul' and 'Mother India' deserve special mention. Coming from the pen of an intimate disciple, 'Sri Aurobindo and the New Age' gives us a correct interpretation of Sri Aurobindo's ideals and methods of Yoga and his contribution to humanity. 'India's Mission in the World' is a bold challenge to those who hold the view that religion has been the cause of India's misfortune and, in the words of Dr. S. Radhakrishnan, "expresses vital truths in simple language." Anil Baran's English edition of the Gita, based on the interpretation of Sri Aurobindo, has been prescribed as a text-book for the Cambridge University Tripos course and its French translation has already passed through ten large editions in Paris.

[Anil Baran Roy—Swarajer Pathe, Calcutta, 1328 B.S.;—Palli Sangathan, Calcutta;—Jatiya Siksha, Calcutta, 1329 B.S.; Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Who's Who of Indian Writers (published by the Sahitya Academy, New Delhi); The Amrita Bazar Patrika, 14 March 1924.]

(P. N. Banerjee) RABINDRA NATH DAS

ROY, ANIL BARAN (1901-1952)

Anil Baran Roy was born in 1901 of Hindu parents in the village of Biara in the Manikganj subdivision of the Dacca district. His father, Arun Chandra Roy, was a Kayastha by caste and a Government employee by profession. Anil Baran had four brothers and two sisters. A promising student of the Dacca School, he passed the Matriculation examination in 1916. He received higher education in the Dacca College, obtaining his M.A. degree in English in 1922. He qualified for the Bar, but before he could build up a practice, he was drawn to organisational work. In 1939 he married Lila Nag, one of his early political associates. The teachings of Swami Vivekananda and the Upanishads influenced Anil Baran in the formative period of his life. He was drawn to Socialism by his extensive study of the writings of outstanding Western thinkers. The range of his study was very wide: history, economics, sociology, politics, science, religion, philosophy, etc.

Even as a boy Anil Baran had a great patriotic feeling. He was convinced that only revolutionary methods could promote the national cause. He was the founder-leader of a fraternity called 'Sree Sangha' (1921) which became a powerful organisation in Dacca and served as the training ground of many future political leaders. In 1925 Lila Nag joined this group. Anil Baran founded the Socialist Democratic Party in 1928 together with Lila Nag, Lalit Barman, Anil Ghosh, Rebati Barman and Dr. Sailesh Roy. Following the resurgence of revolutionary activity in 1930, Anil Baran was arrested and, like many other political workers, kept under detention till 1938. During this period many notable political workers were converted to Marxism. Anil Baran also made a thorough study of Marxism, but became a powerful exponent of the operation of plural forces in the dynamics of social changes as opposed to the economic monism of Marxism. As a Socialist he contended that Socialism had no inherent relation with materialism, dialectical or otherwise, and that life was an integrated whole, whose different aspects were functionally correlated. He stood on this ideological ground when he joined issue with the Communists in 1931, offering for the first time an ideological opposition to them and checking the

acceptance of the Marxist doctrine by political workers.

On being released from jail in 1938, Anil Baran worked as a close associate of Subhas Chandra Bose in the Indian National Congress. He joined the Forward Bloc in 1940. After the disappearance of Subhas Chandra Bose from India in 1941, Anil Baran and Lila Roy toured extensively in northern India in an attempt to organise the activities of the Forward Bloc. He was arrested in 1941, and kept in prison till 1946. On the outbreak of communal riots in Dacca, Calcutta and Noakhali, he organised relief work in these places. In 1947 the Forward Bloc opposed the partition of India, and Anil Baran tried hard to mobilise public opinion, particularly in East Bengal, to resist partition. He himself stayed back in East Bengal, serving the minorities of the region, till he was forced to leave owing to political persecution. After the split in the Forward Bloc, he led the Subhasist group. In 1952 he intended contesting a Lok Sabha seat from West Bengal, but died suddenly of cancer on 6 January 1952. Among his friends the name of Sunil Das deserves special mention.

Anil Baran Roy has been described as a politician, scholar and philosopher. He wrote frequently on Socialism. His Bengali publications include: 'Samajtantrir Drishtite Marxbad' (1959), 'Netajir Jeevanveda', 'Vivaha O Paribarer Kramavikas' and 'Dharma O Bijnan'. Like many other nationalist leaders in the days of the freedom struggle, Anil Baran was extremely critical of the British in India. He believed that only complete independence could put an end to imperialist oppression. He was always anxious for complete independence of India. As an old associate of Subhas Chandra Bose, he did not welcome the partition of India. The India of his dreams was an undivided country. He was opposed to regionalism. As a Socialist he had a progressive outlook, although he ascribed great importance to religion as a social force. His stand against caste and untouchability was clear. He believed that women must have a high position in society and had a number of women as his fellow-workers in the 'Sree Sangha'. He was in favour of the spread of Western education in this country and felt the importance of primary education as a condition of the growth of nationalism. His chief recreation was music. He could sing well, and his songs were widely appreciated.

Anil Baran Roy's contributions to the freedom movement and to the growth of Socialism in this country were typical of the leaders of his kind. A good organiser, he was marked off from other political leaders of his time by his rational approach to problems. He did a good deal for giving an ideological content to the programme of the moderate left.

[Sunil Das—Anil Roy: Politician, Scholar and Philosopher (an article in the Praja Socialist Party Jubilee Conference Number, 1934-59); Kamala Das Gupta—Swadhinata Sangrame Banglar Nari; Anil Roy—Samajtantrir Drishtite Marxbad, Calcutta, 1959; —Netajir Jeevanveda, Calcutta; Bhupendra Kishore Rakshit Roy —Savar Alakshey, Calcutta, 1966; Benoy Kumar Sarkar—Political Philosophies Since 1905, Calcutta; Mritunjayee (published by the Mahajati Sadan), Calcutta, 1966; The Statesman, the Ananda Bazar Patrika and the Hindusthan Standard, 8 January 1952; Personal interview of the Research Fellow with Lila Roy, wife of Anil Baran Roy.]

(P. N. Banerjee) NILMANI MUKHERJEE

ROY, BIDHANCHANDRA (DR.)
(1882-1962)

Born on 1 July 1882 in Patna, Bidhanchandra belonged to the family of the rebel Maharaja Pratapaditya of Jessore, in its Ash-Guha branch, hailing from Sripur in Khulna district, now in Bangladesh. His father, Prakashchandra, joined the progressive, monotheistic Brahmo sect, rose to be a Deputy Magistrate and Collector, and commanded respect for his position and integrity. Bidhanchandra's mother, Aghorekamini, a devout lady and a devoted social worker, deeply influenced his personality and character. He was influenced also by the Bhagavad-gita, other sacred Sanskrit texts and Rabindranath Tagore's poems.

Yet Western education attracted him. He passed the Entrance examination from the Patna Collegiate School in 1897. From the Patna College he passed the First Arts examination in 1899, and the Bachelor of Arts examination, with Honours in Mathematics, in 1901. At the Calcutta Medical College, the Principal, Colonel Lukis, became his friend and inspirer. Due to some dispute with a European Professor he missed his M.B. degree, but within six months passed the L.M.S. examination in 1906 and in two years won his M.D. Despite obstructions he was admitted to the St. Bartholomew's Institution in London in 1909 and within about two years had the rare distinction of passing both the M.R.C.P. (London) and F.R.C.S. (England), being placed first in the former.

On his return to India, he was employed by the Government as an Assistant Surgeon at the Campbell Medical School, but disgusted with the overbearing attitude of some European officers he gave up the job and joined the newly-established Carmichael Medical College as a Professor. He soon acquired a considerable practice and made his mark as a Fellow of the Calcutta University. In 1923 the young doctor, as an independent candidate, supported by the Swarajya Party of Deshabandhu Chittaranjan Das, dramatically defeated at the polls the veteran nationalist leader, Sir Surendranath Banerjea, who had chosen to collaborate with the British as their Minister in Bengal.

In the Bengal Legislative Council Bidhanchandra soon established himself as a prominent parliamentarian. Chittaranjan made him a trustee of the Deshabandhu Memorial Trust, created by him out of his personal assets. This Trust runs the Chittranjan Sevasadan, of which Bidhanchandra was the able Secretary for several years.

After the death of Chittaranjan Das, Bidhanchandra was chosen as the Deputy Leader of the Swarajya Party in the Council and with his four colleagues, viz., Saratchandra Bose, Nirmalchandra Chunder, Tulsichandra Goswami and Naliniranjan Sarkar, guided Bengal politics for some time. They were collectively called "the Big Five of Bengal."

Bidhanchandra's progress as a national leader was rapid. In 1928 he was elected a member of the All India Congress Committee and, as the Secretary of its Reception Committee, he proved his organising ability at its Calcutta session. He came in close personal contact with Mahatma Gandhi, Motilal Nehru, Jawaharlal Nehru and other leaders, many of whom, as a physician, he had under his care.

During the Civil Disobedience Movement he resigned his seat in the legislature. In 1930 he was nominated to the Working Committee, the highest executive body of the Congress, then declared illegal by the Government. While attempting to attend its meeting in Delhi, he was arrested and imprisoned for six months.

Out of prison, he was elected Mayor of Calcutta in 1931 and 1932, and President of the Bengal Provincial Congress Committee in 1934. Soon he resigned the Presidentship and concentrated on his medical profession in which he won many laurels- as a Fellow of the Royal Society of Tropical Medicine and Hygiene and of the American Society of Chest Physicians, President of the Medical Education Society and of the Indian Medical Council. In 1939, at Gandhiji's request, he was again nominated to the Congress Working Committee, but he did not like to continue there in the next year. As a physician, he attended on Gandhiji during his historic fast at the time of his detention at the Aga Khan Palace. Bidhanchandra was the Vice-Chancellor of the Calcutta University from 1942 to 1944 and was awarded by it the honorary degree of Doctor of Science. In 1947 the University sent him back into the Bengal Legislative Council.

After Independence he was promptly appointed Governor of the United Provinces, the largest State in India, but as a man of action, he refused to be a mere figurehead and declined the appointment. In 1948 the Congress legislators of West Bengal chose him as their leader. It was now that Bidhanchandra got ample scope to prove his mettle as the Chief Minister of this problem State. His continuous tenure till his death in 1962 constitutes a brilliant chapter in the chequered history of the State. Despite the refugee problem, the growing pressure of

population, the periodic food shortages and mounting unemployment, the State continued to flourish under his dynamic stewardship. The abolition of the zamindary, imposition of ceiling on land holdings, protection of actual tillers and provision of irrigation, fertilisers and improved seeds brought about a remarkable change in agriculture. New industries were encouraged and the hamlet of Durgapur blossomed into a big industrial centre. New schools, colleges and universities, new roads, buildings, hospitals, health centres and other amenities enriched the life of the people. If he could not solve some of the problems, the circumstances were unfavourable and made a solution difficult. The people of West Bengal voted the Congress back to office under his leadership in three consecutive general elections. He himself was elected thrice, in 1952, 1957 and 1962. As an elder statesman, he commanded respect at home and abroad. 'Bharat Ratna' (Jewel of India), the highest honour in the country, was bestowed on him. On invitation, he visited the U.S.A., Japan and other foreign countries. Yet in spite of the heavy duties of his august office he continued to treat his patients gratis every day. After a brief illness he died, unmarried, on the very date he was born. About a million of his countrymen joined the funeral procession.

Bidhanchandra was a democrat but not a demagogue, an administrator and not a rabble-rouser. He abjured communalism and regionalism. Non-violent to the core, he did not hesitate to take stern measures called for by the exigencies of the situation. His paternalism was often mistaken for bossism of which he was hardly guilty. His tall figure and natural reserve commanded respectful awe. His healing touch and helping hand endeared him to all who came in contact with him. Tough in exterior but soft at heart, he was devoted to his friends and tolerant to his foes. Medicine was his first love. He rose to eminence as a physician. He did not like ostentation, but loved the good things of life, sweet scents and flowers, literature and the fine arts. In dress he was simple but elegant. He had a refined sense of humour. His charity was silent and bountiful. He donated his dwelling house to a trust for providing medical relief to the suffering.

A man of integrity and probity, noble, God-fearing, large-hearted and patriotic, Bidhanchandra was alike an idealist and a realist. People rightly looked upon him as "the architect of modern West Bengal".

[Nagendrakumar Guharoy—Daktar Bidhan Rayer Jiban Charit, Calcutta, 1957; Nishapati Manjhi and Rabidas Saha Roy—Chhotoder Bidhanchandra; Prakashchandra Roy—Aghoreprakash; P. K. Roy—Dr. B. C. Roy and Our Times; K. P. Thomas—Dr. B. C. Roy, Calcutta, 1955; Towards a Prosperous India, Speeches and Writings of Dr. B. C. Roy; Proceedings of the Bengal Legislative Council (1924-29) and the West Bengal Legislative Assembly (1947-62); The Calcutta Municipal Gazette, 7 July 1962.]

(P. N. Banerjee) PRATAP CHANDRA CHUNDER

ROY, DWIJENDRALAL (1863-1913)

Dwijendralal Roy was born on 19 July 1863 in Krishnagar, District Nadia. He had a glorious heritage; his family was traditionally known as the family of 'Chakravarty Dewan'. Dwijendralal was the youngest of a family of five brothers and a sister. His father Kartikeyachandra Roy was a well-known singer, and was versed in English, Sanskrit and Persian; his mother Prasannamayee Devi belonged to the famous Advaitacharyya family of Santipur; his brothers were educated and enlightened. In 1887 Dwijendralal married Surabala daughter of the Homeopath Pratapchandra Majumdar. His son Dilip Roy is a famous litterateur and a singer. Roy was Hindu by religion and Brahmin by caste.

Like everybody else, Dwijendralal started his education at a *pathasala*. In 1878 he passed the Entrance examination of the Calcutta University from the Krishnagar Collegiate School and in 1880 the F.A. examination from the Krishnagar College. After taking the B.A. degree from the Hooghly College, he entered the Presidency College and passed the M.A. examination in

English with the second position in Class I. In April 1884 he went to London to study agricultural science. There he took his F.R.A.S. degree from Cirencester College. He became a member of the R.A.C. and the R.S.A.E. All along a brilliant student, Dwijendralal got valuable assistance from his brother Jnanendralal, in his school and college education. His brothers and sister contributed to Bengali literature in various ways.

Till his departure for London Dwijendralal was teaching at the Ravelganj Mukherjee Seminary where his brother Narendralal Roy was a colleague. During his stay in England he published his 'Lyrics of Ind' which was appreciated by the critics. His stay in London was fruitful; he learnt European music and visited many theatre centres where he was inspired by the actors; he came in contact with such eminent Bengalis as Satyendra Prasanna Sinha, Girischandra Bose and Lokendranath Palit, who encouraged him in his various activities, mainly literary. After returning from England he joined Government service on 25 December 1886 as a Deputy Magistrate in Raipur (now in Madhya Pradesh). In 1890 he became a Settlement Officer in Sujamute Pargana, Burdwan. As an officer, Dwijendralal always had his way. A spirited person, he soon came to disagree over the tax-policy with Charles Eliot, the then Lieutenant-Governor of Bengal. But the High Court ruling was in favour of Dwijendralal. Throughout his service career Roy was never really happy. Once he gave an address entitled 'Honesty is *not* the best policy'. In those days even an honest man's work was not rewarded because of Government's discrimination against Indian officials. However, Dwijendralal was then sent to Dinajpur as a Deputy Magistrate. In 1894 he became the First Inspector of the Customs and Excise Department. In 1898 he became the Assistant Director of the Land Records and Agricultural Department. He was made Assistant to the Commissioner of Customs and Excise a couple of years later. During this period his work took him to Madhya Pradesh, Muzaffarpur, Monghyr, Dinajpur, Bankura and many other places.

During his stay in Calcutta he published his 'Arya Gatha' (Second Part). Later he wrote a number of satirical poems, dramas and burlesques. In 1903 he lost his wife; and he could never afterwards really get over this shock. In 1905 Dwijendralal set up an association, Purnima Milan (Full Moon Club), for the betterment of Bengali literature. Through this association Roy came in touch with such eminent personalities and literary figures as Lalit Chandra Mitra, Kailashchandra Bose, Damodar Mukherjee, Amritalal Bose, Saradacharan Mitra, Hirendranath Dutta, Nagendranath Bose, Satyendranath Tagore, Girishchandra Ghosh, Rajanikanta Sen, Ramendrasundar Trivedi and others who took part in several meetings of the Purnima Milan. Rabindranath also attended the inaugural meeting of the Purnima Milan. From all evidences it is clear that the relations between Rabindranath and Roy were friendly. But after 1905 their relations changed. The change was accelerated by an accusation and a counter-accusation. Dwijendralal accused Rabindranath of introducing immorality in literature. Roy even tried to discredit Rabindranath publicly in the burlesque 'Ananda Vidaya'. This conflict between the two is of historic significance so far as Bengali literature is concerned. After that sad incident, however, this bitterness subsided.

In 1906 Roy was transferred to Gaya, where he wrote his famous song 'Banga Amar Janani Amar'. Here he frequently met Lokendranath Palit, Priyanath Sen and Jagadishchandra Bose. Lokendranath Palit, though a District Judge and essentially a man of law, took great interest in literary discussions; indeed, his influence on Roy cannot be overestimated. In Gaya Dwijendralal wrote two of his dramas, namely, 'Nurjahan' and 'Mebarpatan'. His love for music found a congenial atmosphere at Gaya; many distinguished singers used to meet at his house. However, Dwijendralal's health deteriorated and he went on fifteen months' furlough. He came back to Calcutta, and in 1908 he was appointed a Deputy Magistrate at Alipore. He was transferred to Bankura in 1912 and after a short time he was asked to go to Monghyr. Dwijendralal came to Calcutta *en route* to Monghyr. Here he developed

heart trouble. He passed away on 17 May 1913.

Dwijendralal's greatest contribution lies in three fields, satire, music and poetry, and drama. His poetical works are 'Aryagatha' in two parts (1882, 1893), 'Asare' (1305 B.S.), 'Mandra' (1309 B.S.), 'Alekhya' (1314 B.S.), 'Tribeni' (1319 B.S.) and 'Hasir Gan' (1307 B.S.). Dwijendralal's writings are not conventional. He had daring enough to introduce new rhythm (nearer prose) and style. He introduced the spirit of prose into poetry. To some extent he was influenced by Rabindranath, yet he was not attracted towards romantic literature. In his poetry love and passion are of the earth, earthy. In a word, he keeps his feet on the ground. He is a brilliant satirist, 'Hasir Gan' being one of his most witty and forceful satires.

Roy's songs bear the imprint of novelty. As he was versed in European music and grew up in a traditional atmosphere of Indian music, Roy had great command both over Ragas and Raginis, and over their Western counterparts. In his songs two different traditions combine. This is the new element introduced by Dwijendralal into Bengali music. Though the members of the Tagore family had experimented along these lines long before Dwijendralal, his contribution ought not to be underrated.

As a playwright, he followed in the footsteps of Amritalal Bose. He wrote many plays—musical, historical, devotional, comic and romantic. 'Pasani' (1307 B.S.), 'Sita' (1309 B.S.), 'Tarabai' (1310 B.S.), 'Pratapsinha' (1312 B.S.), 'Durgadas' (1313 B.S.), 'Nurjahan' (1314 B.S.), 'Mebarpatan' (1315 B.S.), 'Shajahan' (1317 B.S.), 'Chandragupta' (1318 B.S.) and 'Sinhalvijay' (1322 B.S.) are plays which deserve mention. In London he became familiar with European stagecraft. He was fond of Shakespeare, but it is unfortunate that in his dramas he tried to follow Shakespearian models. Most of his dramas are romantic, frequently melodramatic. Sometimes he tried to secure cheap and sensational stage effects *à la* Upendranath (Das). The influence of Girishchandra Ghosh and Rabindranath Tagore on Roy's drama is manifested here and there. The emotional tone found in Roy's characters, the zeal for nationalism and the occasional introduction of musical scenes may be said to have been responsible for the popularity of Roy's plays.

As he was a Government servant, Dwijendralal could not take an active part in the national movement. But he indirectly helped the national cause by writing patriotic songs and dramas. Dwijendralal tried to inspire the people through his portrayal of several historical characters. His songs of national sentiment were widely sung by his contemporaries. His abhorrence of casteism was evident in 'Ekghare'. He was religious, but was against all religious bigotry, against timeworn customs and superstitions.

[Nabakrishna Ghose—Dwijendralal, Calcutta, 1336 B.S.; Debkumar Roychowdhuri—Dwijendralal, 1328 B.S.; Rathindranath Roy—Dwijendralal: Kavi O Natyakar, Calcutta, 1960; Sukumar Sen—History of Bengali Literature, Sahitya Academy, New Delhi, 1960.]

(P. N. Banerjee) BIJIT KUMAR DUTTA

RAY, GAURI SHANKAR (1838-1917)

A name to recollect and remember in the history of Oriya literature and language, Gauri Shankar Ray was born in July 1838 in a village called Dikhitapara under Asureswar Pargana in the District of Cuttack. A pioneer in the field of Oriya journalism, Ray was also a great patriot and social worker. His sense of duty alone enabled him to break the age-old sluggishness of the Oriya people, which is why he was popularly known as 'Karmabir' Gauri Shankar.

Mahadev Prasad Roy was his grandfather and Sadasiv Prasad Roy was his father, and it is said that his forefathers came to Orissa in the 16th century from the District of Burdwan in Bengal. This educated family maintained a good social status and the members of the family were in the Government service. Sadasiv Roy served in the Cuttack Civil Court.

Gauri Shankar's early education commenced in the village *pathasala* which he completed at the age of eleven. He learnt writing the Oriya

alphabet on palm leaf. He had his schooling in the Cuttack High School. After the Entrance examination he went to Hooghly for higher studies and was admitted to the Hooghly College where he studied for two years; but before the examination he left Hooghly and came back to Cuttack, as his father asked him to do. It is interesting to note that in those days when rail and other communications did not exist, Gouri Shankar travelled from Balasore to Hooghly on foot. He was a bright scholar throughout his student life and was the recipient of a Junior Scholarship of Rs. 8/- per month. Besides Oriya, he studied Persian and Urdu in his primary stage.

Gauri Shankar, who rose to prominence in the nationalist and literary life later on, had a very humble beginning. Nobody would believe that he served as an Assistant Teacher in the Balasore Zilla School just after leaving the Hooghly College, where Utkal Gaurab Madhusudan was his student. In 1859 he left Balasore and served as a clerk in the office of the Revenue Commissioner, Cuttack. After some years he was appointed as a Translator in the Cuttack Civil Court on a monthly salary of Rs. 100/- per month. In 1882 finally he retired from Government service.

Gauri Shankar was influenced by ancient Oriya literature, including the Puranas, poetical works of Upendra Bhanja and many other medieval poets, and the writings of Sanskrit poets. Among his colleagues and contemporaries who influenced his ideas and in turn drew inspiration from him were Banamali Singh, Radha Mohan Patnaik, Jagamohan Lal, Peary Mohan Sen, Deenanath Bandopadhyaya, Bichitrananda Das, Jaganmohan Das, Fakirmohan Senapati, Pravakar Vidyaratna, Govinda Chandra Patnaik, Kapileswar Vidyabhusan and Dwarakanath Chakravarti. His was a successful life devoted to the cause of education, social service, nationalism, improvement of Oriya language and literature and the establishment of a religion based on a synthesis of all the great religions of the world.

During his life of seventy-nine years Ray achieved excellence in many fields of human activity and knowledge. His patriotism and nationalism were born of a sense of social responsibility. As a social reformer with a fighting spirit, he was in favour of Western education. He urged the British Government to set up schools and colleges in various parts of the State and it was mainly due to his efforts that T. E. Ravenshaw, the then Commissioner of Orissa, established the Ravenshaw College, Cuttack, a Medical School, a Survey School and a Normal School in Orissa. Gauri Shankar realised that the people should be educated before any reform could be introduced. He raised his voice of protest against all acts of social injustice and superstition. He supported widow-marriage and female education and he condemned caste distinctions and untouchability. His ideas of social reforms were based on his religious belief. He believed in the worship of one Supreme Being. He realised that the object of every religion is the same, only the ways are different. He accepted the Brahmo religion under the influence of Devendranath Tagore of Bengal. He organised meetings of the Brahmo Samaj at Cuttack. In religious matters he was fearless and always fought against elements that stood in the way of the welfare of the society.

In nation-building work Gauri Shankar was no less heroic. As the first Editor of the first Oriya weekly, the *Utkal Dipika*, Gauri Shankar proved his ability and as a journalist wielded his pen in the cause of the country for about fifty years. Opposed to regionalism, Gauri Shankar fearlessly criticised the unjust acts of the British Government in the pages of the weekly. To him 'Swarajya' was the birthright of every Indian. The writings of the *Utkal Dipika* proved his unflinching loyalty towards his motherland, and T. E. Ravenshaw was struck with amazement by reading his outspoken editorials against the Government. He employed the *Utkal Dipika* in the reconstruction work of Orissa. Through the efforts of Gauri Shankar Roy, Bichitrananda Das and Jagamohan Patnaik the Cuttack Printing Company Press was started (Lithograph Press), as a result of which the *Utkal Dipika* took its birth. As Editor of the *Utkal Dipika*, Gauri Shankar spread the national consciousness, organised relief to the famine-stricken people, tackled the language controversy of 1869, encouraged writing of Oriya text-books for schools, participated in the controversy be-

tween Upendra Bhanja and Radhanath Ray, associated himself with various public enterprises of a socio-economic character. He formed for the purpose of constructive work the 'Orissa Society' in 1871 and the 'Utkal Sabha' in 1882, and co-operated with Ramchandra Das in opening the 'Brahman Samiti' in Puri. In addition he started a boarding house for students of Cuttack, for which he himself bore all the expenses. He started a Girls' School and a Dispensary also. In 1905 he attended the Indian National Congress, and from 1908 onwards he devoted himself wholeheartedly to the service of the motherland. The construction of the present Town Hall in Cuttack was his achievement and it stands as a fitting memorial to his nationalistic spirit. Ray not only persuaded his colleagues to write text-books but himself wrote several such books.

Founder of the 'Utkal Ullasini Sabha' and the 'Cuttack Society', Ray was awarded the title of 'Rai Bahadur' by the British Government in 1916 in recognition of his life-long struggle and meritorious services in various fields. Always kind-hearted and ready to help, Ray passed away on 5 March 1917 after a full and glorious life.

[Bhakta Kavi Madhusudan Rao—Karmi Sri Gauri Shankar; Krushnachandra Kar—Karmavira Gauri Shankar; Amar Charita, published by the New Students' Store, Cuttack; Fakir Mohan—Atmajeevan Charita; The Utkal Deepika Files; The Balasore Sambad Bahika Files.]

(J. C. Rath) GOPAL CHANDRA MISRA

ROY, JAGADINDRANATH (MAHARAJA) (1868-1926)

A member of an aristocratic Kayastha family, yet highly public-spirited, Jagadindranath Roy of Natore left a mark on the cultural life of Bengal in the first quarter of the 20th century.

Born on 21 October 1868 at Harishpur, Rajshahi, Jagadindra (his original name being Brajanath) was adopted as a son by Brajasundari, wife of Maharaja Govindanath of the Natore House, hallowed by the name of the illustrious Rani Bhavani. His own father, Srinath Roy, was also a petty landlord, not far from Natore. Jagadindra was honoured by the then Government with the personal title of Maharaja in 1877, when he was still a minor (aged only nine years).

Though it is not known whether Jagadindra had any formal education in any school in his young days, there is no doubt that he had opportunities of studying quite intensively Bengali and Sanskrit classics as also English literature. Endowed with a receptive mind, Jagadindra developed a keen love for literature, so much so that in later life he became a litterateur and a journalist.

In the administration of his estate Jagadindra, very unlike other landlords of his time, displayed a progressive and liberal outlook wedded to the upliftment of the masses. He patronised primary and secondary education throughout his estate, and has been credited with the foundation of a High English School at Natore and also the Rani Bhavani School at Calcutta. In order to provide amenities to his people he established a number of charitable dispensaries and also the waterworks plant at Natore. A lover of games and sports, Jagadindra also organised a cricket club, himself captaining the Natore's XI against many an Indian side.

A visionary, imbued with a strong feeling of nationalism, Jagadindra identified himself with the freedom movement under the banner of the Indian National Congress and became one of its torch-bearers in Bengal. As early as 1897 he was chosen to play host as the Chairman of the Reception Committee to the Bengal Provincial Conference at Natore. Later he presided over its Berhampore session in 1901. In the meantime when the All India Congress met at Calcutta in 1901, Jagadindra was called upon to act as the President of the Reception Committee. In 1904-05, when Bengal was in the throes of a violent agitation to annul the Partition of the Province, Jagadindra came out to participate actively in the movement.

As an enthusiastic member of the British Indian Association and also of the Bengal Land-

holders' Association, Jagadindra took a leading part in ventilating the problems of the landholding community. He was twice elected to the Bengal Legislative Council from the Landholders' constituency.

In later life Jagadindra devoted himself to the service of the community through journalism. In 1913-14 (1320 B.S.) he became the Editor of the *Manasi*, a weekly periodical. Two years later he founded another weekly entitled the *Marmabani*, which amalgamated with the former and came out as the *Manasi O Marmavani*. Jagadindra shouldered the burden of its Editorship jointly with Prabhat Kumar Mukherji, till his death in 1926. His own literary works—'Sandhyatara' (a book of poems, 1916, B.S. 1323), 'Nurjahan' (a character-sketch, 1917-18, 1324 B.S.), 'Darar Adrishta' (Fate of Prince Dara) and 'Shruti Smriti' (a socio-religious discourse)—reveal his wide interests. In recognition of his services to the cause of literature, Jagadindra was elected to preside over the North Bengal Literary Conference at Patna (1320 B.S., 1913-14) and again over the All Bengal Literary Conference at Munshiganj (1331 B.S., 1924-25).

Besides literature, Jagadindra evinced keen interest in classical music. He had regular training under expert musicians of North India from his early boyhood and became an expert in *pakhwaj* or *mridanga* (a percussion instrument). Jagadindra was liberal in his patronage, not only to artistes and musicians but also to several institutions imparting music-training in the country.

A man of cultivated disposition, Jagadindra was naturally drawn into closer contact with the House of Tagores, particularly with Rabindranath, Abanindranath and Gaganendranath. He became associated with the Visva-Bharati and took much interest in its development. Jagadindra was also a member of the Asiatic Society and a life-member and Vice-President of the Bangiya Sahitya Parishad. A real prince among men, Jagadindra passed away on 5 January 1926 at the age of fifty-eight, under tragic circumstances. He was involved in a car accident and died of cerebral haemorrhage.

[Bharatkosh, Vol. III, Bangiya Sahitya Parishad, Calcutta; Paramananda Dutt—Memoirs of Motilal Ghose, Calcutta, 1935; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan; Nalinikanta Sarkar—Sraddhaspadeshu, Calcutta, 1364 B.S.; Sudhir Chandra Sarkar (Ed.)—Jeevani Avidhan, Calcutta, 1373 B.S.; The Manasi O Marmavani, Magh, 1332 B.S. (an article by Rabindranath Tagore—Jagadindra Biyoge), Sravan, 1333 B.S. (an article by Ramakanta Bhattacharyya—Jagadindra Jeevan Panji), Falgun, 1333 B.S.; The Uttara, Bhadra, Magh, Falgum and Chaitra, 1370 B.S. (an article by Haradhan Datta—Bismrita Sahitya Sadhak Jagadindranath Roy); The Statesman and the Amrita Bazar Patrika, 6 January 1926.]

(P. N. Banerjee) S. K. MITRA

ROY, JATINDRA MOHAN (1883-1951)

Jatindramohan Roy was born in 1883 at Kusheyghata, Goalundo, District Faridpur in Bengal. His father, Harimohan, had settled there after he was thrown out from his ancestral home at Boalia, Jhenaidah, District Jessore, which was set on fire by the indigo-planters. Both places are now in Bangladesh.

After passing the Entrance examination in 1899 from the Goalundo High School and the First Arts from the Coochbehar College in 1901, he joined the Rajshahi College for the degree course. Expelled for political activities, he again entered it in 1906 and graduated in 1907.

He came into contact with the revolutionary societies of the time but he preferred the mission of being a maker of good rather than great men. Hence he chose an educational career. He inspired his pupils with the ideal of freedom. He founded two High Schools in Bogra district (now in Bangladesh) and produced no less than ten Headmasters.

In 1907 he was appointed as the captain of volunteers managing the Provincial Political Conference at Pabna, where poet Tagore presided. Devoted workers around him joined the Jugantar Party, under the leadership of Jatindra

Nath Mukherjee, and attempted an armed uprising with German help during the First World War. Jatindramohan was interned in this connection in 1916, first in the island of Maheshkhali and then at Deganga.

After his release in 1920, he joined the Congress and Gandhiji's Non-Cooperation Movement and was imprisoned in 1921. During the North Bengal Flood of 1923 he started relief operations which were later taken over by Dr. P. C. Ray and Subhas Chandra Bose. The same year he founded the Bogura Gana Mangal, a large constructive work centre, which ran several cottage industries and night schools. It had both Hindu and Muslim workers and was visited by Gandhiji. In 1925 he was elected President of the Youth Conference at Faridpur, where C. R. Das presided over the Political Conference.

The Gana Mangal was declared illegal in 1930 during the Civil Disobedience Movement and all the inmates were interned. Jatindramohan also suffered eighteen months' conviction. After release in 1938 Jatindramohan presided over the Bengal Provincial Political Conference at Bishnupur. In 1942 he was imprisoned for two years in connection with the Quit India Movement. After partition of India, the Gana Mangal was confiscated by the Pakistan Government and Jatindramohan settled in West Bengal. He died in Calcutta 1951.

Jatindramohan had firm faith that India would be free, but needed true men to build her up. Communal harmony was his gospel. A bachelor and humane to the core, he led a remarkably simple life, graceful and dignified. With devoted followers in all the eight Northern districts, he was known as 'Jatin Roy of North Bengal' for four decades.

[Bhupendra Kumar Datta—Biplaber Padachinha; Arun Chandra Guha—Spark of the Revolution; R. C. Majumdar—History of the Freedom Movement in India, Vols. II & III; Personal knowledge of the Contributor, an old associate of Jatindra Mohan Roy and coworker for many years.]

KALI PADA BAGCHI

ROY, JATINDRA NATH (1889-1972)

The name of Jatindra Nath Roy alias Fegu Roy shines brightly in the annals of the revolutionary period of Bengal. Early in life he was imbued with the revolutionary spirit. As a student he was absorbed as an active member of the Anusilan Party, while still in his mid-teens and his nationalistic activities continued till the attainment of freedom. He has achieved undying fame as a dauntless warrior in the fight for freedom and has occupied a prominent place, not only amongst the front-rank leaders but also in the hearts of the rank and file.

He was born in Kushangal, a village in the District of Backerganj, in 1889, his father being Parbati Charan Roy. His real name was Debendranath Roy, but he came to be known by his pseudo-name of Jatindra Nath Roy to all and sundry.

The Barisal centre of the Anushilan Samiti was inaugurated by P. Mitra, Bar-at-law, the President of the Samiti, in 1906, and Jatindranath was a dazzling gem of this centre. Soon after his initiation as a member of the Samiti he was placed in charge of the District of Mymensingh for conducting revolutionary activities there. He soon went to Dacca for acquiring better training and then came back to Mymensingh where he was admitted into the local Survey School with the ulterior purpose of secretly working as an ardent organizer of the Samiti.

Pulin Das of revered memory returned to Calcutta after his period of deportation was over and a conference of all the active members working at different places in Bengal was held. Jatindranath came to Calcutta to attend this conference. His presence in Calcutta being thought indispensable for the furtherance of party work, he had to get himself admitted into the Bengal Technical Institute.

Pulin Das was soon arrested in Dacca to undergo trial in the Dacca Conspiracy Case in 1910 and Jatindranath was sent to Sonarang (Dacca) National School, a principal centre of the Samiti. But soon he was arrested with others and convicted.

After his release, he devoted himself heart and

soul to the cause of the party at Barisal. He was arrested and kept under police custody for three months in connection with the Birangal Robbery Case but was released for want of evidence. He was wanted next in the Langalbandh Robbery Case, but he absconded. A proclamation for his arrest was issued, all the furniture, utensils and belongings of his house were confiscated, his residence was ransacked and seized and all the members of the family turned out. Jatindra Nath could not evade arrest for long. He was arrested at the Coronation Park, Dacca, and sent to Barisal to stand trial in the famous Barisal Conspiracy Case. It was in 1914. He was sentenced to twelve years' transportation, along with eleven other prominent revolutionaries.

Arrested again in 1924 under the infamous Bengal Ordinance, he was released in 1928; but when indiscriminate arrests were taking place throughout the length and breadth of Bengal in 1930 after the Chittagong Armoury Raid, Jatindra Nath, Ashutosh Kali and some other prominent revolutionaries went underground direct from the Bengal Provincial Conference, then holding its session at Rajshahi; Jatindra Nath was, however, caught by the police in 1931 and kept confined till 1938. The Second World War again saw him behind the bars in 1940, to be released only in 1946.

Jatindra Nath died in 1972, at the age of eighty-three. He was a man of self-abnegating, self-reliant nature, confident of his inherent power and second to none in his ever-burning patriotism.

He had long retired from political life and had been living quietly since independence. He had written an interesting autobiography which is still unpublished.

[An unpublished autobiography of Jatindra Nath Roy (alias Fegu Roy of Barisal); Bengal Revolutionary Register; The Green Book with the D.I.G., I.B., West Bengal; Jitesh Chandra Lahiri—Namami; Personal knowledge of the Contributor, an old associate of Jatindra Nath Roy.]

KAMAKHYA CHARAN BHATTACHARJEE

ROY, KALI NATH (1878-1945)

Born in 1878 in a middle-class Hindu Kayastha family of Jessore, East Bengal (now Bangladesh), Kali Nath Roy, the noted Indian journalist, had his college education in the Presidency College, Calcutta, but could hardly complete his First Arts course when he came under the spell of the Swadeshi Movement, gave up his studies and took to a journalist's career which he pursued virtually till his death. He married in his mid-twenties and had two sons and a daughter, but his wife predeceased him by nearly twenty-five years.

Roy was an ardent student of philosophy, and though not a great scholar in the conventional sense and even possessing a distaste for the prevalent system of education, came to acquire an intimate knowledge of the works of the celebrated European political philosophers of the nineteenth century. Endowed with a keen memory, he could copiously quote Burke, Bradlaugh, Lincoln, Gladstone and others. He probably never went outside India, but, as his writings clearly showed, his knowledge of the trend of world affairs was not at all superficial.

Roy developed a taste for journalism in his college days and started his career as a journalist in 1900 on the staff of the *Bengalee* (a daily paper since February 1900), then edited by the great nationalist leader Surendranath Banerjea. In May 1911, Surendranath had to face a contempt of court writ in the Calcutta High Court for a leaderette written by Roy as the Sub-Editor of this paper, but he took the entire responsibility for the leaderette on himself, much against Roy's wishes. The case was ultimately dismissed upon a wholly technical ground. For a short period before 1911 Roy was associated with another newspaper, *The Citizen* of Assam. In 1911 Roy permanently left the staff of the *Bengalee* and became the Editor of the *Punjabee*, a Lahore newspaper of radical political views, founded in 1905 by Lala Lajpat Rai. Finally, in December 1917, Roy resigned the Editorship of the *Punjabee* to become the Editor of another Lahore newspaper, the *Tribune*, which had been started in 1881 by Sardar Dayal Singh Majithia, at the

instance of Surendranath Banerjea, with a Bengalee journalist Sitala Kanta Chatterjee as its first Editor. It was mainly on account of Roy's independent and fearless writing that the *Tribune* soon established a great reputation for itself. In May 1919, Roy was sentenced to two years' imprisonment for protesting against the Government atrocities in the Punjab during the Martial Law regime in that Province, following the Jalianwalla Bagh massacre. But, on appeal, the term of imprisonment was reduced to three months, and Roy resumed the Editorship of the paper in September 1919. The *Tribune* ceased publication for three days in April 1919, when Roy was arrested. Roy was later offered the Editorship of the *Independent*, another nationalist paper started by Pandit Motilal Nehru at Allahabad in 1919, but he declined the offer. It was only in March 1943 that Roy resigned the Editorship of the *Tribune* on grounds of failing health. His health had never been really very good, and he was subject to frequent attacks of asthma at this time. So he went to reside in his native home at Khulna, East Bengal; but even in retirement he continued to contribute articles to the *Tribune*. In November 1944, Roy was again persuaded by the trustees of the *Tribune* to return to Lahore as the Chief Editor of that paper, but his health failed rapidly, and he left for Calcutta on 1 December 1945, only to expire in this city eight days later (9 December 1945).

Serene and simple in his private life and possessed of great modesty and humility, Roy always shunned publicity, and never came into the limelight. Endowed with a logical mind, Roy had no taste for strong words, but was simply devastating in his arguments. A fearless nationalist, he was unflinching and incorruptible in the pursuit of his ideals, and refused to sacrifice the patriotic impulse at the altar of Moderate politics. Though not belonging to any particular political group or party, he supported the Non-Cooperation Movement launched by Mahatma Gandhi and protested against O'Dwyerism in the Punjab with exemplary courage and vigour. Later he opposed the Congress decision to boycott legislative assemblies, strongly advocated the boycott of the Simon Commission (1927-28) whose appointment he took as a challenge to Indian nationalism, and supported the Civil Disobedience Movement (1930-34). A firm believer in the unity of India, he denounced the Congress flirtation with the Muslim League while the latter adhered to the disruptive ideology of Pakistan. He advocated instead a political settlement with the nationalist Muslims on the basis of a clear and prompt recognition of the legitimate rights and interests of that community. He was associated with philanthropic institutions like the Daridra Bandhab Bhandar of Calcutta, took a keen interest in the Indian labour movement, and wrote thought-provoking articles on the labour problems of his time. Roy was a staunch liberal in politics, but unlike many other liberals of the day had a dynamic outlook on life and an extraordinarily alert mind, fully alive to all that was going on in the wide world. In his later life he even turned to the study of the current literature on Soviet Communism.

As a journalist, Roy was held in high esteem by eminent Indian and British politicians and public figures including Mahatma Gandhi, Jawaharlal Nehru, Sir Valentine Chirol and Edmund Chandler. His writings, characterised by lucid exposition, fearless judgment and independence of thought, carried the greatest weight with the Punjab Government, the Government of India and even the British Government; and the *Tribune* was often quoted in British Parliamentary debates. A Bengalee by birth, he made the Punjab his home and acquired an intimate knowledge of its problems. His personality commanded universal regard in the Punjab, and his services to that Province were greatly appreciated by the Punjabees, irrespective of caste and creed.

[J. Natarajan—Report of the Press Commission, Part II: History of Indian Journalism, Delhi, 1954; S. N. Banerjea—A Nation In Making, Calcutta, 1925; H. P. Ghosh—The Newspaper in India, Calcutta University, 1952; Kali Nath Roy—Gandhi's Suppressed Letter (Lahore, n.d.); Bharatkosh, Vol. II (Bangiya Sahitya Parishad, Calcutta), 1966; The Amrita Bazar Patrika, 10 December 1945; The Tribune,

11 and 12 December 1945; The Masik Basumati, Agrahayan 1352 B.S.; The Jugantar, 29 Paush 1352 B.S. (An article by J. C. Bagal—Sambadik Kali Nath Roy); B.C. Pal—Memories of My Life And Times, Vol. I, Calcutta, 1932.]

(P. N. Banerjee) AMITABHA MUKHERJEE

RAY, KIRAN SHANKAR (1891-1949)

"And still his name sounds stirring unto the men . . ." can well be said in reference to Kiran Shankar Ray, one of the many eminent unforgettable names of India. He has left his stamp in the annals of modern India because of his valiant activities in India's march towards freedom from foreign rule.

Kiran Shankar was born in 1891, in the Testa village of the Manikganj subdivision of the Dacca district in East Bengal. His father, Hari Shankar Ray, a Hindu Vaidya, was a rich zamindar of Dacca. Hence Kiran Shankar knew no hardship in his childhood. In 1916 (or 1917) he married Padma Devi, daughter of Benode Kumar Ray Chowdhury, the zamindar of Kirtipara in Barisal, East Bengal.

Kiran Shankar Ray's early education was under a 'Guru', who taught him at home. After his primary schooling at the Testa Academy in Dacca, he had his Secondary education at the Hindu School in Calcutta. Matriculating in 1907, he passed his F.A. (First Arts) in 1909 from the St. Xavier's College, Calcutta, and went to England to join the New College at Oxford. He graduated in 1910, winning an Honours degree in History as well as the Blue Ribbon. While at Oxford, he revived the Oxford Majlis, a once-functioning club for Indian students there, and had the opportunity of associating with world personalities, the two most important being H.A.L. Fisher, a Professor, and Harold Laski, a classmate. His special subjects, History and Literature, gave him his liberal ideas and prompted the future course of his actions, which ran counter to his bourgeois background. He came back to India after graduation, only to return to England in 1919 to qualify for the Bar. He was called to the Bar from Lincoln's Inn in 1921. But his professional activities were short-lived on account of his early involvement in India's fight for freedom.

Even while at school in 1905, Kiran Shankar Ray had participated in the Swadeshi Movement. On his first return from England he travelled with Gandhiji in the same boat in 1914. During the voyage he came to be deeply influenced by the Mahatma's doctrine of non-violence. He served as Professor of History at the Presidency and Sanskrit Colleges from 1914 to 1919. He resigned in 1919, however, in protest against the Government's disapproval of his action, as a Government servant, on speaking against the Rowlatt Act at a protest meeting. In 1921 he became the Vice-Principal of the National College, and later the Vice-Chancellor of the National University. In the same year he joined the Indian National Congress and the non-cooperation movement led by Gandhiji and was arrested and detained for six months.

With the calling off of the non-cooperation movement in 1922, the Swarajya Party was formed by C. R. Das and Motilal Nehru, and K. S. Ray enrolled himself in that party. He was arrested again for writing 'Barsha Shesh' in the *Banglar Katha* (Edited by C. R. Das), but was released soon. In 1923 he became the Secretary of the Swarajya Party and was elected to the Bengal Council as a representative of the party. In 1927 he became the Secretary of the Bengal Provincial Congress Committee, but resigned when the Congress decided to boycott the legislature in 1929. He joined the Civil Disobedience Movement. He was arrested in 1930 while leading a procession in Calcutta and imprisoned for three years. Released in 1933, he joined the Congress again. The Congress agreed to form the Government after the Reform Act of 1935 and the introduction of Provincial Autonomy. K. S. Ray was then elected to the Bengal Legislative Assembly and worked as one of the leading members of the Congress from 1935 to 1937. However, after the Tripuri session of the Congress in 1937, political comradeship between K. S. Ray and Subhas Chandra Bose ceased, and Ray identified himself with the right wing of the Congress, under Sarat

Chandra Bose. In 1940 he became the leader of the Opposition and of the Congress Party in the Bengal Assembly. In 1941 he supported the Provincial Coalition Party led by Sarat Chandra Bose. In 1942 he opposed Rajagopalacharya's proposal to partition India. In 1947, before Partition, he and Sarat Chandra Bose tried to create a 'Sovereign Bengal', but failed. After the independence and partition, Ray became the leader of the Congress in the East Pakistan Legislative Assembly, as also the leader of the Opposition in the Pakistan Constituent Assembly. He resigned in 1948, however, and came over to India. He was appointed Home Minister of West Bengal in Dr. B. C. Roy's Cabinet. He died on 20 February 1949.

Born rich, he died great. His stamp is apparent in every field. Intellectually brilliant, he has many critical and creative literary works like short stories and articles in the *Banglar Katha*, the *Atmasakti*, the *Sabuj Patra*, the *Prabasi*, etc., to his credit.

Having benefited from Western education, he advocated it for India, but with a national bias. He was a keen supporter of free and compulsory primary education.

Liberal, humane and democratic, Kiran Shankar advocated women's emancipation and decried the caste system and untouchability. Deeply interested in foreign affairs, he was sympathetic towards the maltreated Indians in South Africa. He hated the bureaucratic British, but was friendly with them as individuals. A fierce patriot, he insisted on complete 'Swaraj' but preferred the non-violent and constitutional path for achieving it. Liberal and democratic in spite of his aristocratic descent, he advocated a Republican Government.

Kiran Shankar Ray was a truly great man, and his work in awakening national consciousness was his greatest achievement and glory. He was a great freedom-fighter and also a brilliant man of letters. In short, the elements in him were so mixed that Nature might stand up and say to all the world, 'This was a man!'

[Abhoy Chandra Banerjee—Kiran Shankar Ray: A Personal Reminiscence (an article in the Hindusthan Standard, 21 February 1949); Nagendra Kumar Guha Roy—Kiran Shankar Ray (an article in the Ananda Bazar Patrika, 9 Falgun 1355 B.S.); Kali Pada Biswas—Yukta Banglar Sesh Adhyaya, Calcutta, 1966; Nagendra Kumar Guha Roy—Swaraj Sandhane Bangali (the Ananda Bazar Patrika, 11 Falgun 1335 B.S.); Dilip Kumar Chatterjee—C. R. Das and the Indian National Movement, Calcutta, 1965; The Hindusthan Standard, The Amrita Bazar Patrika and The Statesman, 21 February 1949; The Sapta Parna, an article on Kiran Shankar Ray, Calcutta, 1956.]

(Amiya Barat) CHHAYA BHATTACHARYA

ROY, LILA (1900-1970)

Lila Roy was born in October 1900 in Goalpara, Assam. Her father, Girish Chandra Nag, was a Deputy Magistrate who originally came from Sylhet. Her mother, Kunjalata Nag, was an educated lady. They were Hindu by religion and Kayastha by caste. Although a member of the Civil Service, Girish Chandra sympathized with the nationalist movement and the ideas of the *Swadeshi*. He resigned his membership of the Legislative Assembly in protest against the salt tax. Lila's grandfather on her mother's side, Prakash Chandra Deb, the first Indian Registrar of the Assam Secretariat, also had similar sympathies. In 1939 Lila married Anil Baran Roy, one of her old classmates and the leader of the Sri Sangha, a revolutionary organisation of Dacca.

To begin with, Lila was educated privately at home at Goalpara. Later she was sent to a primary school in Assam and then to the Eden High School. In her childhood she was thrilled by the stories of the Italian patriots like Mazzini and Garibaldi as told to her by her parents. She graduated in 1921 from the Bethune College, Calcutta, standing first among the girl students, and received the Padmavati Gold Medal. She obtained her M.A. degree in English from the Dacca University in 1923, she being the only girl student of the Dacca University at that time. She

was a prominent student leader. She took the initiative in holding students' seminars in the Bethune College. In 1921 she was deeply influenced by the Non-Cooperation Movement. In the same year she became Assistant Secretary to the All Bengal Women's Suffrage Committee and arranged meetings to demand women's rights.

Having finished her collegiate education, she devoted herself completely to her country's service. Dacca and Calcutta were the two main centres of her activities. She took up the cause of female education, and in 1923 she founded the Dipali Sangha with the help of twelve friends of her own sex. She established a High School called the Dipali School. Twelve free primary schools were established in Dacca under the auspices of the Dipali Sangha. Later on this Sangha also started two more High English Schools called Nari Siksha Mandir and Siksha Bhavan. These schools became centres of political discussions in which noted leaders of the day participated. Lila Roy also established another organisation named Gana Siksha Parishad. In 1926 she founded the Dipali Chhatri Sangha, an association of female students in Dacca with branches in various parts of Bengal and Assam. She encouraged girls to learn art and craft, and their handiwork was exhibited in the schools run by the Dipali Sangha.

In 1925 Lila joined the Sri Sangha, a revolutionary society of Dacca. She was associated with this Sangha till 1937. In 1927-28 she started the Women's Self-Protection Fund to counter the assaults on women in Dacca. This programme included a course of physical exercises taught by Asutosh Das Gupta. In 1930 she opened the Chhatri Bhavan in Calcutta—a hostel for politically conscious girls who found it difficult to secure accommodation in college hostels. In the same year she became the Editor of a journal called the *Jayasree*, which came out with the blessings of Rabindranath Tagore. In 1930 she took an active part in the anti-salt-tax movement in Dacca and for this purpose formed the Dacca Mahila Satyagraha Sangha. In this she was helped by a band of workers including Renu Sen, Bina Roy and Shakuntala Chowdhury. When Anil Roy, the leader of the Sri Sangha, was arrested in 1930, Lila had to take charge of the party. In 1931 she courted arrest along with her associates.

On her release from jail in 1937 she joined the Congress. Next year the Bengal Provincial Congress Women's Organisation was founded through her leadership. In the late twenties she had come into contact with Subhas Chandra Bose, and after 1937 became one of his close associates. In 1938 she became a member of the Women's Sub-Committee of the National Planning Committee formed by Subhas Chandra. When he formed the Forward Bloc, she became a member of its central executive body. When Subhas Chandra went to jail in 1940, she was nominated Editor of the *Forward Bloc* weekly, and before leaving India Netaji gave complete charge of his party's activities in northern India to Anil and Lila Roy. After the failure of the Cripps' Mission in 1942, Lila was arrested with her colleagues and kept in detention till 1946. On her release she again began editing the *Forward Bloc* and the *Jayasree*. In the same year she was elected to the Indian Constituent Assembly from Bengal. During the Calcutta riots of 1946 she was instrumental in saving many lives. After the Noakhali riots she built up the National Service Institute for rescue and relief work in Noakhali. The work done by this organisation was highly praised by Gandhiji. After the partition in 1947, she founded the Jatiya Mahila Sanghati, a women's organisation in West Bengal. In 1949 she again joined the Congress, only to leave it soon. When the Forward Bloc was divided in 1949, she became the General Secretary of the West Bengal Forward Bloc (Subhasist). She was arrested in connection with the Squatters' Movement in 1951 and the Food Movement in 1952. When the Subhasist Forward Bloc merged with the Praja Socialist Party in 1954, Lila Roy became one of its national executive members, and in 1960 became Chairman of the party. Two years later she retired from active politics, relinquishing this office. But party workers seldom acted without her advice. She died in June 1970 after a protracted illness.

Before 1947 Lila Roy was always critical of the British role in India, believing that it could confer no benefits on the people. What she

desired was complete independence and not a mere show of self-rule. She was opposed to regionalism which she regarded as a harmful tendency. It was her firm belief that women should take an active part in the freedom movement. She regarded female education as the means which could promote this end. She preferred Western education because, in her opinion, it could provide the means of understanding our foreign rulers. As a social worker, she believed that the condition of the labourers must be improved, for no industrial progress was otherwise possible.

In the history of our freedom struggle Lila Roy will be long remembered as an outstanding leader of dynamic personality. On women's movements in Bengal her influence was especially noteworthy. Many of the women political workers of the time were her recruits and they received primary political training from her. As a social worker also she ranked very high. Few could match her contributions to the cause of female education. She rendered great service to the freedom movement by her own example and her precepts. Her political views, however, were not rigid; she was able to modify her ideology to suit the changing political and economic conditions of the country.

[Jogesh Chandra Bagal—Jatiya Andolane Banganari, Calcutta, 1361 B.S.; Kamala Das Gupta—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.; Nalini Kishore Guha—Banglay Biplabbad, Calcutta, 1330 B.S.; Samar Guha—Praja Socialist Partir Janma O Bhumika, Calcutta, 1361 B.S.; Santwana Guha—Agnimantre Nari; Haridas Mukhopadhyaya—Biplaber Pathe Bangali Nari, Calcutta, 1352 B.S.; Jadugopal Mukhopadhyaya—Biplabi Jibaner Smriti; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; Chhabi Roy—Banglar Nari Andolan, Calcutta, 1362 B.S.; The Jayasree Files; The Praja Socialist Party Silver Jubilee Number; Personal interview of the Research Fellow with P. K. Ghosh, an old associate of Lila Roy.]

(P. N. Banerjee) NILMANI MUKHERJEE

ROY, M. N. (1887-1954)

Manabendra Nath Roy, whom Lenin once called "the symbol of Revolution in the East," was the "most colourful personality of all non-Russian Communists in the era of Lenin and Stalin" (North and Eudin). Among his Indian contemporaries he was without a peer.

Narendra Nath Bhattacharya, later known by his assumed name, Manabendra Nath Roy, was born on 21 March 1887 in the village of Arbalia in the 24-Parganas district, Bengal. His father, Dinabandhu Bhattacharya, who hailed from a priestly family of Midnapore, was a Sanskrit teacher in the local school. Dinabandhu moved to another village, Kodalia, in 1898. Naren was the second son, and third child, of Dinabandhu—the second child being a daughter—by his second wife, Basanti Devi.

Naren hardly had any formal education beyond elementary schooling. He went to school in Arbalia and later in Kodalia. On moving to Calcutta, he is said to have joined the National University of Aurobindo Ghosh and later the Bengal Technical Institute. It is, however, doubtful whether he attended any formal classes in Calcutta. He was essentially a self-educated man.

Naren's close friend since boyhood, Harikumar Chakravarty, once said: "As a boy, Roy was very religious. . . . From boyhood, Roy had a thirst for knowledge. He used to say as a young man that knowledge is freedom, and the urge for freedom is inherent in every man." (Interview with Robert North, 25 August 1958). Naren, Chakravarty and another two boys from Kodalia were attracted to politics at an early age. Naren began to take part in militant nationalist politics. His first "action" (a political dacoity) was at Chingripota, a Railway Station near Kodalia. Soon followed the Howrah Conspiracy Case when Naren left for Benares disguised as a Sanyasin, and travelled in Northern India. It was some time during this period that Naren met Jatindra Nath Mukherjee (Bagha Jatin or Jatin the Tiger), the leader of the Yugantar group. Naren soon distinguished himself as one of the bravest members of the revolutionary movement, and, on the

outbreak of World War I, went abroad as Father Martin for securing German arms.

Naren travelled through South-East Asia, Indonesia, China, Japan, the Philippines for over a year and eventually reached San Francisco. During his stay in the U.S.A. Narendra Nath Bhattacharya alias Father Martin became Manabendra Nath Roy. Jatindra Nath had in the meantime been killed in an encounter with the Indian Police. The change in Roy's ideas from militant nationalism to Socialism also began during this period.

Life in the U.S.A. started becoming difficult for the Indian revolutionaries, thanks to American entry in the War. Roy was soon arrested, but jumped bail and escaped to Mexico. Here he met Borodin, who remained a life-long friend in spite of differences which arose between them later in China. Roy founded the Communist Party of Mexico, the first Communist Party to be established outside the Soviet Union. On invitation from Lenin, Roy left for the Soviet Union, where he arrived a little before the Second World Congress of the Communist International.

In the Second Congress Roy differed with Lenin on the question of revolution in the colonies, in respect of the role of the national bourgeoisie and the relation of the Communists with the bourgeois national and democratic movement. It has been described as the difference between "revolution from above" and "revolution from below," Roy arguing for the latter. While Roy accepted a limited advantage from co-operation with bourgeois national movements, he did so only in relation to the initial stages and with circumspection. The foremost task was to organise workers and peasants, and lead them on to "revolution from below." Both the theses of Lenin and those of Roy were incorporated in a resolution of the Second World Congress.

Roy rose very high in the International Communist hierarchy in the twenties, and rapidly too. He was elected a candidate-member of the Executive Committee of the C.I. in 1922 and a full member in 1924. He was elected a member of the Presidium and of the Secretariat and was in charge of "organising the Communist movement in Asia and the training and education of Asiatic Communists." An important development of this period was the assignment he had in China, of putting across the leftist line adopted by the C.I.

Roy visited China in 1927, carrying with him the "Theses on the China situation" adopted by the Executive Committee of the C.I. in December 1926. In implementing these, sharp differences developed between him and Borodin, the Communist Adviser to the Kuomintang since 1923. Although he could not succeed in keeping the Communist-Kuomintang alliance going, "it is no exaggeration to say that Roy ranks with Lenin and Mao tse-Tung in the development of fundamental Communist policy for the underdeveloped, as contrasted with the industrialised, areas of the globe" (North and Eudin).

Roy returned from China and gave his report. He had to leave for Germany because of ill-health. Fascism had in the meantime started gathering momentum in Europe. The Sixth World Congress of the Communist International, under the influence of Stalin, adopted an ultra-leftist line of Communist purism and *coup d'état* and criticised Roy, misrepresenting his position on the Indian situation. Roy differed with the resolutions of the Sixth World Congress, had to criticise them in the Opposition Paper in Germany and was thus said to have severed his relations with the International. Thus came the break, though Roy's position was amply vindicated later when, in 1934, the Communist International adopted the Popular Front Approach at the Seventh World Congress, which was clearly a little too late. Roy's leaving the C.I. had nothing to do with his work in China.

During this period of his association with the Communist International, Roy attempted to develop the revolutionary movement in India. He wrote a number of books, 'India in Transition', 'What Do We Want', 'One Year of Non-Cooperation', 'Aftermath of Non-Cooperation' and 'The Future of Indian Politics', and also published two papers, the *Vanguard* and the *Masses*. Some copies of these were smuggled into India with great effort while many were seized and proscribed. Through his persistent efforts,

Communist groups developed in the early twenties in some of the cities of India and were sought to be brought together into a party. Roy is universally acknowledged as the founder of Communism in India.

After the break with the Communist International, Roy decided to return to India against the advice of his friends in Europe. He returned *incognito* as Dr. Mahmood, and travelled in different parts of the country. He attended the Karachi Session of the Indian National Congress and met Jawaharlal Nehru and Subhas Chandra Bose. He was later arrested in Bombay and taken to Kanpur. The Kanpur Communist Conspiracy Case was revived and he was sentenced to twelve years' imprisonment, which was reduced on appeal to six. Before leaving Europe he had met Ellen Gottschaulk who joined him to marry him on his release from jail in India in 1937, and became his life-long collaborator.

On his release, Roy joined the Indian National Congress and was elected to the A.I.C.C. He worked for activising and democratising the Congress, thus seeking to transform it into a party of the people. The picture, however, changed completely with the outbreak of World War II. Recognizing the potentialities of the War, as it gradually developed into an anti-Fascist war, Roy insisted that it was essential to support the war efforts of the Allies. He maintained that all prospects of the struggle for Indian freedom would disappear if Fascism won the War.

The political position, thus taken, led him and his followers to break with the Congress. A new political party was organized and named as the 'Radical Democratic Party'. Similarly, a national organization of labour was formed for supporting the war efforts of the Allies. This was known as the Indian Federation of Labour. Despite the popular opposition, these two organizations carried on consistent propaganda in support of the war efforts and also tried to indicate the lines on which the post-war reconstruction could take place. Roy's writings of the period sought to distinguish clearly between nationalism and democracy and nationalism and socialism. What he emphasised was that the interest of the large majority of people can only be safe in a democratic order which can emerge only if fascism is defeated. Such a defeat would further the cause of socialism also.

When the end of the War witnessed the possibility of a parting of ways between the erstwhile Allies and the polarisation of the world, not only between the U.S.A. and the U.S.S.R. but for some time between the U.S.S.R. and the U.K. also, Roy became a critic of the Soviet Union. It was painful for him to see the enormous amount of respect and goodwill gained by the Soviet Union for its role in the anti-Fascist war frittered away and the Soviet Union relapse into the earlier mood of attacking the rest of the world both on grounds of the prevalent economic system and of a rigid ideology. Roy began to maintain the need to go beyond Communism. His ideas developed rapidly from a radical democratic to a radical humanist position. He declared Humanism to be the ideology of the future and proceeded to dissolve the Radical Democratic Party as being inconsistent with the new path he had adopted. In fact, he renounced party politics as such, rejected the idea of imposing structural changes in society from above and insisted on what he had argued all along that a philosophical revolution was an essential precondition for a social revolution. One of the founders of the Communist International thus became a founder of a new International of Humanists, though illness prevented him from attending the International Conference. The activities of a new cultural-educational organization, namely, the Indian Renaissance Institute, which he had founded earlier, came in for a greater emphasis.

Radical Humanism maintains that man is the archetype of society. Co-operative social relationships contribute to develop individual potentialities; development of the individual is the measure of social progress. Thus progress results from the basic human urges, namely, quest for freedom and search for truth. It is, therefore, essential that for creating a new world of freedom, revolution must go beyond the economic organization of society. Economic liberation of the masses must, of course, be achieved, but this can

truly be achieved only in the context of the emergence of a free society.

The publications of Roy as well as those done under his guidance during this period have retained their relevance even today, namely, 'The Russian Revolution', 'The Draft Constitution of India', and 'The People's Plan of Economic Development', 'Beyond Communism', 'New Humanism', etc.

In June 1952, when he was preparing to visit Europe and the U.S.A. for participating in the Conference of the International Humanists and the Ethical Union (IHEU) and for delivering lectures in Universities and other academic organizations, Roy had a terrible accident which ultimately proved to be fatal. While walking in the hills of Mussooree he slipped and fell several feet down. The injuries eventually developed into cerebral thrombosis. He recovered from these, when he had a second attack in August 1953 and the final and fatal attack in January 1954. He passed away a little before midnight on 25 January 1954. Roy was one of the foremost political thinkers in the present century. He was not tied down to any dogma but had the flexibility to change his views according to circumstances.

[G. P. Bhattacharjee—M. N. Roy and Radical Humanist, Bombay; M. N. Roy's Memoirs, Bombay, 1964; M. N. Roy—Letters from Jail, Dehradun; —Poverty or Plenty?; —Our Problems, 1946; —Jawaharlal Nehru, Delhi, 1945; —Our Differences; Report of the Fifty-third Session of the Indian National Congress, Ramgarh, 1940; Bolshevik Conspiracy Case Judgement, Kanpur, 1924, File No. 261 of 1924 and K. W. 1924 of the Government of India, Home Department (Political); Meerut Conspiracy Case Judgement; The Radiance (English weekly from Delhi), 29 March 1964, Vols. 1 to 36; The Radical Humanist (English weekly from Calcutta), 14 February 1965; Personal interview of the Research Fellow with Dr. Jadugopal Mukherjee at Ranchi; Personal knowledge of the Contributor, an old associate of M. N. Roy.]

(L. Dewani) G. D. PARIKH

RAY, MATILAL (1882-1959)

Matilal Ray, son of Biharilal Ray, was born on 6 January 1882 in French Chandernagore in Hooghly district. The family belonged to the Chauhan clan of Chhetri Rajputs who had settled permanently in Chandernagore years ago. Matilal received his education in the local *pathasala* and in the Free Church Institute, Calcutta, but did not continue his studies after 1898 when he was drawn into the vortex of the revolutionary movement. In his early life he was influenced by the Ramakrishna Mission and was gradually drawn into the political movement under the influence of prominent nationalist leaders like Surendranath and Bipin Chandra Pal, and revolutionary leaders like Brahmabandhav Upadhyaya, Kanailal Datta, Satyendra Kumar Bose, Aurobindo Ghose, Ullaskar Datta and Narendra Nath Bhattacharya (better known as M. N. Roy). Although he had no formal education, he read with interest religious scriptures, Indian philosophy and Sanskrit literature. It seems that his views on education were deeply influenced by Sanskrit learning which he vigorously encouraged in his later life.

While in school Matilal became associated with Bengali revolutionaries and joined the group which was active in Chandernagore, then under French occupation. Following the Bengal partition he threw himself wholeheartedly into the revolutionary movement, organized 'Shivaji Utsab' at Chandernagore in 1906, took part in smuggling arms to Kanailal in prison, and as the leader of the Chandernagore group kept contact with Rash Behari Bose and Aurobindo at Pondicherry, and helped Rash Behari Bose in his escape to Japan in 1915. Evidently he believed in the violent overthrow of the British Raj which was planned by Rash Behari Bose.

In the 1920's he severed his connections with revolutionary groups, took up constructive work on Gandhian lines, and founded the 'Prabartak Sangha' which sought to impart religious and technical education and to promote small indigenous industries. In fact, the Sangha established and managed a printing press, furniture-making industries and weaving and spinning centres.

Matilal edited the *Prabartak*, a Bengali journal founded in 1915, and launched the *Prabartak*, an English weekly, in 1931. Until his death in 1959 Matilal remained in obscurity and continued constructive work, and wrote numerous articles on his experiences as a revolutionary, on Indian philosophy, and on Ramakrishna and Vivekananda.

Matilal Ray was a disillusioned revolutionary who earnestly took up constructive work, however symbolic, as a method of India's salvation, and is remembered mainly as the founder of the 'Prabartak Sangha'. A man of ascetic temperament, he influenced a generation of young men who joined the Sangha and built it up as a well-knit organization, which hardly made much impact on the country's economy.

[Nagendra Kumar Guha—Sangha Guru Matilal, Calcutta, 1965; Indu Bhusan Ray—Sangha Guru Sri Matilal, Calcutta, 1966; Matilal Ray —Jiban Sangini, Calcutta, 1359; Prabartak Sangha, Bulletin No. 5, February 1964; The Amrita Bazar Patrika, 11 April 1959; Uma Mukherjee—Two Great Indian Revolutionaries, 1966.]

(Amiya Barat) SUNIL SEN

ROY, NICHOLS (REV.)

—See under Nichols-Roy, James Joy Mohon (Rev.)

RAY, PRAFULLA CHANDRA (SIR) (1861-1944)

Prafulla Chandra Ray (popularly known as Acharya P. C. Ray) was born on 2 August 1861 in a Kayastha zamindar family in the village of Raruli-Katipara in Khulna district (now in Bangladesh). His grandfather, Anandalal, was a *Sheristadar* at Jessore and acquired considerable landed property. Although an orthodox Hindu, Anandalal gave his son, Harish Chandra, a liberal education, who read English literature with D. L. Richardson and Sanskrit with Ramtanu Lahiri. Harish Chandra managed his landed estates well, opened a loan office in the village which collected the small savings of the rural people at a fixed rate of interest, and had an annual income of about ten thousand rupees. Harish Chandra held liberal views and took a keen interest in his son Prafulla Chandra who was brought to Calcutta in 1870 and admitted in the Hare School. In Calcutta Prafulla Chandra came in contact with Western liberal ideas, joined the Brahmo movement and became a staunch supporter of social reform.

Prafulla Chandra spent his early life in Calcutta as a student of the Hare School, the Albert School, the Metropolitan Institution and the Presidency College. In his autobiography entitled 'Life and Experience of a Bengali Chemist' he writes of his school days: "I was always of studious habits but by no means a book-worm. The prescribed text-book never satisfied my craving. . . . My eldest brother, who was now at the Presidency College, added largely to the stock of books already in my father's library. . . . I soon contracted a taste for the rich and copious English literature. . . . I was also a regular reader of the three leading weekly newspapers of those days—the *Somaprakash* (Bengali), the *Amrita Bazar Patrika* (then bilingual), and last but not least the *Hindu Patriot* edited by the famous Krishnadas Pal." After passing the Entrance examination in 1879 he joined the Metropolitan Institution, and attended Chemistry classes at the Presidency College. In 1882 he left for England as a Gilchrist Scholar and took the degree of B.Sc. from the Edinburgh University in 1885 and D.Sc in 1887. He also held the Hope Prize Scholarship in 1887-88. Dr. Ray returned to India in 1888 and joined the Presidency College as a Lecturer in Chemistry on 1 July 1889.

As a teacher P. C. Ray was eminently successful and sustained a generation of scholars. He devoted his spare time to research of *Ayurveda*, got in touch with the great French Chemist Berthelot, instituted a vigorous search for manuscripts bearing on the subject, and published 'The History of Hindu Chemistry', Vol. I, in 1902. He also published his autobiography in two volumes, in 1932 and 1935.

When an educational career seemed more attractive than a business career to the educated middle class, P. C. Ray, brought up in a zamindar family, turned to business, founded the Bengal Chemical and Pharmaceutical Works in 1892, and laid the foundation of the Indian Chemical industry. The Bengal Chemical was made a limited liability company with a capital of two lakhs in 1902; in 1944 it had a capital of twenty lakhs and employed about 5,000 workers. The Bengal Chemical exists today as a monument to P. C. Ray's entrepreneurship.

In 1904 the Government sent him to England to visit research laboratories in Europe. In 1912 he again went to England as a representative of the Calcutta University to attend the Congress of the Universities of the Empire. In 1916 he joined the newly established College of Science of the Calcutta University as the first Palit Professor of Chemistry and attracted young scholars who were deeply influenced by his remarkable personality. When the Indian Industrial Commission was set up in 1916 he gave evidence before it and pleaded for State aid to Indian Industries. Knighted in 1919, he was elected President of the Indian Science Congress in 1920.

Although he met Gokhale and Gandhiji, active politics did not attract him. P. C. Ray was in the forefront of social activities and constructive work, and devoted his entire life for the uplift of the masses. In 1922 he took an active part in the Khulna famine relief and the North Bengal flood relief. He undertook frequent tours in the country between 1921 and 1926, popularising National Schools and the Khadi and small industries. In fact, he never lost contact with rural Bengal and remained a staunch advocate of cottage industries all his life, and never ceased using coarse Swadeshi cloth. Between 1931 and 1934 he was President of the Bangiya Sahitya Parishad. In 1936 he retired from the Chair of Palit Professor, and died on 16 June 1944.

Prafulla Chandra was indeed a remarkable personality who was held in great esteem by the people. Simple, shy, unassuming, almost a Gandhi in personal life, he was also a rationalist thinker, a great scientist and an entrepreneur. He built up a modern chemical industry and inspired a generation of scholars, notably Jnan Ghosh and Meghnad Saha. As a rationalist, he advocated widow-marriage and fought against untouchability. Deeply moved by the poverty and misery of the rural people he passionately clung to constructive work and led a life of self-denial. He was a prolific writer and contributed articles on science and literature in learned journals. A bachelor, he lived an ascetic life and gave away his savings in public and private donations, and was rightly hailed by his countrymen as the 'Acharya'.

[P. C. Ray—Life and Experience of a Bengali Chemist, 2 vols., 1932, 1935;—Essays and Discourses, 1919; M. Gupta—Prafulla Chandra Ray: A Biography, Bharatiya Vidya Bhavan, 1966 (contains a comprehensive list of books and articles written by P. C. Ray); Moni Bagchi —Acharya Prafulla Chandra (in Bengali).]

(S. Mukhopadhyaya) SUNIL SEN

ROY, RAMMOHUN (RAJA) (1772?-1833)

On the authority of the lineal descendants of Rammohun, 22 May 1772 has been generally accepted as the date of his birth, though his patron, John Digby, implies that he was born in 1774 at Radhanagar, adjacent to Khanakul-Krishnagar (Hooghly). His family surname was Banerjee, but as his great-grandfather, Krishna Chandra, received the title of 'Roy-Rayan' from the Nawab of Bengal, his descendants became known as Roys. Complaining against the rude behaviour of Sir Frederick Hamilton, Collector of Bhagalpur, to him, Rammohun wrote in 1809 to Lord Minto: "Your petitioner's grandfather was at various times chief of different districts during the administration of His Highness the Nawab Mohabut Jung, and your petitioner's father for several years rented a farm from the Government, the revenue of which was lakhs of rupees." This indicates the social and economic status of Rammohun's ancestors.

His father, Ramkanta, had three wives and three sons, Jagmohun, Rammohun and Ram-

lochan, amongst whom he gifted away major portions of his immovable property on 1 December 1796, and made them separate from the joint family. To the share of Rammohun fell 82 bighas of paddy land, half the share of his house at Langulpara and a house at Jorasanko, Calcutta. Rammohun must have earned a considerable amount of money by his individual efforts, because in 1797 he lent out to Andrews Ramsay, a Civilian, a sum of Rs. 7,500/-, and later purchased two talukas yielding a net income of five to six thousand rupees a year.

He was married very early in his life but his wife died; then his father got him married successively to two wives at an interval of less than a year. Both these wives lived in his village home when he shifted his residence to Calcutta in 1814. They appear to have never come out of *purdah*.

Rammohun is said to have studied Bengali in his village home, Persian and Arabic at Patna and Sanskrit at Benares. He started learning English at the age of twenty-two and improved his knowledge in the company of John Digby. His friend, Adam, helped him to acquire considerable knowledge in Latin, Greek and Hebrew. He knew a little French also. He could write a book and edit a journal in Persian. In his controversy with the Serampore missionaries he quoted Hebrew words and pointed out their significance. He was a master of Sanskrit learning.

Rammohun looked after his property before he became the Dewan of Mr. Woodford, the Collector of Dacca-Jabalpur (now in Faridpur) on 7 March, and on the transfer of his master he resigned the post, on 14 May 1803. He became acquainted with Mr. Digby, a Civilian, in 1801 and from 1805 to 1814 worked under him at Ramgarh, Jessore, Bhagalpur and Rangpur. He was *Sheristadar* of the Criminal Court from August to October 1806 at Ramgarh. Next time we find him in Government Service as a temporary Dewan at Rangpur for a few months, from December 1809. For the rest of the period he was in the private service of Mr. Digby. He left Rangpur when Digby took long leave in July 1814. Before that date he had purchased three more talukas.

Rammohun settled down in Calcutta where he purchased two big houses, one at Chowringhee at Rs. 20,317/- and another at Maniktola at Rs. 13,000/-. He lived as an aristocrat, giving frequent parties to European and Indian gentlemen. In May 1823 Fanny Parkes related how she found dancing girls performing dances at a party given at Rammohun's house. The phantom emperor of Delhi, Akbar II, appointed him as his envoy to the King of England in 1830 and conferred on him the title of 'Raja'. The East India Company, however, refused to recognise either his title as Raja or his status as an envoy. He was permitted to sail for England as an ordinary person on 19 November 1830. He landed at Liverpool on 8 April 1831 and visited Paris next year. His fame as a social and religious reformer and as an erudite scholar had impressed Jeremy Bentham so much that he hailed him as an honoured colleague.

Rammohun's mother, Tarini Devi, was a devout Vaishnava. Rammohun in his early life was so much influenced by her that he refused to take even a drop of water before reading out a chapter of the Bhagavata-Purana, but in 1803-04 he published a book called 'Tuhfat-ul-Muwahiddin,' condemning image-worship and preaching strict monotheism. This is the beginning of his estrangement from the members of his family and also from the conservative Hindu society. At the age of fourteen he came under the influence of Hariharanandanath Tirthasvami, a learned scholar in Tantric lore. He started in Calcutta a socio-religious organization named the 'Atmiya Sabha' in 1815, and in the same year published in Bengali and Sanskrit the 'Vedanta-Grantha' and the 'Vedantasara'. During the next two years he published a number of important Upanishads and thus revived the Vedic studies in Bengal. In 1818 he wrote his first Bengali book against the *Suttee* system, followed by another book on the same subject next year. In 1820 he wrote 'The Precepts of Jesus', in which he collected the ethical teachings of Jesus Christ without subscribing to the doctrine of the Trinity and Transubstantiation. This brought on him the wrath of the Christian missionaries. He had to fight a defensive war against conservative

Hindus and the Christian missionaries at the same time.

In all he wrote two books in Persian, three in Hindi, thirty-two in Bengali and Sanskrit and forty-seven tracts, letters and books in English. Many of these are polemical in character. But he was equally at home in poetical and philosophical writings. Some of the songs composed by him are current even today. His 'Prarthana-Patra' (1823), 'Brahmopasana' (1828), 'An Appeal to the Christian Public in Defence of the Precepts of Jesus' (1820), 'Second Appeal' on the same (1827) and the four issues of the *Brahmanical Magazine* laid the foundation of the study of Comparative Religion.

A successful attempt was made by Rammohun to reconcile individual reason with the ancient scriptures. His fame as a religious reformer rests on the foundation of the 'Brahma Samaj' on 20 August 1828. A house was built for it at Jorasanko to which it shifted on 23 January 1830. In the Trust Deed of the Samaj he prohibited the use of any image or picture of animal sacrifice, and of an attack on any religion.

His zeal for reforming the Hindu religion made the orthodox Hindu leaders so inimical to him that they told Sir Hyde East, the Chief Justice of the Supreme Court, in 1816 that they would not accept any donation for the proposed Hindu College from Rammohun. Rammohun, however, started an institution called the Anglo-Hindu School for imparting English education and bore the major portion of its expenses.

Rammohun vigorously opposed the proposal of the Government to set up the Calcutta Sanskrit College in December 1823, and sent a letter to Lord Amherst requesting him to "promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry and Anatomy with other useful sciences." Rammohun did not like to promote the cause of English education at the expense of the Indian Vernaculars. The students of his school under the leadership of Devendranath Tagore decided to conduct their debates in Bengali, and Rammohun himself suggested that the English people in India should adopt Bengali as their language (S. C. Hill: 'India Office Records', Home, Misc. Series, p. 517 and the *Modern Review*, December 1928, Brajendranath Bandyopadhyaya's article).

Rammohun was a great journalist. He started the *Sambad Kaumudi* (December 1826) in Bengali and the *Mirat-ul-Akhbar* (April 1820) in Persian. But none of these survived long. For a few months he was one of the proprietors of the *Bengal Herald* (1829). His spirited protest against the Press Ordinance issued in 1823 and his fight for the cause of liberty of the Press made him the pioneer of constitutional movement in India. A supreme realist as he was, he did not press for the introduction of representative institutions and responsible government at a time when only a handful of men were educated. But he was the first Indian to demand the introduction of trial by jury, equality before the eye of law, separation of the offices of Judge and Revenue Commissioner and of Judge and Magistrate, codification of law and, above all, the need for consulting the local magnates before enacting any law. He also pleaded for the appointment of Indians to higher offices.

Rammohun has become immortal by his advocacy of the abolition of the cruel practice of *Suttee*. He tried to improve the social position of women by restoring to them their right over a share of their ancestral property. He denounced the caste system, but always called himself a Hindu and never gave up the sacred thread, the emblem of the higher castes.

Rammohun was himself a zamindar but in 1831 he asked the Board of Control to fix a limit to the rents to be paid by the cultivator. With a view to improving the social, educational and political condition of India he pleaded for the settlement of educated and well-to-do Englishmen in India as Colonists. His political foresight is revealed in the statement he made in 1829: "supposing that 100 years hence the native character becomes elevated from constant intercourse with Europeans and the acquirement of general and political knowledge as well as of modern arts and sciences, is it possible that they will not have the spirit as well as the inclination to resist effectually any unjust and oppressive measures serving to degrade them in the scale of

society?" (Collet: 'The Life and Letters of Rammohun Roy', edited by Dilip Biswas, p. 386). It was in 1929, exactly a hundred years later, that a constitution for free India was outlined in the Nehru Committee's Report.

Rammohun was the first internationalist in India. In his letter to the Minister of Foreign Affairs of France he suggested the amicable settlement of all disputes between two countries by a Congress composed of an equal number of members from the Parliament of each; the Chairman being chosen by each nation alternately for one year. The decision of the majority was to be binding on each.

Raja Rammohun Roy was a tall, well-built and handsome person, with bright penetrating eyes. He was great as a scholar, as a reformer, as a journalist and, above all, as a pioneer of the national movement in India. He died at Bristol on 27 September 1833.

[S. D. Collet—The Life and Letters of Raja Rammohun Roy, edited by D. K. Biswas and P. C. Ganguly, Calcutta, 1962; Brajendranath Bondyopadhyaya—Rammohun Roy, Sahitya Sadhak Charitmala, No. 16, Bangiya Sahitya Parishad, Calcutta, 1942; B. B. Majumdar —History of Political Thought from Rammohun to Dayananda, Calcutta University, 1934.]

(Minati Bhattacharyya) BIMANBEHARI MAJUMDAR

RAY, SARAT CHANDRA (1871-1942)

Sarat Chandra Ray, the great anthropologist, was born in an educated Kayastha zamindar family in Karapara, a village in Khulna district, Bengal (now in Bangladesh), on 4 November 1871. At the age of fourteen he lost his father, Purna Chandra Ray, a member of the Provincial Judicial Service. Being the son of a Munsiff on transferable service, he had to change one school after another, like the Pirozpur High School, Barisal, Basirhat High School (24-Parganas) and Purulia Zilla School (Purulia). He passed the Entrance examination from the City Collegiate School, Calcutta, in the First Division in 1888. He did his B.A. Honours (with English and Philosophy), M.A. (in English) and B.L. from the University of Calcutta in 1892, 1893 and 1895 respectively. He died a widower on 30 April 1942, leaving behind his son, R. C. Ray, an anthropologist, and an unmarried daughter.

At the end of his educational career Sarat Chandra became the Headmaster of the Dhalla High School, Mymensingh, in 1895. Coming to Ranchi as the Headmaster of a General Mission School, he finally decided to join the Bar of the Judicial Commissioner, Ranchi, in 1898. He built up a good legal practice. But the hardships of the Mundas impelled him to delve deep into anthropology. Between 1912 and 1939 he wrote more than 50 articles in reputed journals and 7 books entitled 'The Mundas and Their Country' (1912), 'The Oraons of Chotanagpur' (1915), 'The Principles and Methods of Physical Anthropology' (1921), 'The Birhors' (1925), 'Oraon Religion and Customs' (1928), 'The Hill Bhuiyas of Orissa' (1935) and 'The Kharias' (1937, in collaboration with his son, R. C. Ray). He started a quarterly journal, *Man in India*, in 1921. His erudition enabled him to win the Kaiser-i-Hind medal in 1913 and the title of Rai Bahadur in 1919. He was appointed University Reader for three consecutive years (1919-21) by the Patna University. Till now none else except Sir Jadu Nath Sarkar has been appointed for three successive terms by that University. Sarat Chandra was also elected a Foundation Fellow of the National Institute of Sciences in India, President of the Anthropological Sections of the Indian Science Congress (1920) and of the All-India Oriental Conference (1932 and 1933). Elected from the Non-Mohammadan Rural Constituency in Chotanagpur Division in 1920, he remained an active member of the Bihar and Orissa Legislative Council from 1921 to 1936. He was elected to the Bihar and Orissa Provincial Committee to confer with the Indian Statutory Commission, 1928, and the Indian Franchise Committee, 1932.

He promoted the cause of national integration by making a pioneering study of some of the important tribes of India. Verrier Elwin wrote that he "stood far above petty squabbles, the regional jealousies, the self-centred egoism. . . . There

was no pride in him" (*The Man in India*, XXII, No. 4, December 1942, p. 196). He knew the joys and worries of the aborigins of Bihar and Orissa and was the first scholar to draw attention to their dormitory system for bachelors. Principally for them he gave Notes of Dissent to the Memoranda drawn up by the Bihar and Orissa Provincial Committees which sat in joint conference with members of the Indian Statutory Commission, 1928, and the Indian Franchise Committee, 1932, and pleaded for a separate Province composed of the aboriginal tracts (Report of the Indian Statutory Commission, Vol. III, pp. 564-69). He rejected proposals for a Second Chamber and special representation of landlords (Memoranda submitted by the Provincial Franchise Committees, Indian Franchise Committee, Vol. III, pp. 143, 191, 195). Though agreeing to special electorates for the Europeans, he frankly pointed out: "I am, however, opposed to separate electorates for Muhammadans or for any other minority community; as this, I believe, will retard the growth of Indian Nationalism" (Report of the Indian Statutory Commission, Vol. III, p. 561, para. 14). He promoted harmony between communities and advocated constitutional government (*The Searchlight*, 8 September 1935 and 18 January 1935 respectively). He died on 30 April 1942.

[Report of the Indian Statutory Commission, Vol. III; Memoranda submitted to the Indian Franchise Committee, 1932, Vols. III and V; Indian Studies, Past and Present, August 1966; Bihar and Orissa, 1921 to 1936, in several volumes; Information given by Meera Ray, daughter of Rai Bahadur Sarat Chandra Ray.]

(Rameshwar Prasad) BHAKAT PRASAD MAJUMDAR

RAY, SHASHIBHUSAN (1875-1953)

Shashibhusan Ray, son of Rai Bahadur Radhanath Rai, was born in the year 1875 in the village of Kedarpur in the District of Balasore. Radhanath Rai was, and continues to be, regarded as an immortal poet and writer in modern Oriya literature. Shashibhusan inherited the literary talents of his father.

Shashibhusan came from an upper middle-class Kayastha Bengali family, domiciled in Orissa. His father was a school teacher and, later on, became Inspector of Schools under the Education Department of the Government of Orissa. The socio-cultural and economic status of the family was fairly high. As such, Shashibhusan can be said to have been born with a silver spoon in his mouth. He married Binodini from Bahukud in the District of Cuttack. She came of a poor Bengali family domiciled in Orissa. She was a devoted housewife.

Like his father, Shashibhusan began his early education in the traditional way in the village *pathasala*. Then he was admitted to the Balasore Zilla School and passed the Entrance examination at the age of nineteen. He came to the Ravenshaw College, Cuttack, for Intermediate education. After studying for two years in the college, he fell ill during the final examination and discontinued. Thus ended his formal education.

Shashibhusan was directly influenced by his father, Radhanath Rai, and Gopal Chandra Praharaj, the author of 'Purna Chandra Bhasakosa' and Bhaktakabi Madhusudan Rao. The study of the Bhagavat Gita led him to live an ascetic life. He regarded his father as God. In obedience to the instructions of his father, he led a perfectly moral life and read the Gita daily, apart from several other religious books.

He did not visit any foreign country; he had no foreign friends, nor was he associated with any foreign institution. Shashibhusan Ray was, however, the first and the most prominent person to travel in every nook and corner of Orissa in particular, and India in general, and produce travel literature in great abundance in Oriya for the first time.

Shashibhusan had earned eminence as an essayist. He had written the following books, which enriched Oriya literature: 'Dakhinatya Bhraman', 'Utkalara Rutu Chitra', 'Utkal Prakruti', 'Adhunik Talcher', 'Ramkrushna Dev O Vivekananda Smruti', 'Palli', 'Chetana Chinta', 'Athmallick Anubhuti', 'Prabandha Prabaha', 'Kanika Darsana', 'Ma', 'Badamba

Prakruti', 'Mahavakya', 'Radhánath Sukti', 'Siksha', etc.

Though he did not directly participate in the nationalist movement, he had rendered his services to the Utkal Union Conference as its member. He also did not take part in public work owing to his literary engagements. As an outstanding essayist, Shashibhusan was President of the Utkal Sahitya Samaj.

He was quiet and simple. He used to wear saffron clothes throughout his life as a mark of his ascetic life. From his father, Shashibhusan inherited the nationalistic and patriotic tradition.

Though he did not directly participate in the nationalist activities and lived a quiet and retired life, some of his writings influenced the nationalist movement. He regarded the Britishers as imperialists and exploiters.

He was opposed to caste distinction and untouchability, and supported widow-marriage. He was, however, orthodox in his views about the status of women, and held that women should devote themselves to household activities.

He believed in the fundamental truth of all religions. He worshipped his parents daily. He believed in justice and right action and was very kind to the poor.

Shashibhusan's character appears to be a happy combination of orthodoxy and modernism. He eschewed superstition and followed the path of modernism in matters of religion. He was a man of religious and spiritual temperament.

He was not in favour of Western education, which, he believed, made people immoral. He advocated the 'Gurukula' system of education for India.

Representative Democracy appealed to him most. He was in favour of parliamentary democracy for India. Shashibhusan always led a secluded life. During the last part of his life, he stayed at a lonely place near the temple of Dhabaleswar, four miles away from the city of Cuttack towards the west.

Shashibhusan Ray occupied a prominent position in academic circles by virtue of the high standard of his writings and publications. As the son of Radhanath Rai, he commanded a position of respectability; and his own work as an essayist and a writer of travel literature in Oriya earned him great reputation.

[D. C. Ray—Radhanath Jeevani; Data collected from Shashibhusan Ray's village home at Kaligali, District Cuttack; Information supplied by Jishnu Ray, the daughter-in-law of Shashibhusan Ray.]

(J. C. Rath) G. N. ACHARYA

ROY, U. JEEBON (1838-1903)

U. Jeebon Roy, one of the chief architects of modern Khasi Hills, was born at Cherapunjee in 1838. His father, Ram Singh, was an enterprising Khasi merchant, who had earned the popular appellation of "Karkata" by his daring visit to far-off Calcutta, so unusual for a Khasi tribal in those days when his people were sunk in primitive ignorance.

To the enterprising spirit of his family, Jeebon Roy added a fervent patriotism and the zeal of a Nestor to his people in course of time. He was the first among the Khasis to enter the service of the British Government and he was the first to be promoted to the rank of an Extra Assistant Commissioner, the highest post then open to an Indian. Roy was truly a self-educated man. By his own efforts he mastered several languages including English, Bengali, Sanskrit, besides his own language, Khasi. He also acquired a profound knowledge of Hindu religious classics, such as the Gita, the Upanishads, the Epics and other masterpieces of Sanskrit and Bengali religious literature. The study of the religious classics of India inspired Roy with an intense pride in his Khasi and Indian heritage, which he sought to defend against the insidious propaganda of the Christian missionaries among the simple Khasi tribals.

The particular fields in which Jeebon Roy sought to counter the denationalising effects of the missionary activities were economic, social and educational. Roy selflessly devoted his prodigious business talent to the economic upliftment of the Khasis. He literally taught the Khasis new crafts, industries, modern farming

and gardening. Many of the fruit crops, such as plums and peaches owe their introduction to Jeebon Roy, as does the first printing press, of which Shillong boasts today. In his zeal to eradicate poverty among the Khasis, he had also devoted his enormous energy to the teaching of new crafts to the Khasi women.

Jeebon Roy's services to the Khasi Hills in the sphere of modern and nationalist education were also considerable. Of a number of schools he founded, the Shillong Government High School stands as a monument to his memory even today. His munificence for the cause of education among the Khasis was well-known.

Roy was an advocate of education through the mother tongue. To facilitate instruction in the mother tongue, Roy himself wrote a number of Khasi Primers. However, Roy was also a great admirer of Bengali language and culture. He enjoined on the Khasis that besides their vernacular they should learn the Bengali language and maintain cordial relations with the enlightened people of Bengal.

Underlying all of Roy's activities was his deep and abiding nationalism. The preface to his 'History of India' (in Khasi) and his other writings give eloquent proof of his deep love for India. He declared in one of his exhortations to his people that the future of the Khasis was linked up with India.

Jeebon Roy opened a new horizon to the tradition-bound, primitive society of the Khasis. He taught them to respect their own culture and adore India as the motherland of diverse peoples and races. In order to instil a pride in their culture, he founded the 'Seng Khasi' as the rallying point of Khasi national culture. Of particular interest was his attempt to introduce elements of modern culture in the Khasi Hills. "The greatest and the most respected man of the Khasi hills" of his day, Jeebon Roy was rightly hailed by the *Khasi Mynta* as "the father of the modern Khasis". In an eloquent tribute to him after his death in 1903, the *Khasi Mynta* wrote: "There was not a wholesome movement in the hills which was not touched by his sacred hand. He did all that lay in his power for the amelioration of the distressed condition of his ignorant countrymen." Deeply pious and patriotic, Jeebon Roy was the most remarkable personality of nineteenth century Assam.

[Ka Jingialang Kynmaw (printed by La Shon Ha Ri Khasi Press), Mawkhar, 1933; Ka Khasi Mynta, Raisaw, 1902; U Khasi Mynta, Jylliew, June 1903; A pamphlet published by the Ri Khasi Press in 1899; Statement of Maham Singh, a grandson of Jeebon Roy, recorded on 20 September 1967; J. Roy—Ka Ramayan, 1900; —History of India, 1900; —Hitopadesa.]

(S. P. De) P. N. DUTTA

RAYCHOWDHURI, ACHARYA BRAJENDRA KISHORE (1884?-1957)

Acharya Brajendra Kishore Raychowdhuri was born in 1281 B.S. (1884?) in the village of Balihar in the Naogaon Subdivision of the Rajshahi district. He came of a Barendra Brahmin family. His father, Hari Prasad Bhaduri (Bhattacharya), was a manager of landed estates and was respected for his honesty, simplicity and concern for the poor. His mother, Sarada Sundari, was a spirited lady. In many respects Brajendra Kishore took after his parents. He had five brothers and four sisters. As a boy of six, he was adopted by the widow of Rajendra Kishore Ravchowdhuri of Gauripur (Mymensingh).

Brajendra Kishore was educated privately at home by Kumudinikanta Banerji, his education being partly traditional and partly modern. He married Anantabala, a Barendra Brahmin girl, who had lost her parents. Brajendra Kishore knew many of his famous contemporaries intimately. Maharaja Suryakanta had helped him out of the difficulty over his adoption question. So had Upendra Chandra Chowdhuri and Dharanikanta Lahiri. They also seem to have inspired him with patriotic fervour. He was known to R. C. Dutt, I.C.S.; Harendra Seal, a wealthy man of Calcutta, was another noteworthy friend of his.

As a zaminder, Brajendra Kishore had a constructive role. With the help of his two

dewans, Kumudinikanta Banerji, his former tutor, and Nalinimohan Ray, he was able to raise his annual rental from Rs. 3 lakhs to Rs. 12 lakhs. He was a very popular zamindar, and his liberality for the amelioration of the condition of his tenantry was remarkable. He built many new roads and houses at Gouripur, thus transforming it into a flourishing locality. For his tenants' health and prosperity he dug many tanks and tubewells.

In 1905 Brajendra Kishore joined the anti-partition movement, and from then onwards helped the cause of India's freedom in every possible way. He sympathized with the terrorists and believed in their methods, the cult of non-violence having no attraction for him. He gave generous financial assistance to the revolutionaries. For Barindra Kumar Ghose he had great affection. His house at Gouripur became the meeting place of revolutionary leaders like Bepin Pal, Aurobindo Ghose and Subodh Mullick.

Brajendra Kishore believed that British rule was harmful for India. He had, however, no occasion to express his ideas on this question clearly. There was friction between him and the authorities. On one occasion Brajendra Kishore filed a suit against the Government, following raids on the shops of the 'Swadeshi Bazar' in Mymensingh and on his own local office at Jamalpur. He turned down his father's request to withdraw the suit and was prepared for the worst, i.e., confiscation of his estates by the Government. He won the case in the High Court, but ultimately the Privy Council decided against him. It appears from a study of his career that Brajendra Kishore was in favour of complete independence as India's goal. The British Government looked upon him with suspicion. His Calcutta residence in Sukea Street was at one time closely watched by the Intelligence Department. The Government also tried to win him over by offers of titles like 'Raja' and 'Maharaja'. Brajendra Kishore declined their offers, making it clear that he preferred to remain without such recognition from the Government.

Although his status as a zamindar made it impossible for him to take an active part in the national struggle, he never hesitated to help the nationalists of all parties. He invited leaders like Bepin Pal and Aurobindo Ghose to go on lecture tours to his estates. He donated five lakhs of rupees to the National Council of Education or Jatiya Siksha Parishad on its establishment on 15 August 1906. He contributed one lakh of rupees to the Benares Hindu University at the instance of Pandit Madan Mohan Malaviya. He did not support regionalism. His educational charities were magnificent. He established several High English and primary schools and *maktabs* for Muslim boys in Gouripur. He was called 'Danavira' by his admirers for his munificence, while his tenants called him 'Raja'.

Brajendra Kishore was a member of the Land Revenue Commission which was appointed in 1938 to examine the working of the land revenue system of Bengal and to report whether it was practicable for the Government to acquire all the superior zamindari interests. He signed the report subject to a note of dissent which he submitted jointly with the Maharaja of Burdwan.

Brajendra Kishore was a good sportsman and an accomplished musician. He played cricket and supported many athletic clubs. His performance on the percussion instruments of *khol* and *pakhwaj* was superb. He started a dramatic club called the 'Natyaniketan' at Gouripur with an outlay of one lakh of rupees. He was a patron of great musical talents like Ostad Alauddin Khan, Enayet Khan and Dabir Khan, all of whom were in residence at Gouripur at one time or other. Brajendra Kishore himself wrote several pamphlets on music. His personal habits were simple, his dress being unostentatious though dignified. His religious views, however, were rather old-fashioned. He did not favour the marriage of widows although he had great regard for Indian womanhood. As an enthusiastic member of the Brahman Sabha, he spent large sums for improving the moral and intellectual condition of pandits and priests. He had great reverence for Ramakrishna Paramahansa. Brajendra Kishore died in 1957.

In Brajendra Kishore we find a curious mixture of political extremism with conservatism in social matters. His political opinions were sharply different from those of most zamindars,

who, as a class, were tied by ropes of gold to the established Government. Although obliged to remain in the background, he promoted the nationalist movement by helping some of its key figures.

[Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; R. C. Majumdar —History of the Freedom Movement in India, Vol. II, Calcutta, 1963; The Prabasi, Falgun 1364 B.S. (an article by Jatindraprasad Bhattacharya—Brajendra Kishore Raychowdhury), Paush 1364 B.S. (Brajendra Kishore Raychowdhury in Vividha Prasanga); Personal interview of the Research Fellow with Birendra Kishore Raychowdhury, son of Acharya Brajendra Kishore Raychowdhury.]

(P. N. Banerjee) NILMANI MUKHERJEE

ROY CHOUDHURY, AMBIKAGIRI
(1885-1967)

Ambikagiri Roy Choudhury, son of Krishnaram Roy Choudhury, a Kayastha by caste, was born in 1885 at Raipara in the Subdivision of Barpeta, in the District of Kamrup in Assam. His mother, Daivaki Sundari, was the daughter of Jitram Adhikari, the head of the Sri Sundardia Satra. He was distantly related to Sri Madhav Dev and Sri Ram Charan Thakur, two famous religious preceptors of Assam.

Formal education of Ambikagiri was cut short when he was a student of the Gauhati Government High School because of his involvement in the Swadeshi Movement in 1905. From 1907 to 1914 he lived at Barpeta and there devoted himself to social work. He, with a band of young followers, worked as drain-sweepers in order to impress upon people the virtue of cleanliness and need for sanitation. In fact, throughout his life he worked ardently for social reforms. He worked for the eradication of opium habits, rehabilitation of unfortunate women, and education of the poor boys.

Roy Choudhury's earnest zeal to regenerate Assam drew him to journalism. He became the Sub-Editor of the *Assam Bandhav* which was published from Dibrugarh. In 1918 he came to Gauhati and there started and edited a monthly paper, the *Chetana*, in Assamese. From 1935, for some years, he edited the weekly paper *Deka Assam*. His contribution as a journalist in arousing the nationalist spirit among the Assamese can never be exaggerated. At the Fifth All India Newspaper Editors' Conference, held at Allahabad in 1946, as a delegate from Assam, he drew the pointed attention of the Conference to the scant regard shown to the problems of Assam by the papers of other Provinces. He finally withdrew his very strong resolution on this issue only when the big guns present gave an assurance to redress the grievances expressed by him.

Roy Choudhury's activities were not confined to social reforms and political work only. He founded the 'Sanatan Sangit Samaj' and a gymnasium club at Barpeta. He enthused his countrymen to set up small industries. To set an example, he started a chemical industry which, however, proved short-lived.

Roy Choudhury had a fear that the presence of the non-Assamese minorities posed a threat to the Assamese culture and civilization. To consolidate the Assamese, he founded the 'Assam Sangathan Sabha' and the 'Assam Jatiya Mahasabha', and started a crusade for the spread of the Assamese language. All did not see eye to eye with him on this issue, but here he was uncompromising.

No doubt Roy Choudhury loved Assam more but he did not love India less. In 1921 he suffered rigorous imprisonment for taking part in the Non-Cooperation Movement. Again he suffered imprisonment in 1923 for writing and publishing the book 'Satadhar'. 'Satadhar' was the first Assamese book to be proscribed by the alien Government. During his early life Roy Choudhury was much influenced by Bengal politics. It was the Swadeshi Movement which first drew him into politics. For some time he came into contact even with the terrorists of Bengal. So far as Mahatma Gandhi was concerned, Roy Choudhury was impressed more by his policy of social reforms than by his political philosophy.

Roy Choudhury was a prolific writer. He composed songs and poems and wrote dramas, articles, etc. Patriotism was the main theme of his writings. Some of his songs, composed in prison, were translated by Dr. Bani Kanta Kakati and published under the title 'Songs of the Cell'. In public meetings Ambikagiri preferred to recite his own poems and sing his own songs. In the Congress session of 1926 held at Pandu, he recited two self-composed poems.

Roy Choudhury's was a life which knew no rest. In him was noticed the energy and impatience of a great reformer; and till the last day of his life he worked with zeal for the cause of the country.

Roy Choudhury married Kousalya Devi, daughter of Kali Charan Choudhury of Nalbari. Though much younger in age, Kousalya Devi proved a devoted and worthy wife. Their daughter, S. Roy Choudhury, is the first woman in Assam to enter the Assam Civil Service.

Roy Choudhury breathed his last on 2 January 1967. Rightly his countrymen called him 'Assam Kesari', i.e., 'The Lion of Assam'.

[T. C. Das—Ambikagiri Aru Tewar Jeevan Darsan; A. C. Hazarika—Assam Sahitya Sabhar Bhasanawali, Part II; Benudhar Sharma—Congressor Kachioli Roadot; Dinabandhu Talukdar—Assam Kesari Ambikagiri; Ambikagiri Roy Choudhury—Songs of the Cell; —Deka Dekerir Dev; —The Final Goal of Man; —Sadiniya Navayug, 10 November 1965.]

(A. C. Bhuyan) DEBABRATA DATTA

RUCHI RAM SAHNI

—See under Sahni, Ruchi Ram

RUIKAR, RAMCHANDRA SAKHARAM (1895-1954)

Son of a Veterinary Surgeon serving the former Princely State of Kolhapur, Ramchandra Sakharam Ruikar was born in the village of Rui on 8 January 1895. This Maharashtrian Deshastha Brahmin family was originally known by the name of Kulkarni, but later changed the surname to Ruikar, with the grant of sixteen acres of land at village Rui by the ruling Maharaja.

In 1918 Ruikar married Indrabai, *née* Sushila Lothe. Her father, Ganpathrao Lothe, was an Extra Assistant Commissioner in the old Madhya Pradesh. As a child, Ruikar had the benefit of traditional instruction given to children in their early years in Maharashtrian families. He passed his Matriculation from the Rajaram High School, Kolhapur, and graduated from the Fergusson College, Poona, with Economics and History as his optional subjects. He took his LL.B. from the Allahabad University in 1920 and later his Master's degree from the Nagpur University.

In his earlier years Ruikar came in contact with Acharya Shankarrao Jawadekar, Purushottam Diwakar Dhawale and Appasaheb Dhawale of Nagpur and Hansraj Mulji of Bombay, which largely moulded his thinking.

Despite heavy pressure on his time as a trade union leader and a busy legal practitioner, Ruikar found time to read widely. He had made a comparative study of Hindu, Muslim and Christian scriptures. The Geeta and the 'Dyaneshwari', however, held his continuous attention. He had made a careful and detailed study of Marxist and Socialist literature.

Ruikar visited European countries in 1946, in the company of Dalvi and Nimbalkar, when he went to Caux-sur-Montreaux to attend the Moral Rearmament Conference held on 12 September 1946. Besides the many public meetings he addressed in various European countries, particular mention may be made of his address at the India Committee of the Labour Party of the United Kingdom.

Even as a student at the Fergusson College, as an idealist, Ruikar was deeply impressed by the political ferment in the country during the later years of the First World War and the early twenties, when the repressive machinery of the British rulers in India was working at high pressure. The atmosphere in the Kolhapur State was far from congenial for the restless spirit of young Ruikar. He, therefore, chose Nagpur for his legal practice and political work.

Although a nationalist, Ruikar wanted to do some concrete work which would give positive results, as distinct from mere political propaganda which consisted largely of delivering speeches and making statements. The Trade Union movement gave full scope to Ruikar's human sympathy, legal acumen, courage to fight the strategy of the vested interests and satisfaction of having won something for the downtrodden workers. Ruikar edited two Marathi weeklies, the *Sandesh* and the *Agragami*, with a view to acquainting the people with the problems of the workers and of the nationalist movement that was taking shape under the leadership of Netaji Subhas Chandra Bose. For want of financial support the weeklies failed. But a powerful orator, Ruikar made full use of the platform and carried his word to the masses.

When the Forward Bloc was started by Netaji Subhas Chandra Bose, Ruikar joined it and was one of its most ardent supporters in Madhya Pradesh. His speeches and articles had been compiled in a book under the title 'Netaji's Politics and Ideology' and was published by the Nagpur Nagar Forward Bloc.

Up to the time of his death on 19 March 1954 Ruikar was the General Secretary of the Forward Bloc for Nagar Province and the President of the Nagpur Branch.

Ruikar was twice elected President of the All India Trade Union Congress, in 1932 and 1935, and was also the first President of the Hind Mazdoor Sabha started in 1948.

He was elected to the Madhya Pradesh Legislative Assembly in 1946. As a legislator, he made a great impression through his speeches. He got many labour welfare measures introduced through his contact with the Congress Ministry.

Ruikar was imprisoned several times. He was sentenced to one year's rigorous imprisonment for participation in the freedom struggle under the leadership of Mahatma Gandhi. In 1936 he was again sentenced to one year's rigorous imprisonment and was detained from September 1942 to October 1945 in various jails, including Mandla, Shivani, Vellore, Nagpur, Rajnandgaon and Calcutta.

During his incarceration Ruikar went on hunger strike four times for securing better treatment for the prisoners.

Even while leading the workers successfully through several strikes, Ruikar reminded them of the need to give of their best in stepping up production. Although a powerful orator with a great hold over the workers, he was highly practical in judging the feasibility of their demands. He was therefore held in great respect, as much by the employers as by the employees.

[R. S. Ruikar—Netaji's Politics and Ideology, Nagpur, 1948; The Maharashtra (a Marathi daily of Nagpur), 30 and 31 March 1954; Information supplied by Malati Ruikar, daughter of R. S. Ruikar and Assistant Commissioner of Labour, Framji Cowasji Institute, Bombay, by Prabhakar Vaidya, Secretary, Girinkamgar Union, Bombay, and K. G. Jogalekar of the Girinkamgar Union, Bombay.]

(C. B. Khairmoday) G. V. RAGHAVAN

RUKMANI, LAKSHMIPATI

—See under Lakshmipathi, Rukmani Ammal

RUP CHAND (PANDIT) (1908-)

Rup Chand was born in a poor Brahmin family in June 1908 in the village of Hanesar in Kahuta tehsil in Rawalpindi district. His father, Pandit Sarab Dayal, was a soldier in the army. Rup Chand received his primary education in the village school, but matriculated from the Sanatan Dharam High School, Rawalpindi. He married Vidyawati, daughter of Pandit Nihal Chand, a small farmer.

Rup Chand was deeply impressed by the example and eloquence of Lala Lajpat Rai and Ataullah Bukhari. He was a self-educated man whose favourite writers were Bernard Shaw, Victor Hugo, Rabindranath Tagore and the Bengali novelist, Sarat Chandra Chatterjee. He worked for the *Partap*, a daily, published from Lahore. He joined the Hindustan Socialist Republican Army in 1928 and took part en-

thusiastically in the revolutionary activities. He was involved in the attempt to kill the Viceroy, Lord Irwin, and to blow up the Viceregal train in 1929. He made desperate efforts to rescue Sardar Bhagat Singh from jail in May 1930. There was an explosion of bombs on 19 June 1930 at six different places in the Punjab to terrify the police, and Rup Chand had a hand in it. He was arrested on 26 August 1930, and awarded transportation for life. He remained in jail until 1946, for about sixteen years.

Rup Chand was a terrorist believing in the murder of individual Englishmen. His political activity was mostly carried on underground, but he joined the Congress after independence and came in close touch with leaders like Deshbandhu Gupta, Asaf Ali, Bhim Sen Sachhar and Pratap Singh Kairon.

[Gulab Singh—Under the Shadow of Gallows, New Delhi, 1964; Personal interview of the Research Fellow with Rup Chand.]

(D. L. Datta) V. N. Datta